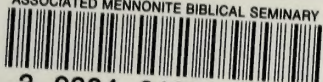


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November 12, 2014

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January 1, 1980

Gospel Herald



Will the Houmas survive?

by Greg Bowman

Thirty-seven years ago last October, Anna Augustine Billiot Creppel moved to the marshes around Venice, Louisiana. Some members of her family lived in isolated island homes near the Mississippi River's final release into the Gulf of Mexico. Others chose to stay on land, usually those who decided the water was too cold and the income too meager to go to the trouble of trapping muskrats, nutria, and raccoons.

Besides, there weren't as many animals to trap as there used to be. That's the trouble. There wasn't as much of anything as there used to be for making a traditional Indian living—unclaimed land, shrimp in the saltwater bays, high land suitable for cultivation, and three-cornered grass for muskrats to eat.

Like every other year for the past 300, this was to be a time of transition for the Houma Indian tribe. Since they ceremoniously welcomed the first Caucasian visitor to their riverside village 280 years ago, they have been a people in retreat, seeking somehow to survive through trying one more time somewhere else.

Something in the tribe died each time the ability to maintain that reflexive retreat to safety and self-sufficiency diminished. It has diminished many times. Yet the Houma people live on.

Since Anna Creppel was born in 1913, the tribe has lost access to the thousands of acres of bayou-channeled marshland that had been its adopted home for a century. They called the area *Terrebonne*, meaning in French, "the good earth."

Early French explorers counted on the food and friendship of the tribe, located in two villages along the Mississippi

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through the close of the 1700s. Chiefs of the tribe continued to receive trinkets, axes, blankets, and beads up to the end of Spanish dominion of their lands in 1803 when they became non-citizens of the U.S.

While the French, English, and Spanish regimes had treated the Houma as sovereign entities, the U.S. quickly showed it had no intention of abiding by its treaty promise. The Washington government agreed with the French in the Louisiana Purchase to treat the Indian nations as the French had. It didn't.

After several generations of tolerating cohabitation with Europeans near the Mississippi banks, the Houmas began to move out. There was apparently no mass exodus. Whatever the process, family names still dominant in the tribal roll began showing up in Terrebonne in 1810.

The people continued their agricultural practices, raising crops on high ground that protruded enough from the marshes to stay above coastal tides from the south and the Mississippi fed bayous flowing from the north. Annual flooding brought regular additions of fertile silt from the nation's heartland.

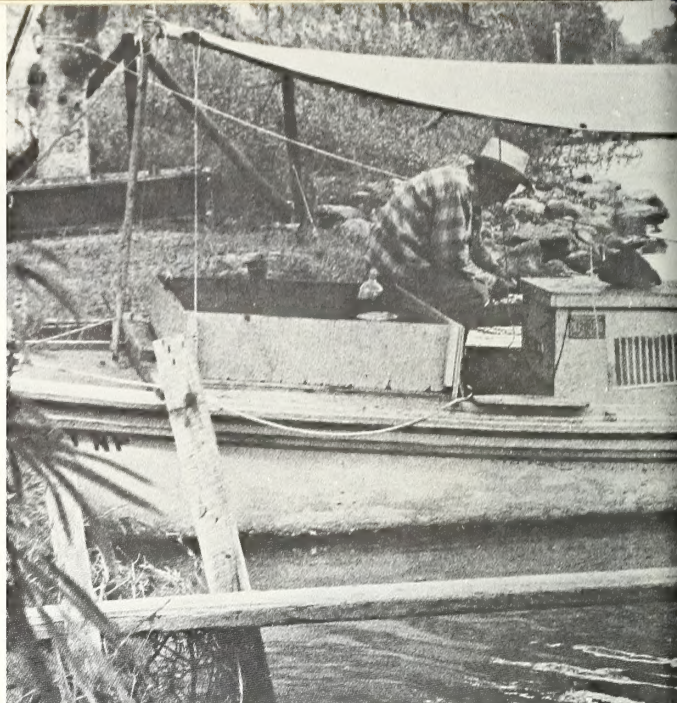
Indian settlers also began to learn of resources from the sea and the "trembling prairies,"—uncharted saltwater, marshes teeming with animal and plant life, capped with floating grass islands and dotted with majestic live oaks. Whites—Acadians exiled from Canada, French, and English immigrants—owned land "up the bayou," closer to the rest of the world. The Houmas moved, then moved again, and again, always farther down the bayou to carry on life as a forgotten people.

A gentleman traveler noted in his journal that a few Houmas lived in their former homes on the river as late as 1836. There are no published accounts of the tribe until they were rediscovered by an anthropologist in 1907.

Anna's sons may be the last generation that will be able to choose traditional Houma vocations for subsistence or supplemental income. With the exception of trawling for shrimp—which has become a high-technology, capital-intensive industry—few of the careers available to young Houma men and women today resemble the lifestyles of their ancestors.

Some of Anna's estimated 6,000 cousins and in-laws of Houma descent say so much the better. Marriage with French settlers gave the tribe surnames whites could spell. Inter-marriage kept the tribe racially identifiable well into the 20th century.

In recent generations, more out-marriages with non-In-



dians—brought on by the social mixing of the World Wars and, more recently, by the effects of civil rights legislation—present many persons of Houma descent the option of "passing for white."

Racial barriers, however, were built solidly and fell slowly in the regions settled by the Houmas. Whites labeled the Indians "Sabines," a word which effectively removed personhood, legally and socially, from the community of Indian descendants. The label survived. The Indians detested it.

While an oral history of the tribe's settlement and movement since arrival in south Louisiana has survived, the influence of the French-white world has been nearly overwhelming. While some young couples choose to stay "down the bayou," in Indian communities, many want to leave. Unless they've sensed the threads of dignity, struggle, and perseverance that have allowed their people to survive, the cost of being identified with "those people" may not seem worth the trouble.

Anna's family spent many years moving about on a flatboat on inland marshes. "Wherever we thought it would be better to make a living, that's where we would go," she says. Her favorite place was Bayou L'Ourse. "They had high land there. They had cows when they were living there."

The generations of relatively free access to the marshes enjoyed by Indians and white hunter-trappers ended during the 1920s. People accustomed to dealing only with their neighbors learned of corporate landlords, percentage leases for trapping rights, and bare-fisted land-grabbing.

Barred from white schools, Houma landowners were for the most part without the gift of literacy and without friends or sympathizers who had the capacity or desire to assist them. They soon became squatters on their own property when land and oil firms decided they wanted the formerly "worthless" acreage.

Oil and natural gas in south Louisiana has made many people lots of money. Despite having derricks in their backyards and barge channels criss-crossing the marshes they try to trap and drilling wastes polluting the waters they try to fish, the Houma people have yet to receive more than a pittance in return.

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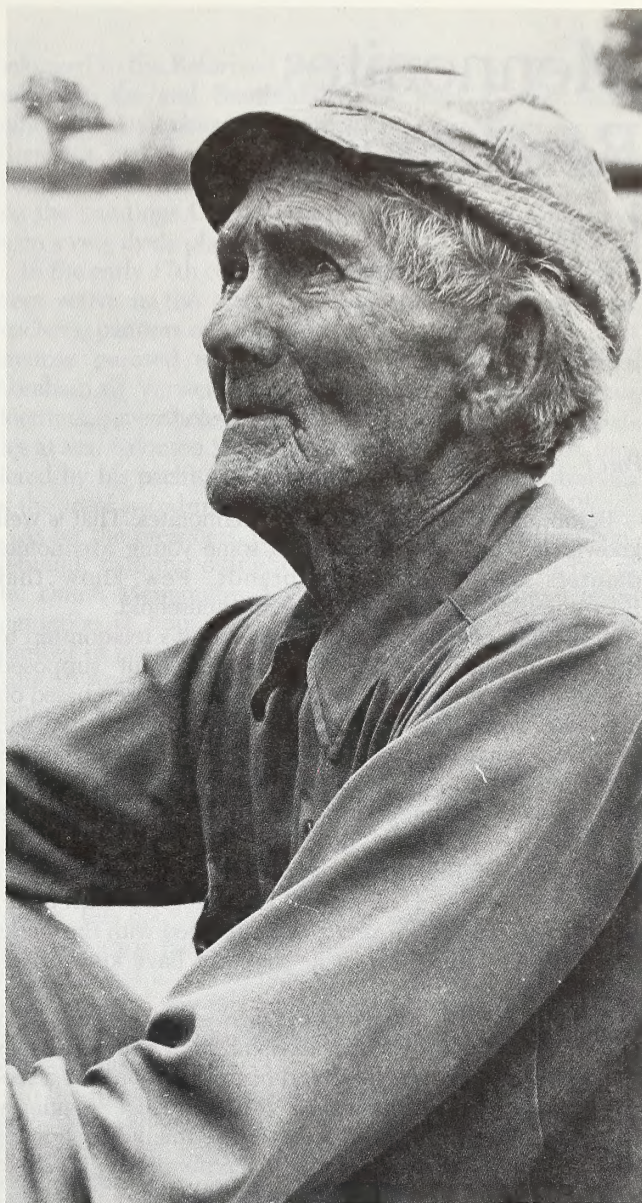
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Above: Ulysse Courteaux repairs his Lafitte skiff by the shore of the Bayou Terrebonne in front of his home. The skiff is used for trawling on the coastal inland waters.

Right: Azalie Verdin in her home.



Throughout the early decades of this century, some Houma families made a final retreat eastward from Terrebonne. They poled and paddled to more remote marshlands in the Bayou Barataria region, then went on to adjoining lowlands along the Mississippi delta. They received no better treatment as latecomers there than their forefathers had as homesteaders in Terrebonne.

Anna's son Alsindore is 26. "A lot of times I ended up getting into fights because of that," he said, "because people would start calling me half-breed, and I'm proud of what I am. I'm Indian. . . . That's what I want to live up to be." Alsindore knows the waters of the area like a hunter knows the woods, but he can't get a captain's license because he lacks the education. He is trying to trawl with inadequate, rented equipment, for he doesn't have enough capital to be an independent operator.

What he really wants to do is make nets—like his father taught him to do. But he doesn't have the space for a shop or the money for inventory or the connections to get either from somebody else.

For the Houmas there is no place else to go. Economically, they are mixing traditional hunting, trapping, and shellfishing with jobs in the local economy. Some are poor, many get along comfortably, and a few have done quite well financially. Yet the future for those who feel a connection with their tribe is always seen through a backward glance. Justice for the Houmas has never come, but there are those who refuse to relinquish hope.

Two governing groups recently united, giving the tribe a single council, which is struggling to find a way to bring together settlements and families spread far apart—geographically, in lifestyle, and in identification with the tribe.

The council is seeking federal recognition, legal status

which would make them eligible for benefits granted to tribes across the U.S. First steps have been taken in initiating a tribal land claim, the first since the state refused to honor a claim made in 1814.

Communal work, extended family ties, and social barriers that used to determine Houma tribal life have changed. Yet a sense of community remains, hovering, waiting to be firmly grasped and crystallized. People in Anna's generation refuse to get excited about good things to the Houma Indians. Every time they've dared hope, they've hoped in vain. Despite their outward pessimism, however, they've passed on a certain expectation that everything their parents and grandparents went through can't be for nothing.

Anna's Indian neighbor was asked about the Houmas living near Venice. Noah Serigny thought about his years as trapper, fisherman, and now oil company crewman.

"Oh ya. All the Indians knew they were part of the same group. Anytime there was a need, there was no question about it. They would help out. I guess they learned that a while back—there was no other way to survive." 

Mennonites Rembrandt knew

by Ardis Grosjean

Part I

Rembrandt painted portraits of Mennonites. That is well known. It is less well known that some young Mennonite painters studied with Rembrandt. Few know that Rembrandt once lived in a Mennonite household.

A number of theories about Rembrandt's relationship to the Mennonites (*Doopsgezinde*) and about supposed friendships with individual Mennonites have been based on inferences from these few facts. Yet, it is unlikely we will ever know what Rembrandt thought about the Mennonites of his day. Nor can we claim that Rembrandt was a friend of this or that Mennonite simply because he portrayed him one or more times.

Nevertheless, Rembrandt did come and go among certain Dutch Mennonites. He lived with one, taught at least three, knew quite a few more, and was acquainted with the works of Mennonite artists whom he may not have known personally.

Some questions will remain unanswered, but enough is known about the Mennonites of Rembrandt's day to give us some idea of how they lived and of their response to a secular culture. Instead of trying to reconstruct imaginary friendships, we can look at some of the many Mennonites who had connections with the arts. Rembrandt, it is safe to say, either knew, or knew about, each of them.

There are at least three Mennonite artists Rembrandt knew about even before leaving his native Leiden. Karel van Mander was the most versatile of these. His *Schilderboeck* is still a valuable source book for art historians. This prolific poet, painter, theoretician, and biographer died in 1606, the year of Rembrandt's birth. Van Mander, who had fled to Holland from the southern Netherlands in the 1580s, was a Mennonite church member in the town of Haarlem. His *Schilderboeck* had as one of its aims to teach young painters about the basic principles of what he called "the noble, free art of painting."

Karel van Mander wrote Christian hymns and long poems on Biblical subjects as well as rhymed translations of Homer and Virgil. These two themes stand out clearly in his paintings and drawings. One critic decided that Karel van Mander must have had a split personality. There is, however, a unity of high ethical purpose in all of his works. He uses mythology to illustrate moral truth, but he never mingles it with Christian subjects. There was no one who could match his scope in art and literature at the turn of the 17th century, nor was any other Mennonite so respected by

the intellectual establishment of the day as was Karel van Mander.

Another famous Mennonite Rembrandt had certainly heard about while still at home in Leiden was the celebrated portraitist, Michiel van Mierevelt. Known to have painted thousands of portraits in the course of his long career, Mierevelt portrayed a range of sitters that went from heads of state to unpretentious Mennonite preachers. In his large studio in Delft, he, and his sons and assistants produced numerous replicas of his most sought-after portraits.

In the Leiden years, Rembrandt was already practicing the art of printmaking, and he must have known even then the work of the prolific Mennonite engraver, Crispyn van de Passe. Having come under suspicion of being a Mennonite in 1612, van de Passe moved his family from Cologne, Germany, where he had worked for many years, to Utrecht. Together with his son Crispyn II, he is estimated to have produced over 1,300 engraved sheets and an even larger number of prints for books. About one third of their production was portraits. The rest covered a wide variety of subjects engraved after the paintings and drawings of many artists.

Rembrandt can hardly have known these three artists personally, nor is there any indication that he knew of them as Mennonites. His personal acquaintance with Mennonites in the arts began, if not before, then on the day he moved to Amsterdam. When Rembrandt became part of art dealer Hendrick Uylenburgh's lively household, he entered a Mennonite sphere which extended across Holland and Frisia, reaching as far east as Danzig. The Mennonites he would occasionally portray through the coming years would be, for the most part, members of Uylenburgh's congregation.

In a sense, Rembrandt had entered a world within a world. The days of persecution were not so far behind that Mennonites had lost their feeling of being a band of pilgrims in a hostile world. They were a cohesive group (when they were not splitting into factions), marrying within the fellowship, helping one another with credit, anxious to preserve the good name of the group.

Doopsgezinde in Calvinist-governed Holland knew exactly what options were open to them in their expanding mercantile society. They could not aspire to high government posts. For obvious reasons, they had no wish to scale the military or ecclesiastical hierarchy. Few branches of university studies were open to them apart from medicine. They were excluded from the patrician class which generally monopolized local government. Most urban Mennonites, therefore, threw their energies into commerce, shipping, the various trades, and manufacturing.

With diligence and a reputation for honesty in business, came prosperity. Though their relative simplicity and their refusal to bear arms did set them apart from the rest of society, Dutch Mennonites were nonetheless integrated into their culture. They seem, for example, to have absorbed some of the Dutch Calvinists' respect for private wealth as a divine reward for the industrious. They cultivated the bourgeois virtues, paid extra taxes to avoid military service, and were in turn tolerated by the Calvinist authorities.

When Rembrandt moved into Hendrick Uylenburgh's household, the latter part of 1631, he joined a growing family (there were three or four children under the age of seven), and there may have been some live-in pupils as well.

Hendrick Uylenburgh did not so much practice painting as deal in art. His stock of pictures also served as models which the young painters who came to his studio could copy. Rembrandt's function was probably that of instructor, though he was also free to accept commissions. Judging by the number of extant portraits he made in his early years in Amsterdam, Rembrandt must have been in great demand as a portraitist almost from the moment he joined the Uylenburgh household. Among these portraits there is one, dated January 11, 1632, of the well-to-do Mennonite merchant, Maerten Looten.

In the early 1630s, there were at least two practicing artists in the Waterlander Mennonite congregation to which Hendrick Uylenburgh belonged. One was the engraver Salomon Savary, and the other was a painter of sea battles, Abraham de Verwer.

In Leeuwarden in Frisia there was an unusual Mennonite painter with whom Uylenburgh, and possibly Rembrandt, had business and personal contact. Lambert Jacobsz, originally from Amsterdam, had gone to Italy to study art, then married in Leeuwarden and settled down there as a painter and a cloth finisher. This man was also a Mennonite preacher and a traveling evangelist. He suffered some mild persecution when, in 1632, the local authorities closed the building he and his congregation had been using as a meetinghouse, moved out all the benches, locked the doors, and imposed a double fine upon him.

Lambert Jacobsz died of the plague in 1636. The inventory of his possessions states that four of his paintings were in the house of Hendrick Uylenburgh. He is also described as owing 22 florins to Uylenburgh, possibly for paintings he had sold in Leeuwarden on Uylenburgh's behalf. He also possessed a copy of a small portrait Rembrandt had painted of Hendrick Uylenburgh's wife in Oriental attire.

These connections between the two Mennonite artists and their studios may have been influential in some way in the event which took place on July 5, 1633. On that day Rembrandt became engaged to Saskia Uylenburgh of Leeuwarden. Saskia was a relative of Hendrick's, but she

belonged to the Reformed branch of the family. The following year, she and Rembrandt were married, and Saskia joined the Uylenburgh household in Amsterdam. By now Hendrick had six small children. There were also pupils painting under Rembrandt and prospective customers viewing the paintings Uylenburgh had on display. It must have been a very lively place indeed.

In the early 17th century, a number of Dutch Mennonites were active in the arts. They were poets, art dealers, art teachers, painters of various kinds, and engravers. Lambert Jacobsz painted mainly biblical scenes and portraits. Abraham de Verwer, though adhering to Mennonite peace doctrines, nevertheless specialized in painting scenes of battles at sea. Salomon Savary does not seem to have been hindered by his pacifist beliefs from making three illustrations of the art of swordsmanship for a fencing manual in 1628.

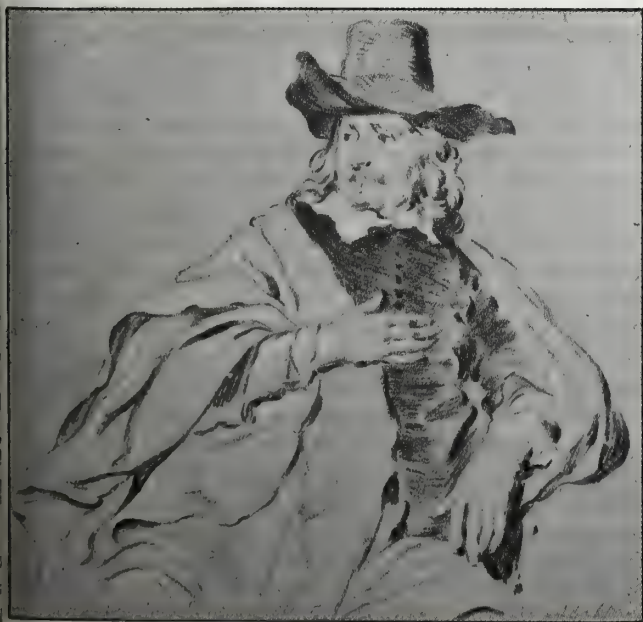
As for the preachers, there are few instances of their condemning painting outright, though nearly all branches of the Dutch Mennonites did protest against luxurious ornamentation of houses, and this could include paintings. A number of preachers are known to have had their portraits painted. And portraits of Menno Simons must have been in demand, for in the early 1600s they were circulated in the widely available form of engravings.

Not all Mennonites, however, shared in this acceptance of art. There was, for instance, the remarkable case of Balthasar Louwers. In the *Schilderboek*, van Mander writes in 1604 that Louwers was then in Italy, that he was 28 years old and married, and that he was a good landscape painter. In a later edition, this note was added: "This Balthazar Louwers . . . achieved great fame in Italy through his art; but later on, having joined a narrow-minded sort of Mennonites which hold the art of painting to be unlawful, he said farewell to the noble exercise and eventually became a preacher in that denomination."

In the cities and towns Mennonites seem, on the whole, to have been favorable to art. As the Dutch Mennonites increased in prosperity, their demand for art increased as well. In this, they were in agreement with prevailing attitudes. Old inventory lists show that they hung paintings everywhere—downstairs, upstairs, even in the kitchen, as can be seen in a painting of the Bierens family of Mennonites.

Doopegezinde could be collectors or patrons or sitters for portraits. They could be producers of art or dealers in art. Or they could be a combination of these things. Through Hendrick Uylenburgh, Rembrandt is likely to have met Mennonites in most of these categories.

By 1634, Rembrandt was well established in Amsterdam. He was married, he had pupils, he had many commissions for paintings and his reputation was growing steadily. In the years to come, he would paint more portraits of Mennonites. He would watch three of his former Mennonite pupils develop in different and, in two cases, un-Mennonite ways. He would see the Amsterdam Mennonites react to changes in affluence, social position, and artistic taste. In 1634 Rembrandt was only 28. He had a long career ahead of him, and he would have many more occasions to meet and work with Mennonites. (To be continued.)



The author, living in NYC, is pursuing a doctoral degree on Rembrandt.



Schedule a little time for reflection this year

by Kenneth L. Gible



I

It begins with an angry buzz.

You vaguely think to yourself it seems strange something should be buzzing out under a bright summer sky with nothing in sight but green trees and the flower-splotted banks of the stream on which your boat is lazily drifting.

Then, abruptly, the scene vanishes, and you find yourself on your feet, staggering across the room where you push the button on the alarm clock. Another day has begun.

You grope your way back to the bed and sprawl on it. Time for just a moment or two before you face the day. You find yourself wondering how anyone can feel so tired after a night's sleep. And then it hits you. You remember that, in addition to your regular duties, today you must take the car to the garage, drop off your suit at the cleaners, and go to the bank. You recall that the basement should have been cleaned two days ago, but there wasn't time then, so it's *got* to be done sometime today. Only it can't be done this evening because you promised to take the kids out to eat.

And lying there, you find yourself wanting, somehow, to get out of the whole thing—out of unending jobs to be done, of obligations to be fulfilled, of errands to run, of promises you've made. And you think you'd give almost anything to be free of the whole mess. You're tired of telling yourself that one of these days you'll get caught up, and then the realization comes upon you with a cold numbness that you likely never *will* catch up, that always there will be more to do than time to do it.

Have you had similar thoughts—if not early in the morning, then late at night perhaps, when you should be sleeping? Maybe in your case, there were some added dimensions—worry about a family problem, anxiety about an unpleasant situation at work, concern about a recurring health problem. Add such things to the daily demands of schedules filled near to bursting, and you have what is commonly called the **rat race**.

Seldom do you or I confront our harried existence realistically. Instead, we grit our teeth and plunge ahead. Until, at last, a severe cold knocks us down, or the doctor hands us some medicine to keep the high blood pressure under control. Or a family crisis brings us to the sharp realization that we have allowed the hundred and one things which demand our attention to keep us too busy to spend time with the very people who love us and need us most. And by then, it may be too late.

It is high time we recognize the faith implications of our too-hectic lives. Over-extending ourselves is not a laughing

matter; it is serious business indeed. For the outgrowth of our frantic pace can be summarized in one word—alienation. Alienation from ourselves, from others, from God. And alienation—as the Bible makes unmistakably clear—is always the result of sin.

Is it not a sin to give more time and energy to “getting things done” than to human feelings? Is it not sin to subject our bodies and minds to unrelenting pressure, day after day? Yes, surely it is.

Our tense existence betrays another sin: that of self-centeredness. We mistakenly suppose ourselves to be so important that the world would stop if we took a break every now and then. How we deceive ourselves! What, after all, will this poor world ever do when we are dead and gone? Chances are it will manage somehow to get by!

There is a commandment in the Scriptures which deals with this whole business. It is one of the Ten Commandments in fact.

Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it. (Exodus 20:8-11)

One way to interpret this commandment is in legalistic fashion. That is, under no circumstances should one do anything even resembling work on the Sabbath. That is how the Pharisees interpreted it in Jesus' day. Jesus Himself disagreed with their narrow view of the Sabbath. He taught that God had given the Sabbath for people's rest and benefit. Therefore, acts of kindness and healing were most appropriate; so too were activities undertaken for human refreshment (Mark 2:23-28).

For our own time, the Sabbath commandment has special relevance. Our emphasis need not be on one particular day when all activity is prohibited. The demands of our age make it necessary for some people to be working on the Lord's day. Granted, much of what happens on Sundays—as with many stores opening their doors for business—hardly qualifies as necessity. In fact, we have come to the point where, for most people, there simply is no day of rest.

And yet, as I say, some people need to work on the Lord's day. People like policeman and nurses . . . and preachers! But the central idea of the Sabbath—that as human beings



we need times of rest, repose, refreshment—this is just as important, maybe even more so than it was in ancient Israel.

What is the answer? How can we find genuine rest? What remedy is there for frazzled nerves, heavy burdens, and restless spirits?

II

Throughout the Bible we discover that God desires “shalom” for all people—peace, harmony, well-being. Implicit in the idea of shalom is life characterized by restfulness. The psalmist counseled the faithful to seek the kind of restfulness which comes from trust in God.

Commit your life to the Lord;
trust in him and he will act.

Wait quietly for the Lord, be patient till he comes;
do not strive to outdo the successful
nor envy him who gains his ends.

(Psalm 37:5, 7, NEB)

Our lives are characterized by nearly the opposite kind of existence. Not many of us act on the sentiment: “Trust in the Lord . . . wait quietly for the Lord.” No sir. None of that sitting around and waiting for us. Our battle cry is: “The Lord helps those who help themselves”—and away we go in pursuit of God knows what.

If we are serious about wanting to find peace of mind and body, the place to begin is by confessing to God our condition. We acknowledge to Him and to ourselves that the way we have pursued has left us weary and unsatisfied.

What other steps can we take? We can set aside part of each day for some private moments. Even if it is only fifteen minutes a day, reserve that time for quiet reflection. Use it for prayer, if you like. Or read something that will inspire you. I’m generally up first in our house, and I treasure those quiet moments when the winter white quietness doesn’t have to compete with the soon-to-come noise on the street. Maybe for you, the private time will be when your youngster is taking a nap or at night when the kids have gone to bed. After you have been practicing this private time for awhile, you will come to look forward to it as a welcome oasis in your daily routine. You will find it a way for God to speak to you, to quiet your fears, to give you courage and strength. It will become your “sabbath” part of the day.

Another suggestion: each week, reserve part of a day for doing just what *you* want to do. This will take some negotiation if you live in a household with other people. Parents will need to make arrangements to have one of them take care of the children while the other parent has his or her free time.

This private time ought not be used to do that job you have been putting off for weeks. It should be a time of rest, not work. Use it for an activity that will renew your spirit. Maybe one time it will be a slow, relaxed walk. It might be time spent reading a good book.

Get away from the telephone during your private time. Schedule it for yourself and don’t allow other commitments to crowd it off your calendar. You will benefit most by using it for things you normally don’t do. Some people tell me that shopping relaxes them. That strikes me as too closely linked to the constant rush we are normally part of. I can’t think of anything guaranteed to get my nerves on edge more than a visit to the local shopping center. People differ, however; maybe an afternoon spent window shopping will give you a real boost.

You will need to evaluate your private time. If you’ve used it to play tennis and come home exhausted, sore, and upset because you lost the match, you will know that tennis is *not* a restorative for you. I believe you will find the process of using your private time a learning experience; you will discover some things about yourself you were not aware of. And the good feelings you gain from it will carry over into your relations within the family and even with your friends and co-workers.

Now some of you may be thinking—“well, it would be nice to do that kind of thing, but I just don’t have the time for it. There’s too much I have to do.”

I don’t buy that argument. It’s probably what the people said to Moses when he came down the mountain carrying the stone tablets. I can just hear them telling Moses how they couldn’t *possibly* take time off on the Sabbath day. But you see, God’s commandments are given to us for our own good. If we are too busy to take time to rest, then we are just *too* busy, period. Something will have to go from our busy schedules.

God created us to need times of solitude and worship and rest. If we deny that we need such times, we will pay the price in lives that are diminished in every way.

Yes, there is a rat race. All too often, we find ourselves running in it, frantically trying to keep up the mad pace. But there is another kind of race. It is a race with purpose and meaning, a race with places along the way for rest and refreshment. It is the race of which the writer of Hebrews wrote: “We must throw off every encumbrance, every clinging sin, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish.” (Hebrews 12:1, NEB).

Section approves peace education in India; okays East Europe conference, Soviet visit

Peace education in India and Southern Africa, Marxism in Eastern Europe, and the proposed visit of a delegation to the Soviet Union topped the issues discussed at the Dec. 6-7 meeting of Mennonite Central Committee Peace Section at Winnipeg, Man.

The December meeting was the first of an 11-member section whose chief focus is on international peace and justice efforts of Mennonites in Canada and the U.S. Previously, Peace Section (formerly known as Peace Section International) had simply combined the U.S. and Canada peace committees. Peace Section works with and through the peace committees of conference bodies.

At Winnipeg, Section members approved a recommendation for continuing peace education efforts in India, where the Section had sponsored Norman Kraus for a three-month peace education assignment in fall 1978. Since that time evangelical leaders have proposed discussion of a consultation on the biblical basis for the peace position.

In response to that suggestion Peace Section agreed at the meeting to invite from six to ten evangelical leaders to join Norman Kraus and one Mennonite mission personnel in India to discuss "how the way of peace and justice can be integrated more seriously into the life of the evangelical church of India."

No action was taken on a recommendation for MCC Overseas Department and MCC Peace Section to jointly plan and sponsor an extension course in Anabaptist peace studies in Swaziland in Southern Africa. It was agreed that Peace Section Executive Committee could decide on the issue after further consideration of possible problems.

Section members were concerned that Southern Africa blacks would be less than enthusiastic about a peace course planned for and taught solely by white North Americans. There were also questions about how students would be recruited, how they would receive academic credit for the course, and whether academic education is the best vehicle for the sharing of the peace witness. It was suggested that the role "modeling" of MCC workers in Southern African countries could be a more acceptable pattern of sharing the peace concern than a short-term academic course.

Peace Section approved plans to schedule a fall 1980 conference to focus on the Anabaptist witness and Marxism in Eastern Europe.

In 1980 Bruno Schottstadt, lay preacher from Eastern Europe, will travel in the U.S. and Canada. Peace Section will ask Schottstadt and Eastern Europe MCC personnel to participate in a program on the "Radical Reformation and the Marxist Critique of Christendom."

The Section also recommended the sponsorship of a delegation of from five to seven persons to visit the Soviet Union in 1980 "for the purpose of becoming acquainted at a deeper level than is possible in conventional tours." The program will include dialogue with Russian Orthodox seminary leaders, Catholic leadership in some of the Slavic states, contacts with university faculties, government and community leaders, as well as with Baptist and Mennonite church leadership.

In a separate action, a long-discussed "MCC Memorandum of Understanding Concerning MCC Peace Section" was accepted. The memorandum says that Peace Section's purpose is "to advance with and through the church the cause of peace and justice in human affairs throughout the world."

"The person of Christ in particular and the teaching of the Scripture in general, as summarized in the 1950 Winona Lake Declaration of Christian faith and commitment" were cited as the theological basis of Peace Section. The

memorandum further states that "the way of peace and justice is part of the total mission and ministry of the church."

Specific objectives of the section are: To gather a selection of persons whose resources are available to the larger church to work on international peace and justice issues; to assist in constituent interpretation; to provide a forum in which issues arising out of Mennonite international experience can be addressed; and to relate the Christian gospel to situations of social conflict, violence, and injustice.

Frank H. Epp of Waterloo, Ont., was elected new chairman of Peace Section, replacing A. J. Klassen, now chairman of Peace Section (U.S.). Also elected were Kathy Royer of Elkhart, Ind., as vice-chairman, and Hershey Leaman, Landisville, Pa., as secretary.

Peace Section committee membership is made up of representatives from MCC, MCC (Canada), U.S. Peace Section, Canadian Peace and Social Concerns, Council of International Ministries and members at large.

MCC annual meeting set for Kidron next month

A variety of community activities will accompany business meetings at the 1980 MCC Annual Meeting, Jan. 24-26 at Kidron Mennonite Church and Central Christian High School, Kidron, Ohio.

Meat canning, a public dinner and meeting, a luncheon for Ohio pastors, and collecting much-needed Ohio soybeans and corn, blankets, soap, yard goods, towels, and other items will be special features of the meeting days.

The meetings will begin with a banquet and public meeting Thursday at 6:30 p.m. at the high school. Traditional Ohio foods such as trail bologna and Swiss cheese will be served with soup made from broth from the MCC canner.

Peter Dyck of MCC has prepared a service of praise and thanksgiving for the annual meeting, which marks MCC's 60th anniversary. The presentation, "This Is the Lord's Doing," will include talks, skits, song, a litany, and short movies showing ways in which God has worked during the agency's history.

There will be a report of MCC work in the past year, centering on Indochinese refugees and response to needs in Cambodia.

The public meeting will also include four songs by the 42-member Concert Choir of Central Christian High School.

Another short public meeting, Friday, at 8:00 p.m., will feature guest speakers and will include memorial tributes to Newton Gingrich,

former chairman of MCC; Doris Longacre, author of *More-with-Less Cookbook*; and Dan Gerber. Gerber, who was from the Kidron community, disappeared while in MCC service in Vietnam and was never found.

Local coordinators are planning to collect material aid during annual meeting. Fifty tons of shelled corn and 20 tons of soybeans will be gathered in coming weeks and brought to the annual meeting for use in Upper Volta, an area that has undergone severe droughts in recent years.

Mona Sauder of Wauseon is organizing a drive by Women's Missionary and Service Commission groups in Ohio to collect blankets, quilts, bandages, layettes, sheets, soap, towels, and yard goods.

John Hostetler, director of Material Aid for MCC, said there is a real need for such items. Warehouse inventories are not high enough to meet requests for 1980. For example, requests for soap in 1980 total 25,900 bars. There are only 10,500 bars now in warehouses. Hostetler also pointed out that 1980 requests do not include the amount of material aid that will be needed to meet emergency requests.

Other community activities during the week will be annual meat canning at the high school during the week beginning Jan. 21, a luncheon at which pastors can dialogue with MCC members, a Friday meeting for MCC alumni, and presentations at Central Christian and in local churches by MCC members and staff personnel.

Bennetts have meeting with Mother Teresa

A meeting with Mother Teresa in Calcutta and an address to Indian Mennonites on the eightieth anniversary of the arrival of North American missionaries were highlights of a just-completed fraternal visit to Asia by Ernest and Earla Bennett of Mennonite Board of Missions (Elkhart, Ind.).

The couple visited Mennonite mission and service locations on a three-month journey through Japan, Hong Kong, Nepal, India, Bangladesh, and the Philippines. Ernest is MBM's executive secretary.

Bennetts' personal interview with Mother Teresa occurred on Nov. 7, soon after the announcement that the European Catholic nun had won the 1979 Nobel Peace Prize.

"She is a warm woman, a small woman, and a very dynamic woman," Earla said Dec. 14 during a press conference in Elkhart.

With the help of Mennonite Central Committee and other international agencies, Mother Teresa operates orphanages, homes for the destitute, and other facilities for the "poorest of the poor" in Calcutta.

Little was said about the Nobel Prize, Bennetts recalled. "It wasn't on her mind," Ernest said. "She is there to represent Christ's presence in Calcutta, and that's all that is important to her."

The couple's visit to the site of MBM's first overseas mission project—Dhamtari, India, 1899—came in late October. Ernest was asked to deliver the conference sermon at the annual meeting of the Mennonite Church in India.

The executive secretary of the India church told Bennetts: "Your presence with us has established a landmark which will go down in the history of the Mennonite Church in India."

The theme of Bennetts' fraternal visit to Asia was "Partners in Christ." "There is an increas-



Ernest and Earla Bennett of Mennonite Board of Missions report on their fraternal visit to Asia at a Dec. 14 news conference at Elkhart, Ind.

ing need for us in North America to see ourselves as *partners* with churches in other countries," Ernest said.

In response to a newsman's question at the press conference about church growth, Ernest said the churches in Asia are growing but that "nationalization" of the churches and greater cooperation with other denominations are also significant.

The MBM executive said Asian Mennonites warmly welcome North American assistance but are determined to guide their own destinies.

One third of Bennetts' time in Asia was spent in India, which has two MBM-related

Mennonite conferences. The other MBM-related conference is in Japan, where they visited three weeks.

In Nepal, MBM workers are part of the United Mission to Nepal. Outsiders were barred from that country until 1950.

Bennetts visited Mennonite Central Committee projects in Bangladesh and India. Ernest's interest in these stems in part from his 10 years as MCC's chairman of the Board.

In Hong Kong and the Philippines, the couple visited missionaries connected with the Eastern Mennonite Board of Missions and Charities.

They returned to Elkhart Dec. 11.

Conciliation Service to aid in peacemaking among Mennonites and in non-church disputes

How can the church respond to conflicts? A litany of needs and some examples of success have prompted establishment of the most recent inter-Mennonite project, Mennonite Conciliation Service.

A middle-aged Mennonite businessman and his wife shared their concern recently about involvement of Mennonites in court litigation. A Mennonite-owned business had borrowed a large sum of money from a Mennonite creditor. The two disagree over the terms of the loan. Now the matter was headed for the courts, and one side alone had already spent over \$20,000 in legal fees merely to prepare the case. "Why doesn't the church use its own resources to provide another way to settle this?" came the question.

In another case Mennonites were concerned about a local dispute involving organization of

migrant laborers and local farmers. The migrant workers deserved better wages and housing than they had received. Yet the farmers, including some Mennonites, felt that the union's demands were unreasonable. To meet them would put the farmers out of business.

Some concluded they had no choice but to mechanize or switch to other crops, leaving the laborers with no work at all. Tension divided the community, including the local Mennonite churches.

Some church people saw that there was truth on both sides. But how were they to begin relating as peacemakers, especially when more indication of interest aroused suspicion on all sides?

Finally, there is a success story—the account of Mennonites in upstate New York whose "neighbors" became a group of Mohawk In-

dians who moved into an abandoned Girl Scout camp at Moss Lake.

Indignant at the materialism and inhumanity of American culture, the Mohawks determined to establish a settlement based on the old Indian ways of life. They claimed the Girl Scout camp as theirs by treaty rights and announced their intentions to become an independent and self-sufficient community.

Not surprisingly, the surrounding community did not appreciate the Mohawks' intentions. State troopers were sent in to hold the camp under surveillance and armed guards were posted. Many local whites were hostile and vigilantes took to roaring past in cars, sending rifle shots over the camp.

The Mohawks needed food and supplies. Local Mennonites responded by donating pickup loads of supplies—vegetables, sweet

corn, carrots, potatoes, onions, warm clothing, and live hens. Mennonite Central Committee sent canned meat, potatoes, and flour, and assisted in securing farm implements. Local Mennonite bishop Richard Zehr and his family visited the camp on numerous occasions and developed friendship with the Mohawks.

Negotiations began with New York State officials and steady progress was made. In the end, a peaceful settlement was reached with the help of a mediator. The state and the Mohawks agreed to a new site in Clinton County, New York. The Indians received 700 acres of land and woodland, plus irrevocable fishing and hunting rights on 5,000 acres of additional lands.

The dispute officially ended May 14, 1977, exactly three years after the original take-over of land. Local Mennonite churches and MCC helped the Indians move to their new lands by assisting in expenses for gas and truck rental.

Mennonite Conciliation Service, an affiliate of MCC, is an attempt to meet the concerns of individuals such as those in the stories above, to take an active role in answering the biblical call to peacemaking. After several years of discussion and planning with pastors, church planters, service personnel, and church administrators, MCS came to life in fall 1979 with the arrival of a full-time director.

Behind the establishment of the MCS stand several factors. One is growing awareness that increasing numbers of Mennonites are involved in a broad range of social conflicts inside and outside church circles. At the same time, more Mennonites work in urban professions and are in touch with the perennial conflicts of urban life.

New awareness of the social relevance of Scripture, and the growing presence of Mennonite minorities have also begun to re-sensitize the church to God's intentions for salvation in all of life.

The question "How can Christ's body be present in human stress in such a way that God's Spirit can move and bring human relationships toward harmony and justice?" focuses the task for Christian peacemakers. Congregations are challenged to undertake peacemaking as central to congregational life, not merely as an activity performed by institutional "experts."

Mennonite Conciliation Service attempts to support conflict ministries so that this challenge may be met. The goal is to support congregations to become involved, like the New York congregations, in local conflicts. Eventually, it is hoped, a network of regional MCS units will develop, similar to regional Mennonite Disaster Service structures.

The MCS office in Akron serves as a central coordinating point, providing training, literature, and consultation resources. When needed, staff assistance from Akron is available, as well as guidance to additional resources. A network of some 200 regional contact people interested in relating to MCS already exists.

Activities will focus in two general areas. One concern is to provide resources for dealing with conflicts among Mennonites, particularly congregational conflicts and personal or business disputes that would otherwise go to court.

The second area of activity is conflict ministries to surrounding communities, in such difficult areas as racial tensions, housing disputes, environmental conflicts, or where buildings or lands are occupied by demonstrators.

MCS solicits responses and ideas from individuals committed to ministering in conflict. A steady inflow of reports from local people is needed so MCS can plan structures in relationship to concrete situations. MCS will assist in planning and conducting local seminars related to conflict ministries and can offer assistance in particular conflicts when necessary.—Ron Kraybill, MCS Director

Workers teach believers among Kantu in Indonesia

"We're in a situation where it's fun to be a missionary," says Luke Beidler.

Mennonite Central Committee workers Luke and Dorothy Beidler and Paul and Esther Bucher are working together in West Kalimantan, Indonesia, under PIPKA, the mission arm of the local Mennonite Church (GKMI). Beidlers are on loan to MCC from the Eastern Mennonite Board of Mission and Charities.

The situation that Luke Beidler likes is that of whole villages inviting Christian teachers to prepare people for baptism. Paul and Esther Bucher were originally assigned to do agriculture and nutrition work among the Kantu tribe. They found, however, that they were needed to prepare those of animistic belief for Christian baptism as the Beidlers were already doing.

The Buchers believe that that was what God wanted them to do even though it was not what they expected. Their latest studies in agriculture had been at Cornell University. "We had to gear down our expectations in the area of our training," states Esther Bucher. "It helped us to be patient and learn what we could do in the situation."

The Buchers and the Beidlers accepted where the people were and worked progressively to take them beyond that. In the spring and fall of this year 198 people were baptized in the villages where PIPKA is teaching.

Through their interaction with the people, the couples have learned certain themes in the Kantu culture that predispose the people to Christianity. The Kantu have a strong need for blood sacrifices. The Christian faith stance that Jesus Christ made the final sacrifice for humankind gives the people hope that they do not need to make sacrifices all their lives.

Seeking long life and fertility is another Kantu cultural theme. Many Kantu suffer

from malnutrition and poor health. They think their own gods are no longer effective. To find help they are turning to the God that Christians tell them is the only real God.

The workers talk about a "people's movement" in reference to conversions in West Kalimantan. They will not go into a village unless they have the group's consent. This is to be signified by the village leaders writing a letter asking a teacher to come. In this way they are not drawing out individuals who will then be cut off from family and friends. "Working together" is also a concept of consensus highly valued in Indonesian society.

Of course, all is not smooth sailing in the waters of West Kalimantan. The people eager to become Christians now may go back to their animistic beliefs, the workers indicate. Some tend to see baptism as a graduation; the Beidlers and Buchers tell them it is a beginning, a lifetime process.

Outside of the teaching in which they are involved, the Beidlers and Buchers spend much of their time in the basics of living. The Beidlers live on the PIPKA-owned houseboat, although they may soon locate in a village again. Their children Marta and Ken are in a boarding school in Pontianak.

The Buchers settled in Jelebuk, a Kantu tribal village, living in a house like the others there. They cook over a wood fire or kerosene burner. To provide food for themselves they grow peanuts, eggplants, spinach-like greens, wing beans, peppers, tomatoes, and cassava. Rice is a staple commonly available. They brought in an Australian rooster to improve the local breeds; the resulting hens produce medium-sized eggs rather than small ones.

The Buchers now feel the time is ripe for them to work more with the people in agriculture and nutrition. PIPKA is considering their proposals and the possibility of more personnel.

"We came with a strong sense of purpose," Paul Bucher says. They and the Beidlers now see some purpose in what they have been doing and are seeing meaning in their future work.

Project tries to educate, motive on world hunger

Bread for the World, a Christian citizens' movement, believes education is the key to effective public response in eradicating world hunger.

In a Nov. 1 meeting with Mennonite Central Committee and other interested church agencies, the Bread for the World Educational Fund organized a threefold attack on the American public's apathy and ignorance about world hunger.

One part of the nationwide hunger project is a study guide to the report of the Presidential Commission on World Hunger. President Carter appointed the Commission in 1978 to study the causes of hunger, recommend

changes in current United States policies and programs, and educate Americans about the issues and solutions. The Bread for the World Educational Fund project is one of several funded by the Commission.

Although the Commission's recommendation are still tentative, the main thrust of their report as stated by Chairman Sol Linowitz is that the U.S. has to radically reorder its national and international priorities.

VS unit formally opens in Johnstown, Pa.

A Voluntary Service unit in Johnstown, Pa., was formally launched Dec. 2 with the dedication of a unit house and the commissioning of six VSers.

About 90 persons gathered at First Mennonite Church for the two-in-one event. In attendance were Allegheny Conference leaders, members of the local VS administrative committee, a representative from Mennonite Board of Missions (Elkhart, Ind.), and volunteers who assisted in the renovation of the unit house.

Allegheny Conference Missions and Service Committee Chairman John Beachy led a litany of dedication for the unit house, and conference field-worker Irvin Weaver led a litany of commissioning for the VSers.

The Sunday afternoon service was preceded by a potluck meal and gift shower for the unit. Following the service, an open house was held at the new VS building on South Street.

The two-year-old Johnstown unit, sponsored by Allegheny Conference and MBM, now has a full contingent of VSers and a permanent building.

"We hear about the great problems in New York and Chicago, but we have them right here in Johnstown, too," said Richard Kissell, chairman of the VS administrative committee, which includes representatives from First Mennonite and six other area Mennonite congregations.

Clair Hochstetler, MBM's eastern region VS director, said the VSers are in Johnstown to help plant the seeds of community and fellowship at First Mennonite, the seeds of personal growth for themselves, and the seeds of hope in the South Street neighborhood.

The new unit house, an old three-story duplex, was purchased last summer by Allegheny Conference for \$6,500. Local volunteers spent four months renovating it—installing new plumbing, heating, and electrical systems; building a new kitchen and bathrooms; and repairing other dilapidated areas.

Johnstown VSers serve as an outreach arm of First Mennonite Church—which itself was a mission church planted in 1939 by Allegheny Conference. The current pastor is Phillip King.

The VSers work at a retirement home, day-care center, the Cambria County Association for the Blind and Handicapped, and Johnstown Christian School.



The renovated Johnstown VS house. Purchased last summer by Allegheny Conference, it was upgraded by local volunteers in a four-month effort.

Peace on highway topic of insurance consultation

"We are translating our heritage into a nonwar setting," Clyde Weaver, a Church of the Brethren leader of Elgin, Ill., told a group of automobile insurers and mutuals at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Nov. 30. Weaver is a member of the National Safety Council board.

It was not surprising that people who run car insurance companies should be interested in highway safety. The difference was that this group saw driving as a theological matter. The representatives came from Mennonite and Brethren (peace church) constituencies. Agencies represented were: Mennonite Mutual Aid, Virginia Mutual Casualty Company, Goodville Mutual Casualty Company, Mennonite Mutual Insurance Association (Mountain Lake, Minn.), and The Brotherly Aid Liability Plan of Lancaster County, Pa.

Serving as a practical base for applied Christian living is a series of lessons developed by the National Safety Council, the Defensive Driver Course. The eight-lesson course focuses on accident preventability as its major thesis.

"A very high percentage of all accidents is preventable," said Don Ziegler, a Goodville representative. Given that the accident involvement rate of Mennonite drivers is not much different from the national averages in the U.S. and Canada, and given the peace churches' interest in the worth of human lives, it's easy to understand the need for a theology of driving.

The groundwork for the Nov. 29 and 30 meeting was laid at a similar gathering sponsored by Mennonite Mutual Aid in Goshen, Ind., Nov. 1 and 2. At the earlier meeting all persons present, except the instructors, took

the official eight-hour Defensive Driver Course and received certification. When and if statistics warrant it, some insurance groups may grant a premium discount for all those who take the DDC.

Paul Lederach, Scottsdale, Pa., has been invited to write a study guide to accompany the DDC. He gave input at both November meetings and moderated the group participation in curriculum outline development. The study guide will not follow the DDC manual slavishly but will incorporate the course's major concerns—proper attitudes, the need for alertness in all situations, courteous behavior, and factors of preventability.

The express purpose of the theological study guide is: "To supplement the DDC with the awareness that following Jesus also relates to our driving and to apply His example and teaching to our thinking, emotions, and performance on the highway as an expression of our commitment to Him."

Lederach began writing the study guide last month.—David E. Hostetler

Spain debates recognition of conscientious objectors

Conscientious objectors to war may finally receive legal recognition in Spain this winter, reported Tom Rutschman, a Mennonite Board of Missions (Elkhart, Ind.) worker in that country.

"But," he added, "we are hearing rumors that the government is preparing a law which does not take into consideration even the

minimum demands which we have always maintained concerning conscientious objectors and alternative service."

Rutschman relates closely to the Spanish conscientious objector organization (COLLO). It is based in Barcelona, where he and his wife, Disa Andersson, have lived since their arrival in Spain last summer.

"According to the current legislative calendar, the conscientious objector law will be debated in mid-December," Rutschman said. "COLLO is preparing to attempt the impossible so that at least our platform of 12 basic points will be listened to."

Repressive French-type legislation is a strong possibility, Rutschman said. It would limit alternative service to forestry work only, require conscientious objectors to serve longer terms than those in military service, and bar any promotion of the conscientious objector position.

To prevent a French-type law, COLLO has organized an international campaign of support for Spanish conscientious objectors and their demands for a better law.

"It would seem that Mennonites, with their interest in peace and their traditional stance for conscientious objection, would be concerned enough to write letters or telegrams to Spanish government officials about the impending law," Rutschman said.

The MBM worker asked that letters or telegrams supporting COLLO's 12 demands be sent in English or Spanish to President Adolfo Suarez, Presidente del Gobierno, Palacio de la Moncloa, Madrid, Spain. Copies of the appeals should be sent to COLLO at Bruce 26, 2on, Barcelona 10, Spain.

Interested North Americans may also obtain English-language issues of COLLO's newsletter by writing to the above address.

"Time is short and the issue important," Rutschman said. "Any support is appreciated."

AMBS visitors urge congregational evangelism

Theological Center guests Paul and Mary Anne Boschman challenged the Associated Mennonite Biblical Seminaries with a clear call for local congregation evangelism during their stay on campus, Nov. 12-20.

"The congregation must bring to birth the enthusiasm of the gospel," said Mary Anne in her opening remarks. "It probably won't happen any other way."

Boschmans reside in Vancouver, B.C., where Paul is pastor of Mountainview Mennonite Church. The couple was invited to AMBS to share of their experience at Mountainview, where in recent years, the congregation has moved into a ministry to the Chinese community and active outreach in the local area.

Their message was a personal one of experience and conviction. They shared their own spiritual journeys, told stories of their

work, outlined the organization and outreach of their church, and most of all appealed for an openness to ministry to the needs immediately surrounding the local congregation. "When will we learn to listen with our hearts?" Mary Anne asked.

They gave three public presentations, in two chapel services and a student forum, but the bulk of their time was committed to informal discussion and interaction with students.

In the final chapel address, Paul outlined four characteristics of a congregation engaged in local evangelism: (1) it is consciously and sensitively in touch with people on the periphery of the church; (2) it provides small-group Bible studies where seekers will feel accepted; (3) it utilizes premarital and marital counseling as an opportunity to evangelize; and (4) it has a sense of celebration of the new birth.

Future Theological Center guests will be Tilman R. Smith of Goshen, Ind., Feb. 11-22, 1980, and Helen E. Falls, professor of missions at New Orleans Theological Seminary, Apr. 14-18.—Mark Wenger

Smuckers explode myths on elderly, aging process

Elderly persons are abandoned, alienated, senile, unproductive, and rigid in their ideas. Are these assumptions generally true?

No, say Carl and Irene Smucker of Bluffton, Ohio, who are traveling to Mennonite churches and communities to educate people on aging and help people minister to and incorporate the gifts of the elderly. Their two-year service assignment is sponsored by Mennonite Central Committee.

"It is very important for us to get facts and demythologize many of the erroneous concepts about aging persons," says Carl Smucker. "The stereotypes about old age and older persons have persisted because gerontology is a relatively new science and it has not yet been able to destroy years of negative media images. It is just beginning to change these misconceptions through honest research, better media coverage, and workshops.

"In fact our objective is to explode the myths that should no longer persist because of the light of new knowledge and hope which springs from the elderly themselves. The elderly are our best teachers."

In response to the assumption that the elderly are lonely, abandoned, and alienated, Smuckers respond that 70 to 80 percent of relatives of the aging are providing services of some type for them. Eighty-eight percent of older persons live within one hour of one child.

"Research indicates that children do not 'dump' old parents into institutions. This may be the last resort rather than the first resort," Smuckers say.

Another myth is that most elderly are ill, physically incapacitated, or senile, when in fact 90 percent of persons 65 and older are mobile,

eight percent need assistance, and only one or 2 percent are institutionalized.

Smuckers note that "very few older persons are senile. Many have physical ailments such as poor sight, poor hearing, and poor coordination, and this gives the impression to some that this is an evidence of senility."

Preconceptions Americans have about the elderly—the percent of the population over 65 who will number 25 million by 1980 and 40 million by the turn of the century—can be tragic. One misconception is that older persons suffering from degenerative and chronic diseases are beyond medical help.

"Families and physicians too often look at the aging person suffering from disorientation, confusion, and loss of memory, and classify him as a victim of hopeless senility when in fact he might be treated and his condition relieved," say the Smuckers. "The biggest mistake a family can make is automatically to give up on an ailing elderly parent rather than make a vigorous effort at rehabilitation, just as they would if a parent were ten, twenty or thirty years old."

Smuckers also challenge the idea that the elderly are useless and unproductive and should retire. Older persons can be used creatively in the church by holding offices, providing transportation, and visitation, Smuckers say.

Carl and Irene Smucker recognize that society has a long way to go in destroying the myths about aging. They believe that this can be accomplished through recognizing the gifts of older people and the richness of their lives. Teaching children and young people about aging, advocating continuing education for older persons, and initiating intergenerational activities in churches are other ways of disproving the myths.

Smuckers are available through MCC U.S. Ministries to serve as a resource in local congregations and agencies.

Peter Dyck to begin larger constituency role

Peter Dyck, who has been Mennonite Central Committee secretary for Europe/North Africa since 1957, is beginning an expanded role in constituency relationships on Jan. 1.

Dyck will continue to give about one-fourth time to East-West relations, while his main responsibility will be in constituency work. He will focus particularly on getting into congregations that do not have as direct access to knowledge of MCC and its personnel as some others do.

With this in mind, Reg Toews, associate executive secretary for Administration and Resources, wrote letters to 300 churches. Many of these churches are from geographically isolated areas and from small conferences such as the Brethren in Christ and the Evangelical Mennonite Church.

About 150 of the letters went to minority

churches. MCC would like to see a greater involvement of minority persons in the agency's overall work, Toews said.

Dyck will spend a significant amount of his time visiting churches. "His role will be primarily one of basic interpretation of MCC, its philosophy and history, rather than reporting on programs or engaging in direct recruitment and solicitation," writes Toews.

It is hoped that churches of a given area will get together for meetings of several days or a weekend. In addition to evening meetings, Dyck will be open during the days with special-interest groups such as ministers, businessmen, and women. He will also speak in Bible or high schools, at colleges or seminaries, and for relief sales and conference gatherings. As much as possible MCC would like to involve young people in these meetings.

Dyck will be using topics or themes, such as "the Roots and Wings of MCC," "When Young People Remember," "The Earth Is the Lord's," "Jesus and Jubilee," "How Do Menos Love," "The Church in the Soviet Union," and "Caring Enough to Share." He will also show films and filmstrips.

In East-West matters Dyck will concentrate primarily on arranging exchange visits, preparing Bible study materials in the Russian language for pastors in the Soviet Union, and overseeing the production of Walter Sawatsky's book on the evangelical Christians in the Soviet Union since World War II.

The responsibility for the European program has been distributed temporarily among staff in Akron and Winnipeg office and in Europe. Permanent staffing is being sought.

Dyck, who has worked with MCC since 1941, celebrated his 65th birthday Dec. 4. On Dec. 2 the MCC staff, family, and friends gathered for a celebration of that event and tributes to him.

Dyck worked many years in refugee work in Europe and as director of Europe programs from the Frankfurt office before coming to Akron in 1968.

Al Brown named High-Aim director

Al Brown of Goshen, Ind., has been appointed half-time director of the High-Aim program by the Mennonite Board of Education.

He began in the position on Sept. 25. Brown continues as part-time pastor of the Community Mennonite Church in South Bend, Ind.

Brown joined the Board of Education staff with varied church experience and broad church contacts. He has had extensive leadership involvement in church camping and boys' club programs. He served a two-year term of Voluntary Service at Frontier Boys Village in Colorado and later a summer term in Chicago. He served as part of pastoral teams at Bethel and Englewood Mennonite churches in

Chicago and in Saginaw, and has been involved in youth ministry and pastoral work in other congregations.

Studies in communicating faith and a workshop on evangelism will highlight the annual special courses at Canadian Mennonite Bible College, Winnipeg, Man., Feb. 4-15. A Feb. 7-9 workshop on evangelism will be conducted by Dennis Oliver, former director of the Canadian Church Growth Center, Regina, Sask., and now Director of Evangelism in the Presbyterian Church. Leading up to the evangelism workshop will be eight special courses in Bible and music. Special lectures on practical theology will be given by Erland Waltner, Elkhart, Ind., Feb. 7-12. Waltner is also a consultant to CMBC in setting up a practical theology program.

The Hopewell congregation, Elverson, Pa., will be holding dedication services for their new building on Sunday, Jan. 6.

Goshen College is seeking a librarian. Precise assignment open, could include directorship. Send résumé to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

Correction: The word, "expatriots," in last week's editorial should have read "expatriates." And the parenthetical statement at the end of paragraph three should have read (How ironic that these men may have come from. . .)

Richard Sider, who is currently acting director of MCC Personnel Services while Lowell Detweiler is on study leave, will assume the country representative position in Guatemala with his wife, Martha, beginning in February for a three-year term. Replacing Sider will be Rod King, currently assistant program director with MCC in Brazil.

Earl Sears, Elkhart, Ind., will begin a full-time teaching-leadership assignment with Southside Fellowship in Elkhart on Jan. 1. The congregation also is sponsoring Sears up to 20 hours a week as administrator of case-work volunteers for the Victim-Offender Reconciliation Program in Elkhart County. A part-time teacher-leader at Southside for the past 11 years, Sears also worked part time for Mennonite Mutual Aid in Goshen since 1969. Southside Fellowship holds membership in the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren.

John E. Kauffman, 86, of Atglen, Pa., and **Ammon Graybill**, Sr., 89, of Brethren Village, Neffsville, Pa., were among persons who spoke

This fall Brown has made introductory visits to all but one of the seven Mennonite high schools associated with High-Aim.

mennoscope

at a fiftieth anniversary service of Coatesville (Pa.) Mennonite Church, Oct. 7. Graybill was instrumental in starting the church in 1929 and Kauffman was the congregation's first assistant Sunday school superintendent. Sanford Shetler was guest speaker for the anniversary. His father, Samuel G. Shetler, started the first summer Bible school in the area at the church.

Harold Koslowsky, who has been an assistant secretary of MCC Personnel Services since 1978, will terminate his position next summer. Koslowsky, his wife, Martha, and their two children plan to return to Canada. Sandra Bertsche of Kalamazoo, Mich., will assume Koslowsky's position in placements for overseas positions in health and education and as codirector of orientations.

Elaine Sommers Rich, Bluffton, Ohio, is serving as adviser to international students at Bluffton College. A former missionary in Japan, Rich is responsible for helping Bluffton's 20 international students with their adjustment to life in the United States, their completion of governmental forms, and their placement in homes for the holidays. She is also currently teaching English to four Cambodian refugees who arrived in Bluffton this fall.

Vic Reimer, associate editor of *The Mennonite*, has resigned effective Aug. 31, 1980, at the end of a three-year term. He has also resigned as editor of the General Conference News Service. He intends to earn degrees in industrial arts.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Boettger, Donald and Marilyn (DeLapp), Kingman, Alta., second daughter, Janelle Lynn, Nov. 27, 1979.

Bok, Harvey and Ann (Wyse), Defiance, Ohio, second child, first daughter, Kathryn Anne, Nov. 11, 1979.

Bowers, Dale and Carol (King), Waynesboro, Va., first child, Tyson Jared, Dec. 5, 1979.

Fisher, Dan and Grace (Borntrager), Chardon, Ohio, second child, first daughter, Carla Lynn, Dec. 2, 1979.

Hornstein, Mike and Gwen (Miller), second child, first daughter, Michelle Lynn, Dec. 11, 1979.

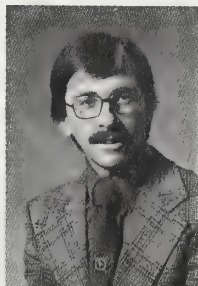
Kauffman, Roland and Janice (Clemmer), Ada, Ohio, first child, Erin Janelle, Nov. 12, 1979.

King, Ray and Marsha (Lewis), Pekin, Ill., first child, Brian Ray, Dec. 10, 1979.

Litweiller, Merlin and Cynthia (Shetler), Manson, Iowa, third child, first daughter, Rachel Michelle, Dec. 8, 1979.

Miller, Eric P. and Grace (Stoltzfus), Mount Joy, Pa., first child, Daniel Eric, July 15, 1979.

Ropp, Kenneth and Joyce (Stahly), Tremont, Ill.,



Earl Sears

fourth child, second daughter, Bethany Joy, Dec. 12, 1979.

Scholl, Roy and Velma (Keener), Myerstown, Pa., third child, second daughter, Kendra Dorelle, May 18, 1978, adopted on Dec. 14, 1979.

Stout, Eric and Karla (Atkinson), Washington, Iowa, first child, Rachel Marie, Nov. 15, 1979.

Swartzendruber, Glen and Nancy (Miller), Fairview, Mich., first child, Sandra Mae, Dec. 5, 1979.

Swartzendruber, Ken and Wendy (Conrad), Apple Creek, Ohio, first child, Nicole Marie, Nov. 25, 1979.

Troyer, Russel and Darlene (Richards), Shickley, Neb., second child, first daughter, Danielle Marie, Dec. 4, 1979.

Wenger, Doyle and Cindy (Feeman), Wooster, Ohio, first child, Brad William, Dec. 11, 1979.

Witmer, Daryl and Sue (Taylor), Dalton, Ohio, first child, Jason Taylor, Nov. 28, 1979.

Yoder, Steve and Sherry (Weaver), first child, Jennifer Lynn, Sept. 21, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Boettger—Hartman.—Conrad H. Boettger, La Junta, Colo., Salem Mennonite cong., Tofield, Alta., and Beth Hartman, Dalton, Ohio, Pleasant View Mennonite cong., by Harold Boettger, father of the groom, Nov. 17, 1979.

Gongwer—Martin.—Steven Ray Gongwer, Goshen, Ind., and Brenda Sue Martin, Goshen, Ind., both of Yellow Creek Mennonite cong., by Bob Detweiler, Dec. 1, 1979.

Krabill—Rabenstein.—Wesley Krabill, Fredericktown, Ohio, Gilead Mennonite cong., and Susie Rabenstein, West Liberty, Ohio, Bethel cong., by Duane Beck and Murray Krabill, Nov. 10, 1979.

Martin—Slabaugh.—Terry Martin and Tami Slabaugh, both of Goshen, Ind., and the Yellow Creek Mennonite cong., by Bob Detweiler, Dec. 15, 1979.

Nachtigall—Birky.—Ramon Nachtigall, Elkhart, Ind., Roselawn Mennonite Cong., and Karen Birky, Elkhart, Ind., Yellow Creek Mennonite cong., by Bob Detweiler, Nov. 25, 1979.

Nofziger—Stuckey.—Neil D. Nofziger, Archbold, Ohio, Zion Mennonite cong., and Kathy Lynn Stuckey, Archbold, Ohio, Lockport Mennonite cong., by Walter Stuckey, Dec. 1, 1979.

Schwartzentruber—Maust.—David Schwartzentruber, Goshen, Ind., College Mennonite, and Becky Maust, Goshen, Ind., Yellow Creek Mennonite cong., by Bob Detweiler, Nov. 3, 1979.

Shanower—Swartzendruber.—Ralph Shanower, Sugar Creek, Ohio, United Church of Christ and Linda Swartzendruber, Berlin, Ohio, Berlin Mennonite cong., by David R. Clemens, Nov. 25, 1979.

Springer—Birky.—Allan Springer, Hopedale, Ill., Hopedale Mennonite cong., and Myrtle Birky, Hopedale, Ill., Hopedale Methodist, by Bob Detweiler, Nov. 23, 1979.

Weaver—Hollinger.—Jeffrey L. Weaver, Mannheim, Pa., Erisman Mennonite cong., and Louann M. Hollinger, Mount Joy, Pa., Mount Joy Mennonite, by H. Howard Witmer, Sept. 29, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alexander, Kingsley J., son of Eliza Alexander, foster son of Samuel A. and Kitty (Geil) Shank, was born at Broadway, Va., May 5, 1906; died of respiratory illness at Harrisonburg, Va., Dec. 6, 1979; aged 73 y. He was married to Hilda Weaver, who preceded him in death on Nov. 22, 1961. He is survived by two sons (Donald and Gary), 1 daughter (Shirley—Mrs. Sam Shifflett), 6 grandchildren, one

great-grandchild. He was a member of the Lindale Mennonite Church where funeral services were held on Dec. 9, in charge of Linden M. Wenger; interment in the Timberville Brethren Cemetery.

Beachy, Wayne Ellis, son of Joseph E. and Pearl Beachy, was born in Iowa City, Iowa, Feb. 27, 1947; died at his home near Hutchinson, Kan., Dec. 7, 1979; aged 32 y. On Jan. 1, 1971, he married LaVera Troyer, who survives. Also surviving are 2 sons (Ryan Joseph and Micah Wayne), his parents, 2 brothers (Ken and Roger), 2 sisters (Linda and Mrs. Karen Kropf), and his grandmother (Mary Stutzman). He was a member of the Yoder Mennonite Church, where funeral services were held on Dec. 10, in charge of Oliver Yutzy, John Landis, and Edward Yutzy; interment in the church cemetery.

Derstein, Wallace H., son of Henry Z. and Hannah (Hagey) Derstein, was born in Hatfield Township, Pa., Apr. 18, 1895; died at Grand View Hospital, Sellersville, Pa., July 9, 1979; aged 84 y. On May 6, 1916, he was married to Mary Ellen Kratz, who preceded him in death in Nov. 1931. On Jan. 1, 1933, he was married to Emma O. Gross, who survives. He is survived by 4 sons (Harvey K., Henry K., Paul G., and Wallace), 7 daughters (Naomi—Mrs. John Ressler, Ruth G.—Mrs. Earl H. Alderfer, Esther G.—Mrs. David Friesen, Miriam G.—Mrs. Glen Miller, Mary G., Martha G.—Mrs. Wayne Marcho, and Rachel G.—Mrs. Charles Leatherman), 32 grandchildren, 8 great-grandchildren, and 2 sisters (Ellen Rittenhouse and Mary Godshall). He was preceded in death by a son (Nelson) in 1944. He was a member of the Lansdale Mennonite Church. Funeral services were held at the Plains Mennonite Church on June 13, in charge of Jacob Z. Rittenhouse, Norman Bechtel, and Gerald C. Studer; interment in the church cemetery.

Hershey, Harry E., son of Ephraim and Annie (Engle) Hershey, was born in E. Donegal Twp., Mar. 19, 1898; died in an automobile accident in Mt. Joy Twp., Pa., Dec. 1, 1979; aged 81 y. On Oct. 19, 1922, he was married to Ada N. Fridy, who survives. Also surviving are 4 sons (Robert E., Charles E., Harry E., and John H.), one daughter (Pauline H. Engle), 15 grandchildren, 6 great-grandchildren, and 2 brothers (Engle and Abram). He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Dec. 5, in charge of Walter L. Keener and Richard H. Frank; interment in the Cross Roads Cemetery.

Hofstetter, Phyllis Ann, daughter of Milton and Fern (Gerber) Hofstetter, was born in Orrville, Ohio, Nov. 21, 1958, died of a pancreas disease at the Massillon Hospital on Dec. 11, 1979; aged 21 y. She is survived by her parents, 2 brothers (Earl and Harold), 5 sisters (Betty—Mrs. Michael Prater, Doris, Mary Jean—Mrs. Rod Arney, Irene, and Barbara), and her maternal grandfather (Aden Gerber). The memorial service was held in the Kidron Mennonite Church on Dec. 14, in charge of Bill Detweiler, Joe Gerber, and Reuben Hofstetter; interment in the church cemetery.

Lichty, William R., son of Christian and Annie (Roth) Lichty, was born at St. Agatha, Ont., Feb. 15, 1899; died at Kitchener-Waterloo Hospital on Dec. 6, 1979; aged 80 y. In Feb. 1919, he was married to Lucy Overholt, who preceded him in death in 1925. On Jan. 24, 1933, he was married to Beatrice Mary Jantzi, who survives. He is also survived by 2 sons (Glenden and Keith), 3 daughters (Dorothy—Mrs. Lee Holst, Delphine—Mrs. Leonard Schwartzentruber, and Gloria—Mrs. Sanford Bender), and 15 grandchildren. He was a member of the Steinmann Mennonite Church, where funeral services were held on Dec. 9, in charge of Vernon B. Zehr and Fred Lichty; interment in church cemetery.

Martin, Emma, daughter of John and Susie (Burckhart) Kilmer, was born in Wayne County, Ohio, July 4, 1908; died of a heart attack at Wakarusa, Ind., Dec. 1, 1979; aged 71 y. On Dec. 23, 1930, she was married to Homer Martin, who survives. Also surviving are 2 sons (Nelson and Virgil), 3 daughters (Mary—Mrs. James Christopel, Dorothy—Mrs. Melvin Keim, Erma—Mrs. Leon Yost), 13 grandchildren, 5 stepgrandchildren, 4

great-grandchildren, 2 brothers (Henry and David), and 2 sisters (Melissa—Mrs. Elvin Horst and Martha—Mrs. Norman Begly). She was a member of the Yellow Creek Mennonite Church where funeral services were held Dec. 4 in charge of Bob Detweiler; interment in church cemetery.

Martin, Mary Ann, daughter of Noah and Mary Ann (Weber) Martin, was born in Woolwich Twp., Jan. 15, 1909; died at Victoria Hospital, London, Ont., Oct. 29, 1979; aged 70 y. On Feb. 9, 1932, she was married to Menno B. Martin, who survives. Also surviving are one daughter (Esther—Mrs. Melvin Weber), 2 sons (Floyd and George), 12 grandchildren, and 2 sisters (Lucinda—Mrs. Israel Frey and Lydia—Mrs. Urias Weber). She was a member of the Hawkesville Mennonite Church, where funeral services were held on Nov. 1, in charge of Simeon Horst and David Garber; interment in the church cemetery.

Reschly, Joseph N., son of Joseph and Barbara (Nebel) Reschly, was born near Wayland, Iowa, Jan. 30, 1899; died at Washington, Iowa, Dec. 8, 1979; aged 80 y. On Feb. 11, 1922, he was married to Anna Hunt, who survives. Also surviving are 3 sons (Donald, James, and Robert) 2 daughters (Alice—Mrs. Donald Davis and Susan—Mrs. Harold Gilmore), 16 grandchildren, 6 great-grandchildren, 3 brothers (Henry, Ervin, and John), and 2 sisters (Eval—Mrs. Harris Boese and Emma—Mrs. C. H. Roth). He was preceded by 3 children, 2 sisters, and 4 brothers. He was a member of the Sugar Creek Mennonite Church, where funeral services were held on Dec. 10, in charge of Orle L. Roth and Robert Hartzler; interment in the church cemetery.

Stuckey, John Willard, son of Peter J. and Anna (Short) Stuckey, was born in Fulton County, Ohio, Dec. 19, 1911; died in Archbold, Ohio, Dec. 11, 1979; aged 68 y. On Apr. 12, 1934, he was married to Bertha Frey, who survives. Also surviving are 3 daughters (Annabelle—Mrs. Robert Lerch, Orlene—Mrs. Walter Mason, and Louise—Mrs. Steve Rudo, Jr.), one son (Allen), 9 grandchildren, 2 brothers (Orrville and Chauncey), and 2 sisters (Alta—Mrs. Otto Nafziger and Mary Stuckey). He was a member of the Lockport Mennonite Church, where funeral services were held on Dec. 14, in charge of Charles Kamp, Walter Stuckey, and Keith Leinbach; interment in the church cemetery.

Zehr, Dolores L., daughter of Elmer and Rosella (Roggie) Lehman, was born in Croghan, N.Y., Dec. 8, 1932; died of acute cardiopulmonary failure as a consequence of terminal cancer, at Buffalo, N.Y., Dec. 1, 1979; aged 47 y. On Oct. 23, 1954, she was married to Michael M. Zehr, who survives. Also surviving are 3 sons (Keith Michael, Sheldon Lee, and Darwin Robert), one daughter (Elaine Carol), 4 brothers (Gilbert, Lawrence, Milton, and Elmer), 3 sisters (Mietta—Mrs. Arnold Moshier, Ella Mae—Mrs. Jay Lehman, and Cleo), and 26 nieces and nephews. She was a member of the Mennonite Church of Amherst. Funeral services were held at the Clarence Center Mennonite Church on Dec. 4, in charge of Richard Bender, Walter Smeltzer, and Titus Kauffman; interment in the Good Cemetery, Clarence, N.Y.

Cover photo and pp. 2, 3, by Greg Bowman; p. 5, The Metropolitan Museum of Art, Rogers Fund; p. 9, by Peg Kaufman.

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1, 1980.
Congregational Education Workshop for Church Leaders, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3, 1980.
Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980.
Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16, 1980.
House Church Retreat, Laurelville-Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17, 1980.
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-March 2, 1980.

Anglican theologian is awarded prize for book on divine love

Anglican theologian and author William Hubert Vanstone has received the prestigious Collins Biennial Religious Book Award for his treatise on divine love.

The prize, worth about \$2,000, was awarded by an ecumenical jury to Canon Vanstone for his book *Love's Endeavour, Love's Expense*. It was published two years ago by Darton, Longman and Todd, and issued in the United States by Oxford Press with the title *Risk of Love*. The prize is given every two years to the book which, in the opinion of the judges, has made the most distinguished contribution to the relevance of Christianity in the modern world.

Canon Vanstone, 56, is theological chaplain to the Bishop of Chester. He says he wrote the book after being compelled to ask himself why the church mattered. He reflected on the question for 20 years, he relates, which gradually disclosed to him a vision of interpretation of God which is summed up in the Christian statement that God is love.

Autonomy of Baptist churches at issue over baptism question

Representatives of two Southern Baptist congregations were denied seats at the annual meeting of a regional Baptist association because their churches accept members who have been baptized in other denominations.

The Southwest Baptist Association voted to exclude representatives of North Park Baptist Church and Oak Hill Baptist Church because the congregations accept persons who were given "alien immersions." Both congregations have allowed persons who were baptized in General Baptist churches to transfer their membership. According to the pastors of the churches, the practice is permitted under the traditional Baptist polity of local-church autonomy.

The rejection of messengers by the Southwest Baptist Association may lead to the dropping of North Park and Oak Hill churches from the State Convention of Baptists in Indiana, since one requirement for membership is that messengers must be from churches "maintaining good standing in associations cooperating with the convention."

Arms race is condemned by Fuller Seminarians

More than 200 persons at Fuller Theological Seminary, including 30 faculty members, have signed an 800-word "American Confession"

which condemned the nuclear arms proliferation as "idolatry" and a danger to world peace. The student-written statement also asked signers to take personal and collective action in opposition to the arms race.

The student Human Concerns Committee, which has circulated the statement, planned to send delegations to the Los Angeles offices of California Sens. Alan Cranston and S. I. Hayakawa to urge them to support an amendment to the Salt II treaty which would halt all development, testing, and deployment of new strategic weapons systems. The action was coordinated with a similar effort nationally sponsored by the Sojourners Community in Washington, D.C.

The Pasadena seminary—which has 2,300 students, including extension and part-time students—is theologically conservative but with a social justice-oriented segment, according to Wesley J. Mills of the Human Concerns Committee.

Four U.S.-made religion programs make Australian list of 10 worst

The Sydney-based Anglican magazine, *Southern Cross*, has published a viewers guide to the ten worst religious programs on Australian TV, and four of them are American-made.

Hour of Power, *Garner Ted Armstrong*, and the *Rex Humbard World Ministry* were recipients of the reverse Oscars.

Rex Humbard, who came to Sydney in 1977, was described as "the big daddy—the Bob Hope of American evangelism. Elmer Gantry is alive and well."

Robert Schuller, who visited Australia the same year, was described as "a monument to the Dale Carnegie ethic: relentlessly dynamic with a welded-on smile, immaculate silver hair, teeth like a Kelvinator being opened in the dark."

A program by the Moody Institute of Science was described as a "telling demonstration of just how far Americans are prepared to go in disguising a religious pitch. The program presented an enthralling study of human disorientation in flight and the consequent need for pilots to have absolute faith in their instruments. . . . In the last few minutes the Moodies switched the whole thing round into a 'sermon for science.'"

As for Garner Ted Armstrong, *Southern Cross* described him as a "poor man's Mannix, Supermouth descending a convoluted path of hip ecumenism, and defying any known force of grammatical analysis along the way."

Peking Wall poster urges more freedom of religion

A poster urging that more freedom to propagate religion be permitted in China has appeared on Peking's "democracy wall."

Criticizing a recent article in the government press which said only religious workers

could spread religion, and then only in places of worship, the wall poster says, "If our country is to fully implement the policy of the freedom of religious belief, then it should not restrict us from basing our behavior on the Bible. The Bible does not specify that only religious workers should propagate religion, nor that propagation should be carried out only in churches."

The poster declares that "we should have faith in the intelligence of the masses. . . . If religion really is a swindle, why not let it come out so that the masses can see even more clearly what its basic character is like?"

NCC energy expert named to government panels on energy, technology

Katherine D. Seelman, an energy consultant with the National Council of Churches, NYC, has been asked to sit on an advisory panel of the U.S. Solar Energy Research Institute and chair an advisory panel on electronics for the U.S. Congress Office of Technology Assessment.

The latter panel will include people from high-technology corporations such as National Semiconductor Corp., Texas Instruments, and IBM; economists from Harvard and Johns Hopkins, and a representative of the International Union of Electrical, Radio, and Machine Workers.

Seelman, who has taught political science at the New York Institute of Technology and contributed to a National Science Foundation energy study, has been instrumental in developing an NCC policy statement on "The Ethical Implications of Energy Production and Use." She hopes to use her position on the government panel to spur similar consideration of the social and ethical impact of all kinds of technologies.

Diversified group of theologians agrees on modern spiritual malaise

"Selfism" and the spirit of human autonomy have been forcefully attacked in a call issued by an ecumenical group of more than 50 theologians and church historians.

Acknowledging "both in ourselves and in our world a deep sense of loss," they noted that "some have sensed loss of centrality of liturgy and authentic worship at large. Others speak of a decay of doctrine, still others of a moral anarchy, still others of a general flat emptiness in church life and in the mission of the church in the world."

Calling attention to the malaise, the ecumenical group issued a theological "declaration" along with an "epistle to the churches." The documents were the outcome of a Colloquy on the Loss and Recovery of the Sacred held at Notre Dame University under the sponsorship of an agency called A Fund for Theological Education. Participants included Protestants and Roman Catholics of diverse backgrounds—liberal and conservative, ecumenical, evangelical, and charismatic.

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Toward a new unity in the 80s

January 1, 1980—a new year, a new decade. It's only a date . . . a man-made reference, an arbitrary benchmark. But because we like to measure and evaluate events in time, this date is important to us. An old decade has ended, and a new one begins today.

The temptation is to think that history puts itself together in chunks to fit some kind of analytical calendar. Thus, we speak of the turbulent 60s or "The 'Me' Decade," as Tom Wolfe, an American writer, has called the 70s. As a colleague reminded me, however, history is a river. It keeps on flowing, no matter how scholars delineate its segments. Anti-Vietnam War activism pushed right into the 70s until U.S. involvement in that conflict emptied itself into a sea of impossibilities.

Nevertheless, it is sometimes helpful to look at time blocks to get some kind of perspective on history. In the religious world, here are a few things that happened during the past decade as summed up by a Religious News Service (RNS) year-end release.

"Human rights issues preoccupied the churches throughout the decade, and the overthrow of several repressive dictatorships in Africa and Latin America had broad religious backing."

And, "Resurgence of Muslim fundamentalism, unknown for centuries, led to the establishment of a theocracy in Iran which shook the Middle East and the world." Who knows how long this has been developing.

Further, "The 1970s were a period of growth for churches that are conservative or evangelical in nature, while 'ecumenical' denominations lost. Ten denominations belonging to the National Council of Churches lost about three million members in a ten-year period, while ten evangelically oriented churches grew about 2.5 percent in the same period."

At the same time, battles between conservative and progressive leaders and orthodox and speculative theologians have been moved to the front burner again. Furthermore, religious groups began taking a harder stand against those who deviated from their norms.

The conservatives in a Lutheran denomination were able to oust the progressives from their midst, thus forcing the "liberals" to become the schismatics, a rarity in modern Protestant history.

Robert L. Bear, of Carlisle, Pa., was excommunicated from his church in 1972, and subsequently banned, because he charged the elders in his church with hypocrisy in moral and doctrinal matters. The enforced separation from his family led Bear to sue his denomination in 1976 and to abduct his wife last year, but the ban stuck.

The Mormons excommunicated Sonia Johnson, the founder of Mormons for the Equal Rights Amendment.

In December, last year, the Catholic Church tried to do some housecleaning. "With the approval of Pope John Paul II, the Vatican has stripped a noted Swiss-born religious thinker, Hans Küng, of the right to teach and declared he can no longer be considered a 'Catholic theologian,'" reported Pamela Mendels in an RNS dispatch. Küng has taught at Tübingen State University for 19 years.

"The surprise decision, announced December 18, followed by only a few days the examination in Rome of another progressive theologian, Edward Schillebeeckx, O. P. (Belgian-born), professor of theology at Hillegom University, the Netherlands," continued Mendels in her report.

The above examples indicate a growing desire among Christians to maintain correct doctrine and polity. Other cases could be added. There are those in the Mennonite Church who are speaking more about purity of faith and practice. A number of such persons have spun off into small groups.

Yet, a wide range of thinking and conduct exists in the denomination. Some there are who would rise up and call others heretics. Maybe it is time to reopen discussion on orthodoxy and heresy. But who would be the doctors of the law this time? Who would appoint the inquisitors? Or would they self-appoint? They would certainly want to have God's guidance in such matters. Who is wise enough, who is great enough for the undertaking?

Rather, might it not be more profitable to bend our efforts toward Christian unity. In a sense, there is only one orthodoxy: OBEDIENCE. Obedience to Christ's teachings and commandments can be summed up in the practice of love (agape). To love God, neighbor, brother/sister, and enemy is not easy and it is a full-time job. As Takio Tanase, a Japanese Anabaptist scholar, has discovered, part of the Christian commitment involves confrontation. If we love those who are oppressed and exploited, what does love demand of us? If we love our fellow Christians who deviate from biblical faith and practice, what do we do about it? If we accept and esteem the person we have become in Christ, what do we do about our own waywardness and the efforts of others to help us walk the way of love?

It is in perfect obedience to God's command to love that we find unity. Jesus' desire was clear: "May they be brought to complete unity . . ." (Jn. 17). The Apostle Paul made it abundantly clear that he desired unity among the believers in 1 Corinthians and Philippians, among other writings.

Consider that variations of antipathy and hatred may be the ultimate heresy. Disunity caused by such can also be heresy. Why not work toward a new unity in Christ during the years to come? The times are evil and Christians need each other as never before. Let us walk together in harmony.—David E. Hostetler

January 8, 1980



Gospel Herald



by Virginia Hostetler

Mission by community in Spain

As we climbed the narrow, dark stairs, Mike and I wondered what we were getting into. When our knock was answered and the door opened, we heard a babble of voices speaking excitedly in Spanish and German. *Were we doing the right thing?* we thought.

My husband and I were spending a number of weeks traveling by train through various countries in Europe. A cousin had given us the address of the *Comunidad Cristiana* in the Northern Spanish town of Burgos. We had heard bits of information about the group. "They're a group of young people involved in drug and alcohol rehabilitation," someone told us. "They're trying to buy a whole village!"

But now, with Jonestown horror pictures still fresh in our memories, we were not sure we wanted to get too close to these people without knowing more about them. Would it

be the Christian community its name indicated?

A young man ushered us into the small, crowded kitchen where we met the owners of the many voices, German and Spanish young people who were gathered for some sort of work project. After most of the group had left, two of the more vivacious girls sat down at the table with us and began to tell us more about themselves. Slowly the story of the community began to take shape.

Cheryl, an American girl who was visiting the community and was considering the possibility of staying on, began immediately to tell us of the growth she had seen since her last visit.

"Two years ago, when I first met these people, there were only a few believers. Now there are almost 300 of them," she shared excitedly. We waited, refusing to make too many positive comments until we knew more about what was



actually happening with these young people.

Dorys, a dark-haired Uruguayan who had joined the group some months earlier, began to answer some of our questions. "We have the *comunidad de vida* (community of life) and the *comunidad de fe* (community of faith)," she explained. The community of life is comprised of three households of from eight to twelve young people living in different areas of Burgos and one in a nearby village. Another household in the capital city of Madrid also relates to the Burgos people. Community members commit their time, energies, and income to their household, which becomes, in one sense, their "family."

The community of faith includes the larger body of believers who associate with the households. These members live in their parents' homes (a Spanish custom followed even by unmarried children no longer in their teens). These young men and women worship with the larger group, share in decision-making, work on community projects, and give tithes for the support of the larger group.

We left the tiny apartment that evening with many questions on our minds. Excitement and high goals are commendable, but a lot more is needed for a group to be truly Christian. We prayed that, if the Spirit of God was in this work we would be able to see Him there. As our contact with the *Comunidad* continued, our prayer began to be answered.

The next day we met Luis Diaz Brito, one of the leaders and founders of the community. In his calm, quiet voice he told us how five years ago, he and a few other young people began to meet for Bible study. Although some of them had evangelical backgrounds, they did not belong to one particular church. Neither did they have the direction of a foreign missionary. All they had in common was a desire to learn more from the Scriptures. Slowly, they began to realize that the faith they were reading about had to be lived out and not only studied. They began to see needs beyond their own circle and to reach out to other people. Being obedient

to Christ's teachings became one of their main goals.

Luis told us of how the enthusiasm of the young Christians spoke to people their own age who were dissatisfied with the inadequate answers they were finding in alcohol, drugs, and even in much of what the Spanish church—neither Catholic nor Protestant—seemed to offer. These people wanted to start new lives, but loneliness and chemical crutches held a firm grip on them. The believers began to realize that persons with these problems needed more direct attention from Christian people. Living in community provided the context in which unsatisfactory answers could be left behind.

The household that lives in Quintanadueñas, a village about eight kilometers from Burgos, was our next stop. One of the main goals of that group is to provide an environment where people with artificial dependencies can let go of the things that kept them from living full lives. The young men and women in Quintanadueñas seek to live out their faith with the people they are trying to help. That means accepting the person who is seeking to abandon the old ways, and letting him or her feel God's love in daily experiences with God's people.

"We are trying to be an alternative society," explained

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one of the Quintanadueñas members. "We don't want to become separate from the world, but we want to show new kinds of relationships. Facing the problems of the world, we are trying to find answers; even if our acts are small and symbolic," he stated with conviction.

The alternatives presented by the *comunidad de vida* are service to each other out of love, and responsibility to use one's talents for the good of the group. Our informant told us that as soon as a person begins living in their household, he or she immediately assumes responsibility for one area of the common life. In this way the group can begin to tell the person, "You are worthwhile; your gifts matter to us." The desire for "pacifiers" becomes weaker as the peace of God's people begins filling one's life.

Finally, we were beginning to understand how the ambitious dream of buying a village could fit into the scheme of these people. A vanload of girls served as our tour guides to the village of Brieba. A group of about 20 brownstone and mud houses sits in the hills some 20 kilometers (about 12.5 miles) from the city of Burgos. Wildflowers of many colors waved in the wind as we drove along a narrow, dirt road into the abandoned village. The quietness of the hills helped us forget the bumpy road we had just ridden on.

The girls explained the big dream of the community. They want to make this hamlet a retreat where people with dependency problems can get away from the atmosphere of the city. Here they could work in agriculture projects or in crafts such as candlemaking and pottery, two activities already in process in the Quintanadueñas household. Drugs and alcohol would not be readily accessible, but the support of a caring brotherhood would be. Problems with limited housing, transportation, and adequate meeting places would be decreased. Contact with other Christians could help in the growth of both new and older believers.

The dream has already begun to take shape. With tithes, money donated and returns from craft sales, the *Comunidad Cristiana* has purchased two houses in Brieba. Our "guides" told us that the owners of the other buildings, who left to seek better lives in the city, have had offers from a wealthy businessman who wants to buy some of the land. The owners refuse to sell to him. Somehow, they have caught a bit of the vision of these enthusiastic Christians, and they want to be a part of it. They know that the money for the houses is not easy to come by, but they seem to be willing to wait until the community can raise the necessary funds.

Elders in the *Comunidad* also admit to some of the problems they encounter. Middle-age and older people are wary of some of the unusual patterns they see emerging in this group. Households where single girls and guys live in the same house are looked at with questions. Parents fail to understand why their son or daughter is not interested in going to university to prepare for a well-paying and successful job. Yet, there are signs of hope. Some parents who once were hesitant or skeptical have begun to become interested in what they see.

Since the community is new, there is still a lot to learn. Members' average age falls between 15 and 25. One wonders if some of the stability of age and experience could not add larger dimensions to the life of the group. Varying perspectives and emphases of the individual members lead to dif-

ferences in how they seek to accomplish the goals of the community. Persons have varying ideas of how their energies should be spent.

Part of this problem is solved by the diversification that has begun to emerge. Besides rehabilitation work, individuals are trying to use their gifts in spreading Christ's message through the arts, pantomime, and music. One evening we attended a dedication service for a gospel team that would travel to various European countries with their music and drama. Two other groups were sent to Ibiza, a small resort island in the Mediterranean. Contact with vacationers there could possibly lead to effective witnessing.

When we left, two days after our arrival, community members were involved in a costume party some of them had planned. They were trying to provide an alternative to the drinking and carousing that accompanied one of Burgos' annual festivals.

Mike and I said good-bye to our newfound friends that night. As we walked towards the station to catch our 2:00 a.m. train, we wondered how God's Spirit would continue to work in that group of believers who called themselves simply the *Comunidad Cristiana*. 

Singing Scripture songs was a part of the group worship.



Mennonites Rembrandt knew

Part II

Over a period of at least 27 years, Rembrandt had contacts with Mennonites. Not only did he live in the household of Mennonite art dealer Hendrick Uylenburgh for some 3½ years and paint a number of portraits of Mennonites, but at least three young painters of Mennonite background came to work under his guidance.

Two of these young men had been pupils of the Mennonite preacher/painter Lambert Jacobsz, who lived and worked in Leeuwarden, North Friesland. Both had families in Amsterdam who belonged like Hendrick Uylenburgh and Lambert Jacobsz, to the Waterlander Mennonites. Both came to Amsterdam some time in the 1630s. Both painted in the studio attached to Hendrick Uylenburgh's showroom, which has been called "the famous Uylenburgh academy," and both were strongly influenced by Rembrandt.

Jacob Backer was probably the first of the two to move to Amsterdam. He was just two years younger than Rembrandt, and probably left Lambert Jacobsz' studio as a fully trained painter. His father, who had a bakery in Amsterdam, was a deacon of the Waterlander congregation there. As early as 1634 he attracted his first important commission, to paint the group portrait of the lady regents of the municipal orphanage.

Govert Flinck was an unhappy apprentice to a cloth merchant in Cleves when Lambert Jacobsz came there on a preaching mission. His father has refused to let him study painting because of the loose way of living he associated with artists. Jacobsz provided living proof that one could be both a painter and a practicing Christian, and young Govert was soon allowed to move to Leeuwarden to study painting with the preacher.

Govert Flinck was seven years younger than Jacob Backer, and may have stayed on in Leeuwarden somewhat longer. Jacobsz died in 1636, and in that same year there is a dated portrait of one of Govert's Amsterdam Mennonite cousins. So he must have moved to Amsterdam by then. In any event it is on record that he was living in the house of Hendrick Uylenburgh in March of 1637.

Although Rembrandt and his bride, Saskia, moved out of the Uylenburgh household some time in 1635, he clearly worked closely with both Jacob Backer and Govert Flinck. The influence of Rembrandt's style and subject matter is evident in the earlier works of both artists.

In 1639, Rembrandt, now a leading painter in Amsterdam, bought the house next door to Hendrick Uylenburgh, and for the next eight years they were neighbors. In it, Rembrandt installed his growing collection of art, weapons, costumes, and other curiosities such as one might find in the house of a cultivated seventeenth-century gentlemen. The miller's son from Leiden had "arrived," and was living in a style to prove it. It was during these years that he made the portrait etching and the large painting of

Cornelis Anslo, one of the preachers of Hendrick Uylenburgh's congregation.

Soon after the time of the Anslo portraits, from about 1642 onwards, both Jacob Backer and Govert Flinck began working in a new style. Both of them were receiving commissions to paint not only portraits, but large scale allegorical and mythological works, and both moved away from the dramatic contrasts of darkness and light which they had learned from Rembrandt. They adopted a lighter, more highly finished approach and their portraits became elegant and fashionable.

About this time, the third of Rembrandt's Mennonite pupils came to his studio. Samuel van Hoogstraten first studied art with his father, a Mennonite engraver, painter, and goldsmith in Dordrecht. The boy was only thirteen when his father died in 1640, and he was soon sent to Amsterdam to study with Rembrandt. Samuel was one of a number of young painters who worked under Rembrandt in the large house on the Breestraat. A self-portrait, painted at the age of seventeen, shows how rapidly his talent was developing.

Of all Rembrandt's pupils, it was Samuel van Hoogstraten who came closest to his teacher in pen-and-wash drawings of religious subjects. Like Backer and Flinck, he was a gifted artist. All three of these young men produced works which have been attributed to Rembrandt. The authorship of certain of their works is still the subject of lively dispute.

In the year 1651, Backer, Flinck and Hoogstraten went separate ways.

Govert Flinck left the Mennonite sphere. He had married in 1645 and, then, began emulating Rembrandt by amassing a large collection of his own—works of art, busts of the Roman emperors, valuable weapons, and costly wall hangings. In 1651, he was baptized into the Remonstrants (a splinter group of the Reformed church) at the age of thirty-six!

In that same year of 1651, Samuel van Hoogstraten was in trouble with his home congregation in Dordrecht. Soon after returning from Amsterdam, he had been baptized at the age of twenty-one. There are indications that he then began frequenting a circle of young Dordrecht poets. In 1650, his first published literary effort appeared, *Beautiful Roselijn*, in which he states that "Poesy is a sister of my goddess Pictura." To his artistic and literary ambitions were added those of social aspirations for, in 1651, he was observed walking about the streets of Dordrecht wearing a dress sword. This may have been an acceptable part of a gentleman's get-up in those days, but it was definitely not an approved item of Mennonite attire. A reprimand from the leaders of his congregation was swift in coming.

Samuel van Hoogstraten then shook the dust of Dordrecht from his feet and went to Vienna to paint for the emperor. There his artistic gifts were suitably appreciated, and he returned to Dordrecht three years later wearing a gold

chain which the emperor had given him as a sign of esteem. In 1656, he joined the Reformed Church, thereby assuring himself of greater chances for social and professional advancement in Calvinist-dominated Holland.

What of Jacob Backer? He had become a fashionable painter who, it was said, could paint a life-sized portrait of a lady in one day. Though he may have complied with the vanity of certain of his sitters by endowing them with an elegance they did not always possess, he nevertheless did remain a Mennonite all his life. That life, however, was not a long one. At the age of forty-three Jacob Backer died—in the year 1651.

Though Govert Flinck and Samuel van Hoogstraten had left the Mennonite sphere and Jacob Backer was dead, Rembrandt seems to have retained other contacts with Mennonites. In the 1650s, the years of his financial difficulties, he produced portraits of at least three Amsterdam Mennonites.

From the last years of his life, and up to his death in 1669, no records of connections between Rembrandt and Mennonites have been preserved. In 1660, Govert Flinck died. In 1662, Samuel van Hoogstraten and his wife went off to England and stayed there for four years, witnessing the "great fire" of London. In 1660, the insolvent Rembrandt had to leave his grand house on the Breestraat.

Hendrick Uylenburgh died in 1661. He had already moved away from the Breestraat some years earlier. His eldest son, Gerrit, who had been a child of six when Rembrandt first joined the Uylenburgh household in 1631, was now running the family business and was dealing in art on an international scale. Soon after Hendrick Uylenburgh's death, Gerrit stood as sponsor for five of his brothers and

sisters when they were baptized into the Waterlander congregation on the same day. Perhaps they were complying with a death bed wish of their father.

At the time of Rembrandt's death, Dutch Mennonites were embarking on a new kind of relationship to the arts. As Rembrandt and Govert Flinck had done earlier, now they too wished to become gentleman-collectors. With increasing wealth, their thirst for social status grew. Whereas Mennonite artists had formerly resorted to a variety of business ventures to add to their income, now the emphasis was shifting. Prosperous Mennonites took to dabbling in the arts as leisure occupations and as an indication of their cultural attainments. Much verse has been preserved in which Mennonites of the late seventeenth century praise one another's tastefully decorated houses, their summer residences with exotic flora, their art collections, and their own artistic endeavors.

It was a time of many interesting minor figures, but there were few of them, indeed, who could match the talent and stature of the Mennonite artists who were at work during Rembrandt's lifetime, the Mennonites that Rembrandt knew. 

Note: *The information in this and the preceding article was based on research done by the author for her Master of Arts thesis. "The Mennonite Market: An Investigation into the Role of the Mennonites in Dutch Art and Culture of the Seventeenth Century," is deposited at Bethel College, North Newton, Kansas. A good general source for Mennonite art involvement remains the entry on "Art" in Vol. 1 of the Mennonite Encyclopedia.*



**Samuel van Hoogstraten's
The Adoration of the Shepherds.**

The Metropolitan Museum of Art, Gift of Mrs. Felix M. Warburg and her children, 1941, in memory of her husband.

It isn't likely

that you'll
turn the world
upside
down

but in a term of service

you will contribute to individuals
with whom you work and live
you will learn from others as well as give
you will grow in understanding of the world
you may even change a town or village
you will be a witness for Jesus Christ
you will be obedient to the command of Jesus to

Go therefore and make disciples of all nations; to give food to the hungry, drink to the thirsty, shelter to the homeless, clothes to the naked and help to the ill and imprisoned. (Matt. 28:19, 25:35, 36)

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by Katie Funk Wiebe

Prayer, that elusive thing

I'm not sure whether it takes more courage to write about prayer or about social problems like homosexuality, abortion, hunger and oppression. Both topics have their friends and their enemies. But I'll try the former this time.

Most people don't reject prayer entirely, but they don't accept it either. They leave it in limbo—as a first resort in time of trial and difficulty, and a last resort when things go well.

They like the minister to pray in public services. If prayer were omitted from the Sunday morning routine, they'd soon form a committee to find out why. Prayer belongs in church.

They like the pillars of the church to pray openly and without hesitation in small or large groups, because a congregation without a good supply of people who can pray freely and spontaneously without a moment's notice casts a bad reflection on its reputation.

They like to see heads bowed before meals—but somewhere here a lot of people stop. If the government were to offer a ten-dollar deduction for every minute spent in prayer, the IRS would probably lose little money.

Prayer is that elusive element of the Christian life seldom discussed freely because we don't know what to make of it. Is it making holy words, getting things from God, finding comfort, or learning to know Him?

The call to prayer and to a deeper inner life has been steady and clear for a number of years from people like Elizabeth O'Connor, Thomas Merton, Henry Nouwen, and others. In a sense it's the old call in a new way.

It comes as a reaction to the anemic answers given by the promoters of self-development to life's problems. These answers provided window dressing instead of inner cleansing. It took a few years to find this out.

It comes as a reaction to the awareness that a pious allegiance to middle-class standards of living with its rounds of spectator activities and quasi-religious fellowship do not satisfy the yearning for greater spiritual realities.

It comes out of the realization that though some promote the idea that the Christian life is complete with an initial decision, one must continue to seek after God, not for salvation, but for a greater realization of Him.

The movement toward the inner life grows out of a hunger for God, for depth in the face of increasing spiritual, physical and psychological need in the world not satisfied by another "have-fun" gospel meeting.

The signs of change are minute. I see them in the way Christians are reaching for books on the inner disciplines. While this movement partly parallels the emphasis on transcendental meditation as a solution to the problem of stress, it goes beyond that, I think. New books on the inner

life are being published and some of the old classics are being reprinted.

The Protestant church is also benefiting from the writings of Catholic writers who maintained the discipline of prayer and meditation while others opted for more glamor and faster action in their dealings with God. As I check my bookshelf, I note that I have added almost eight to ten books on the subject during the past year.

The newer books about prayer and the reprints of the classics do not speak of prayer in glib terms, not as "asking and receiving," but as hard work, lonely work, with no regular paychecks or open rewards. In the words of A. W. Tozer, it is the "glorious pursuit . . . of the infinite riches of God."

The writers of those books say boldly that prayer has always been part of the historical tradition of change and growth in the church since the time of Christ. To reemphasize prayer is to urge contemporary believers to do what great men and women of God have always done.

Christ listened to God before He moved into His earthly ministry. The prophets first listened to God, then spoke. Missionaries and evangelists first listened to God, then proclaimed and taught. Abolitionists, human rights workers, first listened to God, then worked.

Prayer has always been part of the story of God's people. For the church to remain the church, it must again become part of the experience of its members. But in a new way. Not programmed prayer. Not prayer-wheel prayer. Not pressured prayer. But the open response to God's call to follow Him and of His continuing presence.

Real prayer does not result in inbreeding, but is the first step in reaching out toward the homosexual, the woman who has had an abortion or is considering one, or even the starving in Cambodia.

To Paul and Alta Mae Erb

*It is a great gift
to be able to point
the way to travelers*

—Helen Alderfer

Federal court convicts Mennonite in Illinois war tax resistance case

Bruce Chrisman, 30-year-old General Conference Mennonite, was convicted on Dec. 3 by U.S. District Court in Springfield, Ill., of federal income tax evasion.

Chrisman, who lives in Ava in southern Illinois, was charged with failing to file a tax return in 1975. Actually Chrisman did file a return in 1975 and other years for which the government said he failed to file. But the returns did not contain the financial data the Internal Revenue Service contends constitutes a legal tax return.

Chrisman attached letters to his returns saying he objected on religious and moral grounds to paying taxes that support the U.S. military. His defense lawyers said the government had to prove that he "willfully" failed to file a return—that he knew what the statute required and purposefully decided not to comply.

At a three-day criminal trial Chrisman said, "The returns I filed with the IRS were in accordance with the dictates of my conscience

and religious beliefs and the IRS code."

He testified that his father never hit him and that "guns, even cap guns, were never allowed in our home."

The prosecuting attorney read Romans 13, Luke 20:20-26, and Matthew 17:24-27 and asked Chrisman, "Don't you believe in the Bible? Doesn't it state here you should pay taxes?"

Chrisman said, "The government is not the supreme authority in my life, but Jesus Christ is."

In the closing arguments to the jury the prosecution said Chrisman's "joy" and "peaceful composure" exposed his lack of deeply held religious beliefs.

James Dunn, Mennonite pastor in Urbana, Ill., observed the trial. He said evidence of Chrisman's character and of his pacifism were not allowed as testimony by the judge, J. Waldo Ackerman.

During the pretrial hearings, Ackerman al-

lowed Robert Hull, secretary for peace and social concerns of the General Conference Mennonite Church, and Peter Ediger, director of Mennonite Voluntary Service, to testify about Mennonite witness against war and conscription of persons and money for war purposes. But the testimony was disallowed at the trial.

One of Chrisman's attorneys, Jeffrey Weiss, in addressing the 12-member jury, argued that Chrisman's religious beliefs and his conscientious objector status during the Vietnam War should exempt him from paying that portion of his federal income tax that supports the military. "He did not try to hide behind the shield of religion to rip off the government but honestly believes he is exercising his constitutional rights to religion," he said.

Chrisman, married, with a two-year-old daughter, faces up to one year in prison and a \$10,000 fine. The verdict will be appealed to the U.S. Court of Appeals in Chicago.

Delegation discusses peace, church and state with representatives of East German mission

Peacemaking and church-state relations were high on the agenda as a seven-member North American Mennonite delegation met with representatives of the East German Gossner-Mission in the German Democratic Republic (GDR) Nov. 23-24.

This official visit involved two days of conferences plus a meeting with representatives of the state secretariat for religious affairs. One reason for this attempt to become better acquainted was Mennonite interest in sponsoring a student/*Praktikant* in East Germany.

The Gossner-Mission is an independent para-church organization founded in the 1850s by a pietist preacher, Johannes Gossner. Through the years of mission endeavor, large churches such as the Gossner Church of South India were established.

After World War II theology student Bruno Schottstädt opened a now independent branch of the mission in East Berlin. Although no longer able to send missionaries abroad, the mission has focused on home missions, especially urban ministries and peace work.

From the beginning there was a conscious attempt to maintain a balance of piety and

social service, to keep word and deed together. Bruno Schottstädt, director through 1979, will be visiting North America for a sabbatical year in 1980; several months of his stay will be sponsored by MCC.

Gossner-Mission belongs to that part of the East German church that has sought to find a positive role for the church under socialism.

During the conference, Mennonites shared about their experiences in peacemaking in North America during the Vietnam war, and other experiences in which Mennonites sought to demonstrate an integrated gospel of word and deed.

The East Germans drew attention to the relatively short peace tradition of East German churches and described recent attempts to express peacemaking through resistance to introducing military education in the schools. The East German spokesmen, especially those from the League of Friendship, underlined their support for the Brezhnev initiative for a reduction of Warsaw Pact forces.

A special point of interest was the fact that the evangelical (Lutheran) church of the GDR was forced to be a free church separated from

the state. Membership now represents less than 50 percent of the total population, but there have been recent signs of strong church support for church leaders' attempts to find a place in socialism.

"Both sides valued the conference because it enabled them to confront the question of Christian discipleship in a new context," one North American participant said. This "made them aware of how both sides had become heavily influenced by their own cultures."

The North American delegation consisted of Elmer Neufeld, Mennonite Central Committee acting chairman; Marie Wiens, MCC Executive Committee member; Edgar Stoesz, overseas secretary; J. M. Klassen, MCC (Canada) executive secretary; Gerald Shenk, student in Yugoslavia representing Eastern Mennonite Board of Mission and Charities; Bill Yoder, Mennonite theology student in Warsaw, and Walter Sawatsky of MCC East/West research office.

MCC European secretary Peter Dyck attended part of the conference in which East German Mennonite leader Walter Jantzen also participated.

EMC commemorates 1969 library fund drive

Exactly ten years after Eastern Mennonite College students and faculty raised \$111,000 in four days and saved a threatened library project, the campus community paused on Dec. 10 to remember that spontaneous fund-raising event.

A special chapel program that opened festivities was the first most students and many faculty were exposed to the unusual chain of events of Dec. 6-9, 1969. A multimedia presentation by D. Michael Hostetler of EMC's learning resources department recalled key people and events surrounding the library drive.

Slides and filmclips of an eight-hour auction and bake sale combined with the "Unity Song" by EMC's folk-rock group, Rebirth, to give the audience a brief glimpse into a special page of EMC history.

Bruce A. Yoder of Richmond, Va., president of EMC's Student Government Association ten years ago, returned to campus to participate in the tenth anniversary observance. Yoder, one of several students who helped generate campus enthusiasm for the drive, led the assembly in an outdoor "litany of celebration" for a bell tower constructed near the northwest corner of

the library building.

The antique bell housed in the tower was rung each time a thousand dollars was raised, and thus became a unifying symbol of the library drive.

The tower was built by Galen R. Lehman of EMC's psychology department with funds donated by the graduating class of 1971. The antique bell originally belonged to Mahlon L. and Pauline Blosser of Rockingham County, Va.

Yoder presented the bell tower to Dewitt Heatwole, chairman of EMC's board of trustees.

"It's fun to remember the library fund drive," Yoder said later, "but it's nearly impossible to capture the excitement that was present ten years ago."

The 1971 EMC graduate, who now pastors the First Mennonite Church in Richmond, said he believes the drive succeeded "because students saw the inadequacies of EMC's old library as their problem—not only the administration's—and wanted to be responsible for making a change.

"Half of the student participants in the fund drive knew they would never use the library,



Galen Lehman (left) and Myron Blosser install the "Unity Bell" in its specially constructed tower adjacent to the EMC library. The antique bell became a symbol of display of student, faculty and community support a decade earlier that saved a threatened library project. Lehman, a psychology professor at EMC, built the tower, and Blosser, an EMC freshman, is the grandson of Mahlon L. Blosser, the original bell owner.

but that didn't keep them from being excited about improving the conditions," he added.

Groundbreaking for EMC's \$1.4 million library was held on Dec. 17, 1969. The facility opened in mid-1971.

Students march to back Hatfield Amendment

Nearly 50 persons from the Eastern Mennonite College campus community traveled to Richmond, Virginia's state capital, to march in support of the Hatfield Amendment to the Salt II treaty Dec. 3.

The students and teachers braved subfreezing temperatures to march through Richmond city streets to Sen. John Warner's office where five delegates from their group met with Dennis Peterson, a Warner aide. Bruce A. Yoder, pastor of First Mennonite Church in Richmond, joined the group and was one of the five to talk with Peterson.

The group delivered a petition with about 400 signatures to the Warner office and led an hour-long vigil which included a litany and a helium balloon release. Several EMC students dressed as clowns passed out balloons and paper for each person to write a "peace message" and attach it to a balloon before it was released, according to John D. Wert, an EMC student.

Wert said the demonstration was "peaceful," and added that "police were present, friendly, and seemed interested in hearing our concerns."

Ray C. Gingerich, assistant professor of church studies at EMC, told a Richmond television interviewer that "by supporting the Hatfield Amendment we are saying let's stop the arms race. To continue it would be suicidal."

The Oregon senator's amendment to the Salt II strategic arms treaty between the U.S.



EMC junior Dan Hooley lends his support to the Hatfield Amendment of the Salt II arms limitation treaty Dec. 3 in Richmond, Va.

and the Soviet Union calls for a moratorium on further development, testing, and deployment of nuclear weapons.

The amendment would require renegotiation of the treaty. For this and other reasons, passage by the U.S. Senate was considered highly unlikely.

Dec. 3 had been designated "a day of public witness" by Sojourners Fellowship, Washington, D.C., which has actively supported the Hatfield Amendment. The day was to include actions at senators' field offices around the country.

Board approves hike in Goshen tuition rates

The Goshen College Board of Overseers boosted tuition, room, and board rates by 13 percent for 1980-81 during their quarterly meeting Dec. 14-15, in a move Board members said was necessitated by inflation.

The cost for a normal academic year will be \$4,865, a \$560 increase over equivalent figures for 1979-80.

The higher costs will be offset by substantial increases in financial aid to students, both from Goshen College and government sources, a college spokesman said.

"I hope students realize we don't make these decisions glibly," said Richard Kauffman, Board secretary from Scottdale, Pa.

"In light of the difficulty in balancing the budget, the increase seems realistic—if we can enroll the anticipated number of students," said J. Robert Kreider, Goshen College business manager. He noted that tuition, room, and board rates in previous years have not kept pace with higher costs reflected in various indexes to the economy.

Kreider told the Board that the Consumer Price Index has risen at an annual rate of 12.4 percent during the past 12 months. Major cost pressures at Goshen College are fuel (projected at a 17 percent increase), food, and faculty salaries, which have declined in light of inflation in the 1970s.

In other business, the Board discussed the implications of a declining national pool of high school seniors on enrollment. Board members suggested that churches could help

counter the gloomy forecasts by encouraging students to attend denominational colleges.

The Board also acted to:

—Grant tenure to Fran Wenger and Anne Hershberger, both associate professors of nursing. Wenger heads the Division of Nursing.

—Approve sabbatical leaves for Marvin Bartel, professor of art; John Fisher, professor of English; Mervin Helmuth, associate professor of nursing; Vernon Schertz, assistant professor of English; Arthur Smucker, professor of chemistry; and J. Harold Yoder, professor of physical education.

Committee begins fund for nursing development

A Miller-Erb Nursing Development Fund was set up during a special Dec. 7-8 meeting of the Health and Welfare Committee of Mennonite Board of Missions (Elkhart, Ind.). It will promote nursing research and nursing leadership education in the Mennonite Church.

Finances for the fund come from the sale of Miller Hall at La Junta (Colo.) Medical Center, an MBM-related institution which once had a full-fledged nursing education program.

The new fund is named after the late Nora Miller, a La Junta instructor who gave much of her life to the development of quality nursing education, and the late Allen Erb, founder of La Junta Medical Center in 1908.

Appointed to the fund's allocation committee are Katherine Yutzy, Goshen (Ind.) College nursing instructor; Elizabeth Spicher, a Kansas nurse who is a member of the Health and Welfare Committee; and Frances Greaser, an Elkhart nurse who is a former Health and Welfare Committee member.

MBM was the recipient of \$50,000 from Miller Hall, which was sold for \$65,000 in 1972. The proposal for the use of the funds came out of a meeting of Mennonite nursing educators on Dec. 7 in Elkhart.

In other action, the Health and Welfare Committee approved a proposal for aging concerns in the Mennonite Church. The proposal outlined long-range plans for meeting the needs of the elderly—whose numbers are growing steadily.

Tilman R. Smith, MBM's director of programs and studies for the aging, said persons over 65 now make up one fifth of the Mennonite Church membership, but that within 50 years, they will be half of the membership. The post-World War II "baby boom" will account for much of this, he said.

The proposal includes the establishment in 1980 of a Mennonite Council on the Aging. It would be responsible to the Health and Welfare Committee, but its members would represent the various churchwide boards.

The Health and Welfare Committee also appointed 205 persons to the boards of 21 MBM-related hospitals, retirement communities, homes for the handicapped, and other facilities. MBM is affiliated with five other in-

stitutions but does not appoint board members.

In other action, the committee:

—Voted to use the Edward Mininger Memorial Fund for books on gerontology, geriatrics, and holistic health—to be presented to Mennonite seminaries and schools of nursing.

—Endorsed a statement on pastoral care in Mennonite-related health care institutions developed by the Mennonite Chaplains Association.

—Approved the 1980-81 budget and goals for the Health and Welfare Division as presented by acting secretary Kenneth Schmidt.

—Expressed appreciation to Frances Bontrager Greaser for eight years of service on the committee.

—Approved steps toward the development of a regional hospital management subsidiary in Colorado and Kansas.

Workers turn brown to green in Bangladesh

Bleakness and beauty coexist in Bangladesh. Reports of food shortages in that country make one think of it as brown and barren. But Bangladesh can also be a brilliant green, as rice fields stretch out to billowing clouds in the sky.

The country does have a food problem. In its dry season, a four-to-five-month "winter" time, little grows. In its rainy season, much can grow, but then crops face the problem of either too much or too little rain and total failure.

Severe food shortages have brought over 100 voluntary agencies into the country since it gained independence in 1971. Mennonite Central Committee began work there in 1973 and developed the slogan, "Nutritional Self-Sufficiency."

MCC's initiation of vegetable cultivation was so successful that in 1975 the government gave it its highest agricultural award, an annual award for furthering production.

The introduction of new crops keyed the program in the rural Noakhali District in Southern Bangladesh. Workers found that soybeans, sorghum, and sunflowers could grow in that district's soil. They introduced improved tomatoes, broccoli, cauliflower, cabbage, and carrots—all vegetables the people were purchasing from other areas.

"We started out with these vegetables," says Derek D'Silva, a Bangladeshi who has worked for MCC since 1974 and is now serving as agricultural project manager in the Noakhali District. "The people told us, 'Our forefathers tried these and they cannot grow here.' But MCC experimented and introduced their cultivation to the Noakhali people."

Work in what is called *The Char* area of the Noakhali District is notable. *The Char* is land that was created when the Meghna River changed its course, leaving silt to be claimed for farmland. A major drawback is that the soil, once under the sea, is saline. Workers found, however, that sunflowers would grow there.

But the introducing of a new crop has difficulties. Since introducing the crop about seven years ago, the MCC team found people were not planting it, since good seeds for planting were not readily available.

Karl Enockson of Madison, Wis., is in charge of sunflower crops for MCC in Bangladesh and is working on the seed problem. Duane Auch of Menno, S.D., and Richard Dick of Mountain Lake, Minn., are carrying out research, hoping to find a way to produce good seed in Bangladesh.

Other crops introduced also needed further refinement and Auch and Dick are working on them. Soybean seeds, for example, were coming from the United States, but production of local seeds may be possible. Subandi Kernwidjaja, a volunteer from Indonesia, has found soybean seeds can be kept more than one year. A small amount of soybean seeds is being multiplied in Bangladesh and soybeans have been accepted as part of people's diet.

Other crops have not fared as well. Although sorghum can be grown here, people do not like its taste. Furthermore, birds often eat that crop in the fields.

The few failures helped MCCers to learn something about their program. When Kenton Brubaker, biology professor at Eastern Mennonite College, and Harold Kaufman, researcher at the Philippines Rice Institute, did an evaluation in February 1979 they suggested that workers take a more wholistic view of the farmers, their traditions, and their resources.

So MCC Bangladesh is now in the process of initiating a program that will look into the Bangladeshi farmer's life a little more closely.

"For example," D'Silva says, "people were purchasing cauliflower and cabbage here, and we wondered why they were not growing it. When we looked more closely, we found they did not have an easy source for seeds. MCC found when a farmer does not do something, he generally has a good reason."

In the current program workers will go into an area, observe the farmer, see everything he does on the land, and then try to see where the workers can help him improve his farming system. When MCCers see the problems a farmer might have they can better answer the question, "Is it fair to ask that the farmer take a risk?"

Indonesia term sensitizes workers to structural evil

Jim and Cathy Bowman are leaving Indonesia after having served there as Mennonite Central Committee workers for seven years. They feel they have to communicate to North Americans.

Part of what the Bowmans have to say is about the work they did there. Jim, an agriculturist, set up farmers associations for villagers. The work is with transmigrants, low-income people whom the government moved from the crowded island of Java to a frontier-like area on the island of Sumatra.

The farmers associations form a vital part of the MCC transmigration development project, in which the farmers are a network for disseminating ideas. Bowman's staff included nine extension agents and a secretary, all Indonesians. The associations are a sign of "working together," a trait highly valued by Indonesians who generally use consensus to make decisions.

The Indonesian Mennonite Church (GITD) has been deeply involved in transmigration church planting. Poor church members from Java grouped together to move to the new area. Way Abung now has eight Mennonite churches, some of which are growing rapidly through new converts. The Commission for Development outside Java, the mission arm of GITD, sponsors new churches.

The Way Abung Transmigration Project began in 1973. Recently, the Indonesian government decided to increase the number of transmigrants going to new outlying islands, such as Sumatra and Kalimantan. The government now provides a ready-made house, several hectares of land, water sources, schools, and medical facilities for transmigrants.

But Bowman has also found some things profoundly frustrating. For example, the government gives farmers free land. "Why don't you increase you cultivated land?" Bowman asked many of them. "I don't get enough return on it to make it worthwhile," a farmer would reply.

"We teach a farmer how to put humus into the soil," Bowman says, "but if the market system is stacked against him, it makes no sense for him to go to that extra work."

Thus Bowman also has a message for those who control the structures that keep Indonesians poor. "If rich people are serious about helping the poor," he says, "they should help change the structures that prevent the poor from getting a fair return from their own labors."

He states further that the people who benefit at the farmers' expense are the fertilizer salesmen, middlemen, and rich consumers, including North Americans and Europeans. The farmers get so much less in proportion to their work than the others. The structures are against them.

Both of the Bowmans feel "drawn to where the vacuum is"—that is, with the rich who are not as aware of their part in the structures that suppress the poor as they might be.

"What has caused more suffering—wars, natural disasters, or economic inequities?" Jim Bowman asks rhetorically. He thinks that millions are hungry today because of economic inequities.

Mennonites have done something about war and natural disasters, the Bowmans reason. Now they need to work on world justice.

"The starting place for me is the church," Jim Bowman says, "but the church has not grasped what is to love one's neighbor as oneself, especially as applied to commercial affairs. I feel Christians can be motivated for love, not for greed, in a world of need."



Dave Birky, left, MCC area leader from Detroit Lakes, Minn., and Gerson Cormies, local MCC agriculture promoter, plan contour canals and grass erosion control for mountainside farming in Haiti.

Local workers assist MCC programs abroad

As well as the over 700 North American workers active in Mennonite Central Committee, MCC also works with about 350 full-time and 150 part-time employees who are residents of the countries in which MCC has programs.

MCC employs local workers for a variety of reasons. As North Americans go into strange cultures they need guidance to understand the local and national scenes in which they are involved. Local staff understand local customs and are often better able to communicate with other nationals. In some areas they provide continuity in MCC offices where North American personnel may change every three years.

In countries where there are many languages and dialects, MCCers learn to speak only the primary languages. Local workers are then essential to help North Americans communicate with those from neighboring villages. Hiring locals is a sign that MCC is not just an outside agency, but seriously intends to work with and listen to local people.

People are needed in much of MCC's work. In agricultural development, for example, extension workers are needed to take information and supplies from village to village. Large teams of North Americans could be imported, but MCC chooses instead to have volunteers work as part of teams which also include local people.

This allows North Americans to benefit from the experience and knowledge of the local people, as well as to provide employment and training for locals in areas where lack of employment is a severe problem. It is generally felt MCC foreign personnel should not take jobs away from local persons, but should serve in a way that increases job opportunities for others.

In many countries, most of all MCC em-

ployees are Christians and may even be chosen by local church leaders. But in Bangladesh and Middle East countries the majority of employees, including those in key-level positions, are Muslims.

Urbane Peachey, secretary for Middle East, notes that there are clear reasons to hire people of other religions in overseas programs. There is often distrust between the local Muslim and Christian communities. The Muslim community tends to believe that foreign Christian organizations discriminate against them.

"In some cases, Christian groups would have limited access in Muslim communities if all their personnel were Christian. A team of Christians and Muslims forms a community in which people can exchange ideas and experience greater understanding. In this setting faith is shared and local people play a significant role in interpreting MCC," Peachey observes.

That MCC is willing to work with Muslims to meet needs in communities is a strong demonstration that MCC cares about and is willing to work with local people and that Christian love is not shared only with other Christians.

There are also difficulties involved in the hiring of nationals. Ray Brubacher, secretary for Africa, says he supports creation of jobs for nationals, but feels in most cases MCC should not be the employer. Rather, MCC should be encouraging and supporting local institutions that become employers of local people. This works well in countries such as Zaire, where MCC works directly with the local church and the local church then hires and supervises employees who work with MCCers in development programs.

Brubacher feels hiring of employees by MCC may be problematic because MCC pro-

grams are often short-term. "What happens to those employed when their employer leaves the community? If we do employ for a given time or reason, there has to be a clear strategy for how local people can use skills to gain local employment or how a given program will be changed to local hands," he says.

After a review of present employment, MCC established guidelines for hiring of national personnel in early 1979. It was noted that MCC prefers that programs are designed to allow nationals to be employed by indigenous organizations, rather than by MCC; that when MCC is an employer, its policies and treatment of employees must be exemplary; and that where MCC employs both Christians and non-Christians it is important that expectations and treatment be the same.

MCC has traditionally placed great emphasis on sending out constituent people as a major thrust of its program. But many administrators also feel that national staff provide essential bridges across barriers of language, culture, and religion.

Workers face changes in South Africa-Transkei

The future of the Transkei Council of Churches (TCC), Mennonite Central Committee's partner for its work in the South African homeland of Transkei, is very much in doubt following the banning of South African Council of Churches (SACC) by the Transkei Government on Nov. 2.

While TCC is an autonomous body, it has functioned since its formation in 1964 as a regional council of SACC, and receives nearly all its support for program and administration from or through SACC. Under the terms of the Transkei Public Security Act, it is unlawful to have any association whatsoever with a banned organization.

SACC assistance to TCC amounts to over \$200,000 annually. This amount is primarily for the support of the families of former political prisoners and the families of persons detained by the South African and the Transkei governments.

Mennonite Central Committee first became involved with the Transkei Council of Churches in 1978 when MCC responded to a TCC request to second a development consultant to the council. Tim and Suzanne Lind of Goshen, Ind., and Bluffton, Ohio, arrived in the Transkeian capital, Umtata, in July of 1978, where they now serve as consultant to the TCC and MCC Transkei representative, respectively.

MCC also supports the work of SACC itself. Most recently grants from MCC to SACC have been designated for work with the families of persons imprisoned for political reasons and for relief to families forcibly resettled by the South African government in its efforts to remove "unproductive and superfluous" blacks from so-called white areas of South Africa.

The effect of the banning of SACC upon TCC, as well as the real intent of the Transkei government in promulgating the ban, is not yet clear. Discussions between TCC and the Transkei government indicate that the government resents TCC functioning as a regional rather than as a national council.

The government would apparently like to use churches and church agencies in its campaign to obtain international recognition for the independence of Transkei. Though Transkei has been independent from South Africa since 1976, no country has yet recognized Transkei, despite a major diplomatic offensive by Transkei and South Africa over the past three years.

Continuing its efforts to promote de facto recognition by encouraging private bodies to become involved in Transkei, the government has asked TCC to establish direct links with the international donor bodies rather than to work through SACC.

In addition, TCC fears that the real purpose of the banning is to terminate TCC program of assistance to the families of political prisoners and detainees.

In reaction to the banning, the Executive Committee of TCC has decided to close the offices of the council while negotiating with the government toward the lifting of the SACC ban. In a statement issued Nov. 26 the council asserted that "ecumenical relationships among churches and Christian bodies are of necessity the prerogative of the church. Any curtailment of such relationships denies the essential unity of the body of Christ."

The '70s: growth, woes for Mission Board work

The 1970s were a decade of both growth and financial struggle for Mennonite Board of Missions (Elkhart, Ind.), as for the larger Mennonite Church in North America and overseas which grew by about 18,000 members during the decade.

About a dozen people saw both ends of the 1970s as part of the 90-member Mennonite Board of Missions staff located at Elkhart, Ind., and Harrisonburg, Va.

Supporting congregations gave \$25 million—or an average of \$365 per member—for missions and services through MBM, which in turn made possible expenditures of \$40 million. However, dollar devaluation and inflation forced program cutbacks. Church giving increased about 5 percent per year; inflation at home and abroad outstripped the increases and the budget was balanced by worker reductions and deferred development.

In other changes:

Mennonite Broadcasts—later renamed Media Ministries Division—moved to a former appliance store in Harrisonburg. The MBM home office moved to a donated hotel in downtown Elkhart.

The Urban Racial Council became the Mi-

nority Ministries Council. Later the Offices of Black and Latin Concerns were organized by the Mennonite General Board and assumed the minority advocacy role.

Longtime missionary and missions administrator J. D. Graber served as adviser and one year as interim overseas secretary. He died in 1978 at age 77.

Doris Kramer, St. Jacobs, Ont., became the first female Board member in 1971.

The Home Missions Committee was organized in 1972; home missions had been managed prior to that by the MBM executive committee.

TV spot production, a cooperative venture with other Mennonite groups, led to public service use of spots on themes of family communication, peace, permanence in marriage, and invitation to live.

Black and Latin administrators were named to head Home Missions and Student and Young Adult Services Divisions.

At the beginning of the decade no new missionary candidates could be found; in 1979, 12 persons were appointed to long-term overseas missions with more candidates interested.

The decade saw the last of *The Mennonite Hour* and *Heart to Heart*. The shorter *In Touch* and *Your Time* radio programs were begun in an effort to reach the unchurched.

Voluntary Service candidates received a new option in Discipleship units in Phoenix, Ariz., and Richmond, Va. Three Phoenix Discipleship VSers and their pilot died in a plane crash while homeward bound for Christmas in 1978.

Out-Spokin' sponsored hikes for almost 1,000 bikers per year during the decade, branching into backpacking and a few motorcycle hikes. In 1979 rider Gaylene Ruby was killed in a freak traffic accident on a hike in Ontario.

Home Missions developed deaf ministries.

Patty Erb, daughter of Argentina missionaries Delbert and Ruth Erb, was released from custody and expelled from the country in 1976 after being arrested without charge and forcibly taken from her parents' home.

Student Services Division became the Student and Young Adult Services Division, reflecting an extended mission with and to nonstudent urban young adults. At the end of 1979, five urban directors were located in major U.S. cities.

The Mennonite Mission in India completed 75 years of work in 1975 by reassigning missionaries to projects elsewhere in India. The Indian churches moved to a new level of vitality and self-responsibility.

MBM in 1972 concluded its wide-participation annual meeting in the wake of new church structures approved at Kitchener 71.

The institution that brought MBM into being, Rittman Mennonite Home, Orrville, Ohio, closed in 1973.

H. Ernest Bennett prepared to step aside from the helm of MBM in 1980. Secretary-elect Paul M. Gingrich planned to begin a six-month orientation on Jan. 1, 1980.—John Bender

John Bender, a writer-editor at Mennonite Board of Missions (Elkhart, Ind.) for 10 years, has announced his resignation, effective on Jan. 31. Bender plans to continue studies at Associated Mennonite Biblical Seminaries in Elkhart, work as a freelance writer, and serve as caretaker of Elkhart's Prairie Street Cemetery. During his time at MBM, Bender was director of editorial services and director of news service in what is now the Church Relations Department—previously Communication Department and earlier Information Services. Job assignments in the 10-member department will be redistributed, allowing his position to be filled by a coordinator of financial resources.



John Bender

The Costa Rica Mennonite Conference increased in membership from 335 in 1978 to 416 in 1979. This increase of 24 percent occurred with the leadership of Costa Rican pastors and the supportive ministry of missionaries of Rosedale Mennonite Missions, a Rosedale spokesman said. The conference currently has an objective of growing 40 percent in the next year.

A Hesston VS Reunion is being planned for June 20-22 at Windermere Baptist Assembly, Roach, Mo. This reunion is for all who served in VS at Hesston College from 1959 to 1961, helping build Erb Hall and Schowalter Villa. Interested persons should send their name and address immediately to Nelson and Fern Miller, R. 3, Newcomerstown, OH 43832. Phone: (614) 498-8154.

Continued restraint in the Iran crisis has been urged by Gordon Zook, executive secretary of the Mennonite Board of Congregational Ministries, and Winifred Beechy, coordinator for Peace and Social Concerns under

MBCM, in a Dec. 19 letter to President Carter. "As staff persons for the office of Peace and Social Concerns of the Mennonite Church," the letter says, "we have been urged to convey the hopes and concerns of many members of our denomination with respect to the Iranian situation. We affirm you in the position of restraint and conciliation you have taken in the current crisis, and urge you to continue to seek diplomatic and international avenues of negotiation to bring about a just and peaceful solution."

John L. Ruth and Jan Gleysteen will team as resource leaders for an Anabaptist Heritage Retreat at Laurelville Mennonite Church Center, Feb. 22-24. Slides, lectures, storytelling, and discussion will be used to review the story of the early Anabaptist/Mennonite movement. A full program is available from Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666; phone 412-423-2056.

Beginning this month, the German-speaking, Russian Mennonite immigrants to Brazil will be celebrating their fiftieth anniversary year in that country. They began leaving Europe in 1929 and arriving in Brazil and other South American countries in 1930. A commemorative drama and a number of tours are planned for January and February of this year.

Chicago has become the fourth city in North America to organize Student and Young Adult Services (SYAS) locally under the auspices of Mennonite Board of Missions (Elkhart, Ind.). The others are Philadelphia, New York, and Washington. Robert Harnish, Jr., was appointed urban director for Chicago during the Nov. 1-3 meeting of MBM's SYAS Committee. He will work on a half-time basis.

In his new position, Harnish will serve as a resource to young adults in the 15 Chicago-area Mennonite congregations and work among the estimated 400 scattered Mennonite young adults who are not part of a local congregation. He will work with an eight-member Chicago SYAS committee that was organized on Nov. 30.

Edward Stoltzfus will lead the second in a series of forums sponsored by the Center for Discipleship, Goshen College. The Iowa City, Iowa, pastor will speak and take questions on "Worship, the Life of the Church" on Jan. 15. Erland Waltner, former president of Mennonite Biblical Seminary, will lead a forum on "Sin, the Weakness of the Church" on Jan. 29. More information on both forums is available from the Center for Discipleship, Goshen College, Goshen, IN 46526.

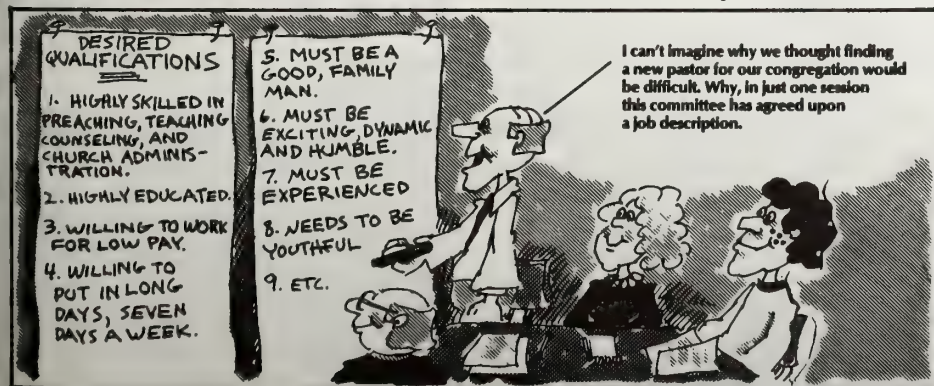
Brunk Revivals, Inc., and several Lancaster, Pa., representatives met Dec. 7 at Bird in Hand, Pa., to discuss the possibility of holding a tent crusade in the Lancaster area, Aug. 10-17, 1980. The year 1980 marks the thirtieth year of preaching crusades by George R. Brunk II in Lancaster, Franconia, Tucson, Florida, Ohio, and other areas. The first Brunk crusades were held in the Lancaster area in 1950.

Nine singers leave Hesston College on Jan. 14 for a two-week tour through Colorado, Idaho, Oregon, California, Arizona, and New Mexico. The students and director Dave Gerig will spend the first week of January Interterm on campus preparing for the tour. The group will lead worship services in churches and schools on the theme of peoplehood. In addition to singing, they will also perform choric readings and act out parables. The tour begins in Sharon Springs, Kan. (Jan. 14); and continues through Greeley, Colo. (Jan. 15); Filer, Idaho (Jan. 17); Nampa, Idaho (Jan. 18); Portland, Ore. (Jan. 19); Hubbard and Lebanon, Ore. (Jan. 20); Grants Pass, Ore. (Jan. 21); Los Angeles, Calif. (Jan. 23); Phoenix, Ariz. (Jan. 24); Tempe, Ariz. (Jan. 25); Tucson, Ariz. (Jan. 26); Albuquerque, N.M. (Jan. 27); La Jara, Colo. (Jan. 28); Rocky Ford, Colo. (Jan. 29); and Protection, Kan. (Jan. 30). Group members are Lisa Dachtler, Abilene, Kan.; John Graybill, Leola, Pa.; Alan Greaser, Harrisonburg, Va.; Lisa Guedea, Alice, Tex.; Rod Pfeifer, Platte, S.D.; Mark Shantz, Kitchener, Ont.; DeeAnn Short, W. Unity, Ohio; Teresa Unruh, Newton, Kan.

The Bible as drama, energy conservation, and journal writing will be among the topics for 15 continuing education courses this winter at Goshen College, Goshen, Ind. "The Bible as Drama" course is designed to help participants experience the Scriptures as living reality. The course will include study and attendance at a performance of Urie Bender's *To Walk in the Way: A Dramatic Interpretation of the Gospel of Mark*. Bender will lecture, as will Willard Swartley, who will present Bible studies on Mark in conjunction with the play. Roy Umble, professor of communication and director of dramatics at Goshen College, will teach the course. The goal for two courses on "More Energy for Less Cost" will be to help homeowners and businesses reduce their energy consumption by 10 to 30 percent. The courses, funded by a grant from the Indiana Commission for Higher Education, will be taught by Robert C. Lehman, professor of physics at Eastern Mennonite College. A course on crea-

Sisters and Brothers

by Joel Kauffmann



tive journal writing will be taught by J. Daniel Hess, professor of communication and English. Miriam Seiber Lind, an experienced journal keeper, will be a guest lecturer. Persons interested in enrolling for these or other courses may contact Shirley Showalter, director of continuing education at Goshen College.

David Tennefoss from Tazewell, Va., was installed as the new pastor at Moorhead Mennonite Church near Shreve, Ohio, on Dec. 9.

Martin's Creek, Berlin, and Millersburg churches in Ohio combined to sing the cantata "The King of Love" this year. A joint choir of 40 directed by Rhoda Mast, sang at three different churches.

A "Transcultural Seminar: Education, Health Care, Nutrition, and Tropical Agriculture" will be held June 16 to 27 at Eastern Mennonite College, Harrisonburg, Va. The annual seminar is sponsored jointly by Mennonite Central Committee; Bethel College of North Newton, Kan.; Goshen (Ind.) College; and EMC. The seminars are hosted by the colleges on a rotating basis. This will be the first time that seminars dealing with the various areas will be combined and held on the same campus. The seminar is designed for college students and service and mission workers. Participants can earn three hours of academic credit. More information is available from Lee F. Snyder, assistant dean, EMC, Harrisonburg, VA 22801, or Norma Johnson, Personnel Services, MCC, Akron, PA 17501.

Three new courses are among Hesston (Kan.) College's 30 Interterm offerings this January. Each of the three extends from Jan. 7 to Feb. 1 and includes off-campus travel. Agriculture Study Tour takes 22 students to agricultural sites in New Zealand, Australia, and Hawaii. Instructor Don Gronau has scheduled stops at farms and ranches engaged in both plant and animal production, at food-processing plants, at research centers, and at other universities' agricultural colleges. Urban Culture: Fine Arts transports 18 students to San Francisco for direct experience with life and culture in a major city. Each student chooses sociology, art, or music for special concentration. Leaders are Larry and Linda Harms. Energy Resources reviews sources of both renewable and nonrenewable energy available on earth. Sixteen students each from Hesston and Bethel colleges will visit nuclear and coal-powered plants, solar and wind installations in Kansas, Colorado, and New Mexico for twelve days of the course with instructors Nelson Kilmer and Emerson Wiens. Hesston's Interterm began in 1970. Other off-campus classes will meet in Europe, the Middle East, Jamaica, Mexico, Arizona, Colorado, Louisiana, and Chicago.

A Centre for the Study of Conflict has opened at the New University of Ulster in Coleraine, Northern Ireland. The Centre will build up and maintain a resources collection on the Irish conflict, disseminate information on research activities, and encourage comparative and cross-national study of conflict and conflict

resolution. One of its first projects will be the publication of the Register of Research into the Irish Conflict. Research completed or started since 1972 is of interest to the editors: John Darby, Nicholas Dodge, and Anthony Hepburn, New University of Ulster, Coleraine, Co. Londonderry, Northern Ireland, BT52 ISA.

New members by baptism: seven at Locust Grove, Burr Oak, Mich.

Change of address: David M. Whitmore from Oak Park Fellowship, 500 Washington Blvd., Apt. #204, to First Mennonite Church of Oak Park, 300 S. Maple, Apt. #B-1, Oak Park, IL 60302.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bishop, Thomas and Leah (Schrock), Athena, Ore., second child, first daughter, Sherri Lynn, Dec. 4, 1979.

Casas, Arnoldo and Edith (Snyder), Mishawaka, Ind., first child, Arnoldo Brian, Sept. 5, 1979.

Charles, Jonathan and Rhoda (Reinford), Lancaster, Pa., first child, Nathan Reinford, Dec. 8, 1979.

Eldridge, Randy and Vickie (Borntrager), Hutchinson, Kan., first child, Charles Lee, Dec. 5, 1979.

Freyenberger, Keith and Valerie (Good), Kouts, Ind., first child, Aaron Keith, Aug. 22, 1979.

Good, Art and Louise (Nissley), North Judson, Ind., third child, second daughter, Stacey Ruth, Oct. 26, 1979.

Hochstetler, Roy and Patti (Nussbaum), Dalton, Ohio, first child, Adam Jonathan, Dec. 9, 1979.

Kerstetter, John and Marlene (Rohrer), Sarasota, Fla., second child, first son, Jonathan Gilbert, Dec. 12, 1979.

Miller, Harley and Salome (Brandenberger), Lagrange, Ind., fifth child, fourth daughter, Sherill, Dec. 10, 1979.

Miller, Jerry and Barbara (Diller), Hartsville, Ohio, third child, second daughter, Jessica Christine, Dec. 3, 1979.

Miller, Roger and Sandy (Mayer), Sarasota, Fla., first child, Nicole Suzanne, Nov. 27, 1979.

Nisly, Clayton and Thelma (Eberly), Bay Port, Mich., first child, Duane Renell, Nov. 26, 1979.

Nussbaum, Chet and Doris (Mishler), Dalton, Ohio, third child, second son, Cory Neal, Nov. 29, 1979.

Waters, John and Arvilla (Mast), Kalona, Iowa, seventh child, fourth daughter, Crystal Dawn, Dec. 6, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the Gospel Herald is given to those not now receiving it if the address is supplied by the officiating minister.

Blank—Stauffer.—Ervin Blank, Strasburg, Pa., and Donna Stauffer, East Earl, Pa., both of Strasburg cong., by Charles E. Good, Dec. 1, 1979.

Saylor—Cender.—Eli W. Saylor, Jr., Champaign, Ill., Chiques Church of the Brethren and Judy L. Cender, Gibson City, Ill., East Bend Mennonite Church, by Wilbur Nachtigall, Dec. 16, 1979.

Shultz—Harnish.—Laurence Shultz, Willow Street, Pa., and Erma Harnish, Oxford, Pa., both of Lincoln cong., by Charles E. Good and John Harnish, father of the bride, Oct. 20, 1979.

Yoder—Rieger.—Gary N. Yoder, Sugarcreek, Ohio, and Linda Sue Rieger, Dover, Ohio, both of Berlin cong., by David R. Clemens, Dec. 15, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Cressman, Mary Ann, daughter of Norman and Emma Shantz, was born in Wilmet Twp., Jan. 13, 1897; died at her home in Cambridge, Ont., Nov. 20, 1979; aged 82 y. On Jan. 4, 1922, she was married to Omar Cressman, who survives. Also surviving are one son (Clayton), one daughter (Ethel—Mrs. Lyle Woolner), 4 sisters (Iona Leis, Reta Gingerich, Edith Nahrung, and Erlene Leis), 4 brothers (Elmon, Irvin, Layton, and Delton), 7 grandchildren, and 4 great-grandchildren. She was a member of the Preston Mennonite Church, where the funeral service was held on Nov. 22, in charge of Willis Breckbill; interment in the Blenheim Cemetery.

Kinzie, Marjorie Catherine, daughter of Harry and Katherine Kinzie, was born in Blair, Ont., on Mar. 22, 1915; died at Princess Margaret Hospital, Toronto, Dec. 8, 1979; aged 64 y. She was a registered nurse and served as head nurse of the Ont. Training School for Boys in Cobourg for 27 years. Surviving are 3 brothers (Earl, Edward, Harry, Jr.) and 3 sisters (Elizabeth McCracken, Isabel—Mrs. Willard Cressman, Ruth—Mrs. Howard Dettweiler). She was a member of the Preston Mennonite Church, where funeral services were held on Dec. 12, in charge of Willis Breckbill and Rufus Jutzi; interment in the Hagey Cemetery.

Rogers, Susie, daughter of Jerry and Rebecca (King) Stutesman, was born in Stuttgart, Ark., Nov. 28, 1894; died of a heart attack, at Tolfree Memorial Hospital, West Branch, Mich., Dec. 7, 1979; aged 84 y. On Apr. 23, 1916, she was married to Milton Rogers, who preceded her on Feb. 19, 1972. She is survived by 3 daughters (Eula—Mrs. Alvin Swartz, Hilda—Mrs. Chris Dahl, and Josephine—Mrs. Oland E. Kauffman), 2 sons (Ray and Boyd), 17 grandchildren, and 19 great-grandchildren. She was a member of the Fairview Mennonite Church, where funeral services were held on Dec. 11, in charge of Virgil Hershberger and Ellsworth Handrich; interment in church cemetery.

Strauss, Roy, born in Miami County, June 22, 1889; died at LuAnn Nursing Home, Nappanee, Ind., Dec. 15, 1979; aged 90 y. On Mar. 16, 1916, he was married to Pearl Hochstetler, who preceded him on Apr. 26, 1979. He is survived by one son (Lyle), 4 daughters (Laura Mae—Mrs. Glen Hondrich, Joan—Mrs. Lawrence Walsh, Betty—Mrs. Mearl Weldy, Jane—Mrs. Henry Gehman). Two daughters preceded him (Jean—Mrs. Galen Phillips and Dorothy—Mrs. Ed Johnson). He was a member of the North Main Street Mennonite Church, Nappanee, Ind., where funeral services were held on Dec. 17, in charge of John C. King; interment in the Union Center Cemetery.

Cover, pp. 18, 19, 25 (middle) by D. Michael Hostetler; p. 21 by the Metropolitan Museum of Art; p. 25 (top) by Jim Bishop; p. 27 by Mark Beach.

calendar

Chicago Area New Call to Peacemaking's "War Tax Conference," Lombard Mennonite Church, Lombard, IL, Jan. 12.

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980.

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind. Jan. 28-Feb. 1, 1980.

Congregational Education Workshop for Church Leaders, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3, 1980.

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980.

Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16, 1980.

House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17, 1980.

Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-March 2, 1980.

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Pope's attack on arms race follows buildup by Soviet Union and NATO

Pope John Paul II has called those who preach peace while continuing the escalation in the arms race hypocritical. In a 15-page message released for the World Day of Peace on Jan. 1, the pope said he could not "fail to say a word about the arms race.

"The situation in which humanity is living today," he continued, "seems to include a tragic contradiction between the many fervent declarations in favor of peace and the no less real vertiginous escalation in weaponry. The very existence of the arms race can even cast a suspicion of falsehood and hypocrisy on certain declarations of the desire for peaceful co-existence. What is worse, it can often even justify the impression that such declarations serve only as a cloak for opposite intentions."

The pontiff's comment came in the wake of a heated debate in Western Europe over the decision to deploy over 500 Pershing 2 rocket launchers and cruise missiles there. NATO voted recently to approve the move which left-wing as well as some Catholic groups argued would be a step-up in the arms race.

India Evangelicals issue statement of social action

Citing critical social, economic, and political instability, evangelical Christians in India have committed the church to social action. Meeting in Madras Oct. 2-5, the 150 delegates hammered out the "Madras Declaration." The conference is part of a series of meetings worldwide leading up to an international gathering on lifestyles in London, England, next summer. The Madras conference was financed by World Vision, EFICOR (the relief agency of the Evangelical Fellowship of India), Christofel Blinden Mission, and other parachurch organizations.

The declaration states that "central to God's nature is His love and justice. . . . (We) are called to model His love and justice in (our) economic, social, and political relationships, and to be instruments of His action in society." Delegates admitted the church in India had "failed in its responsibility to define and defend human dignity and rights." They committed themselves to identifying violations, assisting victims, and in promoting education about human rights.

Also discussed was the role of Christian institutions. The declaration says, "We will assess

critically the role of Christian institutions for education, health, agriculture, and relief according to the principles of people's participation, justice, and service to the poorest."

Hans Kueng, "ashamed" of church to challenge Vatican declaration

Hans Kueng, in a reply to a Vatican order silencing him, said he was "deeply ashamed of my church," which, he said, "has now begun to defend human rights" while it "defames and discredits its own theologians."

The Swiss-born professor of theology at the University of Tuebingen, who is the author of several books and scholarly papers that question and often reinterpret traditional Roman Catholic doctrine, was responding to a Vatican declaration denying him the right to teach as a Catholic theologian.

The Sacred Congregation for the Doctrine of the Faith, the former Holy Office, declared that "Professor Kueng, in his writings, has departed from the integral truth of Catholic faith, and therefore can no longer be considered a Catholic theologian nor function as such in a teaching role."

The declaration was personally approved by Pope John Paul II.

Swiss churches create post for World Council theologian

A special position has been created by the German-speaking Swiss Protestant churches for Lukas Vischer, outgoing director of the World Council of Churches' Commission on Faith and Order.

As of Oct. 1, 1980, the Swiss Reformed theologian will become director of the Protestant Office for Ecumenism in Switzerland. His duties will include lecturing at theological faculties, maintaining contact with ecumenical officers of the churches, proposing themes for ecumenical discussion, and stimulating ecumenical contacts abroad.

Vischer, 53, has been director of the WCC commission since 1966. He was a WCC observer to the Second Vatican Council (1962-65), and is co-secretary of the Joint Working Group of the Roman Catholic Church and the WCC. His term as director of the Faith and Order Commission ends at the conclusion of 1979, and he will carry out theological research projects from then until he assumes the Swiss church post.

Happy men live longer, reports Harvard survey

Men who are unhappy about their lives or are anxious and depressed are subject to chronic health problems, says a Harvard psychologist who coordinated the findings of a 40-year study of mental and physical adjustment in 118 college men. Apparently, women were not included in the original study.

George E. Vaillant, reporting the results of the preliminary study in *The New England Journal of Medicine*, finds that men who exhibit humor and have many social contacts remain generally healthier than those who do not.

The study offered evidence that men who are happy with their jobs, marriages, and leisure time enjoy healthier lives than men who are not happy in these same areas. The data suggested that good mental health retards mid-life deterioration in physical health. The results, said Vaillant, supported the ancient counsel: "Be happy, you'll live longer."

Gospel music declines among black churches

Gospel music is giving way in black churches to European-style music because people have come to look on gospel songs as inferior, a consultation for black church musicians was told.

Sponsored by the Center of Continuing Education at Scarritt College, the United Methodist Board of Discipleship, and the Council on Ministries of the denomination's Southeastern Jurisdiction, the gathering appealed to black churches to reclaim their musical heritage and not allow it to die.

"Educated, middle-class or bourgeois blacks who are prejudiced against their own music are our greatest problem," said Odell Hobbs, coordinator of fine arts at Virginia Union University in Richmond. He asserted that such blacks "have found they can live in an integrated environment next to anyone and they want to hurry up and forget their past. They feel they must change the color of their speaking, not use dialect, and frown on black music. They are anxious to erase their roots."

Methodist women ministers lead among major churches

There are now more than 1,000 women clergy in the United Methodist Church, according to statistics released by the denomination's Division of Ordained Ministry in Nashville.

This gives the United Methodist Church the largest number of women clergy of any "main-line" Protestant denomination, according to Constant H. Jacquet, Jr., of the National Council of Churches Office of Research and Planning. "They have moved very rapidly up the ladder in terms of the number of clergy they have," he said, noting that 1977 statistics, the latest previously reported, showed 319 women who were "full ministers" in the United Methodist Church.

According to the 1979 figures, senior pastor positions are being filled by 278 women who are annual (regional) conference members in full connection, 197 local pastors, 41 associate members, 164 probationary members, and 13 retired conference members.

Why do the heathen rage?

The other day, as I walked to work, I met Peter Dyck, of Akron, Pennsylvania, who was in town to visit his daughter, son-in-law, and family.

"Are you ready for the New Year?" he asked.

"I'm getting there," I replied.

"You better," he said, "because it's going to be a turbulent one."

"Why do you say that?"

"Because I know it will be." He refused to say more. I invited Peter to my office to discuss his views further, but he apparently could not find the time. Deep down, I had the same feeling he did.

With rampant inflation and threats of serious recession in the air, and with gold selling for more than \$500 an ounce on the world market, there was some evidence for a troublesome economic malaise. Then, with Iran getting a stranglehold on American foreign policy right into the New Year, a whole host of other questions rose up to muddy the waters. And as if that were not enough, Russia engineered a blitz in Afghanistan that would have made Hitler weep for jealousy.

Add to all this the mounting tension between Russia and China and the recent decision of NATO allies to allow the U.S. to place its most modern atomic surface rocketry on their soil and you get a scenario ripe for Armageddon.

Whenever things get rough like this, my mind is drawn to the apocalyptic. Here I am referring to the Jewish/Christian notion that God will destroy the ruling powers of evil and will raise the righteous to life in a messianic kingdom as well as the more popular idea of "imminent disaster or final doom" (Webster).

Then, I am reminded of the psalmist's query:

"Why do the heathen rage, and the people imagine a vain thing?" (Ps. 2:1, KJV)

Apocalyptic thinking is not foreign to modern man. U.S. moviemakers came out with a film late last year called *Apocalypse Now*. The setting: Vietnam. A killer is hired by the military to get a maverick officer, Kurtz, who has taken up with the "natives" and is fighting the war his own way. Action moves from the routine horrors of an all out invasion and mass murder of innocent people to a nightmarish ending, where disembodied heads in the sand and human limbs are the props, and the successful assassin becomes a new god to those whom Kurtz had been leading. It doesn't make sense. But that, at least, was someone's idea of apocalypse now.

Observers of the weapons race are not immune to apocalyptic thinking.

But, of course, such imagination is not new. Old Testament writers and prophets such as Daniel gave some thought to "day of judgment" or the "last days." And New Testament writers had a great deal to say about this subject.

Matthew writes: "For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened" (Mt. 24:21, 22, NIV). Then, "Immediately after the distress of those days

'the sun will be darkened,
and the moon will not give its light;
the stars will fall from the sky,
and the heavenly bodies will be shaken.' "

(Mt. 24:29, NIV).

The Book of Revelation, as much as any other writing in history, has contributed to an apocalyptic vision. Dr. Gilles Quispel, professor of the history of the early church at the University of Utrecht in Holland and former visiting professor at Harvard, says that "a favorite theme in the Book of Revelation is the prediction of violent destruction (from *The Secret Book of Revelation*, McGraw-Hill, 1979).

To add to the confusion, Professor Quispel says, "The fundamental idea in the Apocalypse is that the East will one day dominate the whole of the world again." Before you laugh this out of court, keep in mind the newly acquired power of the oil-producing states. And if they are not yet dominating the world, they are certainly dominating the news.

Now, I don't want to be one to run around in all directions at once, crying "Wolf, wolf!" But I do think it might be opportune to return to a more serious study of biblical prophecy. When we do that, we'll discover once again that the message about outcomes is not at all clear. On the one hand, you have Peter's vision of a fiery cataclysm: "The present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men" (2 Pet. 3:7, NIV). On the other hand, Paul writes: "For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Rom. 8:20, 21, NIV), an almost Edenic rerun.

But on one point there is no ambiguity in biblical literature, the Lord of Hosts, the Lord God Almighty is in charge. And that's the thing to keep in mind. In view of the uncertainty of exact outcomes and in the clarity of lordship of Jesus Christ, His admonition is to "watch and pray." Also, "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells" (2 Pet. 3:11-13, RSV).—David E. Hostetler

Gospel Herald

Caring in season

by John E. Sharp



After viewing the film, *The Amish: A People of Preservation*, at Waterloo 79, one phrase lingered in my mind: *The Amish have not sacrificed community for convenience.*

This observation implies that we non-Amish have given up community for the things in life that would seem to make life easier and more efficient. But even with the new efficiency, we are busier than ever, trying to do twice as much. We find ourselves so busy that we have no time left for people who need us. Having time, or rather taking time, is the crucial and the single most important factor in caring for others.

How often have I noticed someone who needs a listening ear and then remembered the meeting I had to run to or the project that was already past its deadline? Too many! And, then, I find myself trying to avoid people I know will want to talk. I eventually discover that I am less able to care because my "antennae" have been desensitized.

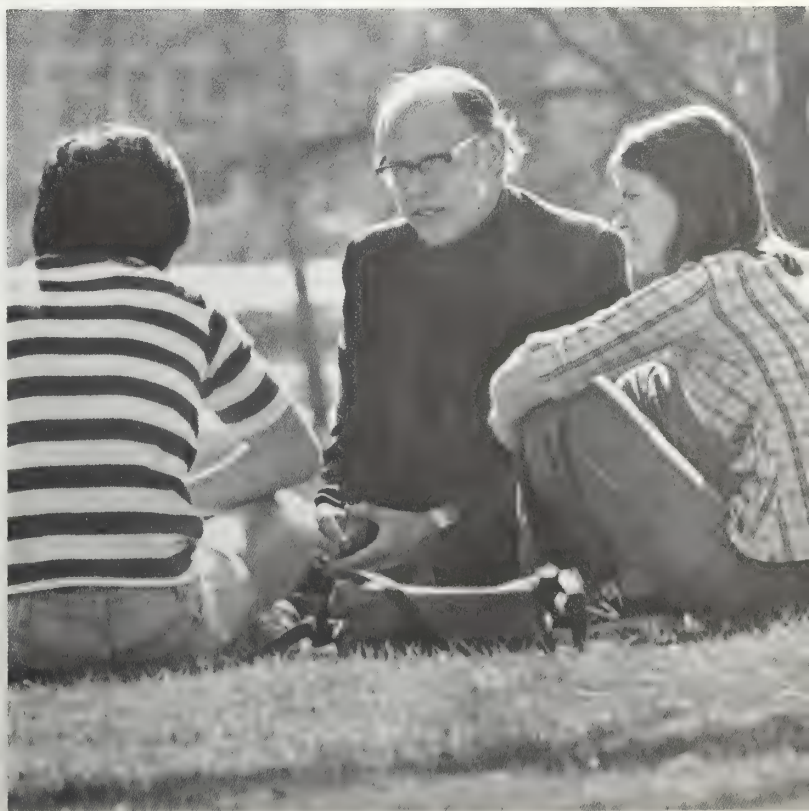
Besides listening sensitively, I must become aware of what will be most helpful in a given situation. I learn by observing how people care for me and by noting how people respond to my caring efforts. Congregations can also provide structures and settings for caring. In a survey of the Whitestone church, I asked, "In which congregational settings do you feel the most caring?" Sixty-three percent of the respondents indicated that for them caring happens best in small-group settings.

Caring often happens in Sunday school classes. Our education cabinet sponsored a workshop recently where we discussed other options for Sunday school organization than the traditional grouping by age. A representative from a neighboring congregation talked about an experience his Sunday school had with a change to intergenerational classes. There was a loss of personal interaction outside the Sunday morning class setting. I was made aware of the level of caring that does exist in the classes as a result of sharing the common stages of life.

Another option for a congregation is to organize a special "caring group." Two years ago, five persons from Whitestone attended a two-week interterm class at Hesston College entitled "Healing Ministries." As a result of the concerns raised in the class, those five persons continued

meeting each week for an early breakfast. They saw their mission as being sensitive to needs in the congregation and enabling others to help meet those needs. The enabling varied from making people aware of needs, to prompting Sunday school classes to carry in meals, and sponsoring workshops on how to care. The group also sensed a need for helping parents with overactive children understand and deal with them in a constructive way. They set up several Sunday afternoon seminars for those parents. A third seminar was organized to help interested persons understand and handle depression.

An Agape Fund has been set up by the service and out-



reach cabinet to give financial aid to individuals and families having need in the church and in the community. Members who become aware of needs channel those concerns to the cabinet.

Though congregations can provide settings for caring to happen and can help educate members on the how-tos of caring, spontaneous, individual expressions of caring also need to happen outside these settings.

Following the death of one teenager's mother, our Mennonite Youth Fellowship met to discover how best to express caring, for someone who has lost a family member. Nelda, whose brother had died, said, "It meant so much just to have someone there; they didn't have to say anything." Aleda and Bev added that receiving cards and gifts was helpful. Receiving a card or a call on a special day, such as the anniversary of the death, showed that someone else was also remembering. "Above all, don't be afraid to talk about it," they advised. "You can be sure we're thinking about it and it helps to talk rather than to pretend it didn't happen or that we've forgotten about it."

Another expression of timely caring is lending a hand following a natural disaster, so well exemplified by the work of Mennonite Disaster Service. After having her basement cleaned following a recent flood, Marge, who is not a part of a caring community, exclaimed with emotion, "I had no idea anyone would care enough to do something like this!"

Caring for people who have experienced a natural disaster, physical illness, or the loss of a family member seems to come more easily than caring for those who are experiencing other kinds of difficulty.

Mim and Elmer talked about the expressions of concern and caring during a recent business failure. "It was important to know that people still believed in us and cared for us, to know that all of life was not a failure because the business had failed. We were still the same people. We hadn't changed overnight."

How did people respond? "One helpful expression came when a couple stopped by and said, 'We're here but we don't know what to say. We want you to know we care.' That's what we needed! Others simply listened, realizing we needed to talk. Paul and Grace, the pastor and his wife, who walked along with us were helping us deal with it."

"It was also difficult," said Mim, "because there could be no final, public act or ceremony where the failure could be buried, so that we and others could have a natural avenue of dealing with the loss." It's important to realize that grief is a natural process that follows any loss.

They received a letter which urged them to have courage and faith, that there would be "new vistas to conquer." "It was great to know that someone thought we were still worthy of such confidence and to know that this too would pass," recalled Elmer. "This was encouragement that went beyond empathy; this was positive caring."

Perhaps the most healing and the most profound expression of caring came when Elmer was holding his four-month-old grandson after an especially frustrating encounter. "Nathan smiled and relaxed as I held him. He seemed to accept me so completely. His acceptance was not based on my performance. He didn't know or care what I did or didn't do. He just took what I had to give."

Annette, who had experienced a teenage pregnancy, felt

that the most helpful expression during that time was to be treated normally. "I wanted people to talk to me like before, instead of avoiding me. I was still the same person; the real me hadn't changed suddenly now that I was pregnant."

What can we learn about caring from these experiences?

- our presence can communicate caring
- listen
- don't avoid talking about the loss
- encourage by expressing confidence
- accept without judgment
- realize the person is still basically the same person although the circumstances have been altered
- "remember" with a card or word
- be a friend



I get new insights on caring from reading. Paul Welter, in his book *How to Help a Friend* (Tyndale, 1979), writes, "A person who reaches out to help someone who is psychologically close already has met the first prerequisite of successful caring—a friendly relationship." He writes further that the best way to care effectively is to "simply allow one life to touch the other."

Welter suggests that it is important to examine your reasons for helping since the motive often determines the effectiveness of our "help." A valid reason for helping is that someone reached out to help us, and we pass this on to a friend." It is also crucial that we understand that helping is a two-way street—we are often cared for by those we are trying to help. We will be more effective if we realize that we

are not the one with all the answers, and that by establishing a mutual helping relationship we receive as well as give.

Welter also identifies five levels of need, from "problem" to "shock," each with its unique types of response. The most practical section of the book is learning how to deal with level two, the "predicament." In responding to this level one needs to know there are no easy or satisfactory answers. The most helpful response is to avoid giving advice; an attentive ear will usually help to reduce the level of anxiety. Giving answers and advice are the easiest to give because they require less effort and time.

It takes time to develop trusting relationships, to be a friend, to sit and listen. Can we reverse the trend and begin sacrificing convenience for community?

SV



Church growth at Hopewell is more than theory

by Richard Showalter

"Why is Hopewell growing? I don't know. There's something about God's providence that bypasses our wisdom. Hopewell was the last place I would have expected God to work, among the places I knew." Merle Stoltzfus spoke in the unassuming, quiet voice which characterizes his public and private ministry.

Merle and Esther moved back to their rural home community near Morgantown, Pennsylvania, in 1974 after a decade of pastoring churches in Indiana and Florida. He had been ordained to the ministry here in 1963, but had moved on to school at Eastern Mennonite Seminary after the first year. "I had a lot of rebellion the Lord needed to work out," he said.

When Merle returned, it was to a suffering, struggling congregation that he came, and he himself had been deeply schooled in the fires of God. He came with a simple, heartfelt vision for love, joy, and discipleship among the people of God. He also came with a vision to "go tell the world."

"Nothing will take the hassles out of the church like outreach and ministry to new Christians," he said. "Growth at Hopewell is related to (1) concern and prayer for the unsaved, (2) a theology that permits and encourages growth, (3) intense roadwork and visitation, (4) an atmosphere of love and acceptance, and (4) nurture in small groups."

At Hopewell, none of this is theory only. Two prayer groups meet weekly for the single purpose of praying for unsaved neighbors. Merle himself attempts to visit every new family which moves into the community. A dozen mid-week groups provide nurture and fellowship in small groups. A warm welcome is given to people of all backgrounds.

For example, Harry and Judy Smith met the Lord two years ago after happening onto a Hopewell midweek group which was meeting at a restaurant owned by members of the church. (The restaurant was formerly a bar—converted now since the conversion of its owners.)

"We went to the restaurant in early November to plan for a Thanksgiving family get-together," said Judy. "On November 19, Merle came to our home and talked with us for three hours. By the time we went to our family gathering, we were Christians!"

"Before our visit with Merle, we had no inkling of what

Christianity was," said Harry. "But as he talked, I found myself going through a deep inner struggle. I said to Merle, 'You're asking me to set aside my heritage.' He said, 'Yes, that's right.' Then as I invited Jesus to be my Lord, I experienced an instant release of real love and joy."

It was several weeks later that the Smiths first attended a Sunday morning meeting at Hopewell. There they were immersed in a circle of love such as they had never before experienced. Said Judy, "I don't go to church without a tissue in my pocket. It's so beautiful it makes me cry. If a person visits us once on Sunday morning, he will usually be back."

What makes a Sunday morning meeting so attractive?

"It is not primarily our theology that unites us," said Merle. "It is our worship. We live all week for Sunday morning worship—the high point of our week. Jesus is alive! He lives among us and in us through the Holy Spirit; Christians are 'invaded personalities.' When many of us gather together, the presence of God is powerful. The secret of the worship service is that there will be a 'new thing' this week. We create the atmosphere in which God can work—in vision, in healing, in salvation, in encouragement."

Worship format is simple. The meeting begins with a half-hour of worship singing, a mixture of hymns and choruses accompanied by guitars, violins, and sometimes hand-clapping and hand-raising. Someone even plays a saw. Personal testimonies are regularly included. Following this, Merle preaches an expository sermon. Before or after the sermon, there may be a lot of action at the altar rail as people come for prayer or commitment to Christ.

When I asked Harry and Judy what they would most like to say to the rest of the Mennonite Church, Judy responded promptly, "I want simplicity to continue. I don't want the church to become like what we came from." Harry said, "At Hopewell the Mennonite structure is honored and upheld, but the emphasis is placed on Christianity. I believe that's where it should be."

In 1974, Hopewell was a homogeneous group of rural German Mennonites; today, people of many backgrounds are meeting Christ and worshiping there. Then, it had a Sunday morning attendance of 60 people; today it is more than 400. Then, it was recovering from the bitter experience of polarization and division; today, it is known as a center of love and unity.

Said one, "If God can do it at Hopewell, He can do it anywhere." 

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Gospel Herald Volume 73 Number 3

A meeting with Professor Jürgen Moltmann of Tübingen

Editor's note: Church and Peace is a modest European organization which promotes peace research, celebrates peace through worship and religious services, and encourages renunciation of violence and armed resistance. Some of the participants come from the traditional Protestant and Roman Catholic churches in Western Europe. More participants represent smaller, intentional Christian communities who link Christian renewal and peace witness. They understand and seek to practice the way of peace as an essential expression of a shared worshipping community.

Church and Peace is sponsored by the Mennonite Central Committee Peace Section, the German Mennonite Peace Committee, Eirene International Christian Service for Peace, the International Fellowship of Reconciliation, the Church of the Brethren, and the German and Dutch Mennonite conferences. Wilfried Warneck, a Lutheran minister, serves as executive secretary.

The dual concerns of church renewal and peace witness led Warneck to arrange a meeting between Professor Jürgen Moltmann of Tübingen, and Mennonite representatives Larry and Marlin Miller as well as with himself last January. Moltmann, a leading Protestant theologian at the University of Tübingen had recently made several public statements which favored believer's baptism, movement toward a free church pattern of congregational life, and Christian nonviolence. In correspondence with Warneck, Moltmann expressed interest in meeting with Church and Peace representatives in general and Mennonites in particular.

(What follows is a partial reconstruction of the conversation from personal notes.)

Moltmann: I've known about Mennonites through contacts with my good friend, Johannes Harder (a German Mennonite professor). But I also heard about them from Dom Helder Câmara who spoke highly of them in Recife, Brazil. Nevertheless, I'd be interested in hearing more about North American Mennonites and some of their present concerns.

Church and Peace: North American Mennonites since the turn of the century have to some degree shared in several American renewal movements. They have also sought to establish their identity by a new interpretation and appropriation of their Anabaptist origins. They have begun numerous mission, service, and educational efforts which have been broadly influential. They have become known as one of the "historic peace churches" along with the Church of the Brethren and the Friends.

M: Don't the Baptist also emphasize believer's baptism? What are the major differences between Baptists and Mennonites?

C & P: Nonresistance or the peace witness is likely the most immediately visible difference, as well as related perspectives on church life and Christian discipleship. There would be a range of other issues, with some variation, which would contribute to significant differences. Nevertheless, in comparison to many other denominations there would be some common perspectives between Baptists and Mennonites on baptism and congregational life.

M: What has been the record of European and North American Mennonites on conscientious objection?

C & P: During the Second World War, only two Mennonites from France and Germany were declared conscientious objectors. There were also several pacifists among the Dutch Mennonites. Approximately 45 percent of the American Mennonites drafted by the selective service were conscientious objectors and worked in Civilian Public Service; another 15 percent were classified as noncombatants. During the Korean and Vietnam wars, a similar percentage of American Mennonite youth took the conscientious objector position. During the Vietnam War, some also either emigrated to Canada or resisted registration. Since the Second World War, there have been smaller, but growing numbers of conscientious objectors among the Dutch and German Mennonites and, just in the last several years, a few in France and Switzerland as well.

Perhaps we could raise a question. You suggested that conversations between representatives of peace churches and mainline Protestant churches might be



Jurgen Moltmann

mutually helpful. What would you see as potential peace church or Mennonite contributions to broader Christian sharing?

M: We need genuinely ecumenical conversations. "Ecumenical" for me doesn't mean some sort of tolerant pluralism. It should rather mean that we stick our noses into other churches' business. You should be challenging us to raise questions first about our understanding and practice of baptism, second about congregational life, third about discipleship and the doctrine of Christ, and finally about nonviolence.

C & P: Would you say that an ethics of discipleship should be for the whole church or only for some individual Christians?

M: Becoming a disciple of Jesus needs to be an individual decision. In the Gospel of Mark, Jesus calls upon those in the crowds and among the larger group of followers who sincerely wish to become His disciples. The traditional *Volkskirchen* (parish churches of an entire population) can't live that kind of discipleship: they see their task as representing an entire population regardless of individual commitment. So the real question is how we can move the *Volkskirche* in the direction of a "free church."

(Moltmann here understood the question differently from what was meant. The question intended was: Is the disciple way of life meant for all who voluntarily become members of the church, or only for a few, especially dedicated Christians? By focusing on the voluntary response to the call of Christ addressed to specific individuals, Moltmann in effect was calling for a renewed biblical understanding of church membership rather than limiting the way of discipleship to a few individuals in the church.—Author's note)

C & P: How did you come to your view of the church and Christian life?

M: I grew up in a nominal Protestant urban family. We went to church only rarely—mostly at Christmas and for a few special occasions. But I learned about and shared in authentic Christian fellowship during my detention in an English prisoner of war camp for three years. When I later studied theology in Göttingen, several teachers gave me a new vision of the church. Particularly Otto Weber, who often spoke about "the gathered congregation," inspired this new vision, which has been important in my pastoral and professional work ever since.

C & P: Has there been a recent development in your thought? In some of your earlier writings you spoke about a "double strategy." Thus, you said that for the present there needs to be both a parish church and a free church strategy. More recently, you seem to be leaning much further in the free church direction. For example, in your book, *New Lifestyle: Steps Toward the Congregation* (German title), you maintain that the future of the Protestant reformation will be in the "left wing" of the reformation which has traditionally been criticized as "Anabaptist" or "sectarian."

M: Yes, I have in fact moved further in a free church direction.

C & P: Why?

M: For very practical reasons. Once a year I meet with my former doctoral students for several days to keep in touch with the concerns they have as pastors, teachers, and church workers. Although they have been called to ministry in the church, they spend 80 percent of their time fulfilling their "official obligations" as church officials, namely at such things as officiating at infant baptisms, confirmations, weddings, and funerals for people who otherwise may never darken a church door. Only 20 percent of their time is left for preaching, pastoral care, and teaching ministries as well as working for church renewal and outreach.

Another indicator: today only half of the infants in Berlin, Frankfurt, and Hannover are being baptized.

Hear, hear!

Refugee or immigrant? Normally, replies to *Gospel Herald* articles are run as letters to the editor in "Readers Say." Because of the amount of information contained in Betsy Byler's response to "The Uprooted, Continuing Problem," by Karen B. Kurtz, it seemed advisable to include it in this column. Betsy works for the Mennonite Central Committee Peace Section (U.S.) in Washington, D.C.

To the list of tyrannical countries from which people have fled or been driven, African and Middle Eastern countries must be added. These areas produce the vast majority of refugees in the world today, according to statistics of the United Nations High Commissioner on Refugees. Africa has 3,543,000 refugees, and the Middle East and North Africa have 3,965,900, compared with 1,325,600 in Asia, 104,445 in Eastern Europe, and 1,928,000 in Latin America and the Caribbean.

The Refugee Act of 1979, if passed as hoped, would not only "erase restrictions on race, nationality, and geography" but also means that the U.S. definition of refugee will not be limited, as it has been in the past, to persons fleeing a communist country or certain areas of the Middle East.

It seems inadequate to assume that refugees flee for mainly political reasons. Some flee natural disasters or war, no matter who is governing or which side they support in a

Less than 30 percent of the couples have church weddings. Thus, in actual fact, our churches can no longer function as if everyone were even nominal members and as if they can therefore speak for the entire population—even though 80 percent of the people still have church funerals!

Furthermore, in many East German areas, there is no parish church in the usual sense. Such an understanding and practice of the church doesn't fit the post-Christendom society of Eastern Europe.

C & P: What are you doing about your changing views?

M: For one thing, I'm trying to develop them in my task as teacher and theologian. For another, I'm working with my students to develop alternate liturgical forms, for instance, dedication of infants and parents rather than infant baptism and baptismal services which take seriously an individual's faith-response and intent to live as Jesus' disciple. Besides that, I'd encourage serious conversations with churches of the "left wing." Ecumenical conversations with the Roman Catholic Church continues, but have largely stagnated; discussions among Protestants continue; but we've not had serious dialogue with the free churches.

C & P: Have you ever considered joining a free church? (In Europe, the "free churches" are groups such as small Baptist, Methodist, and Pentecostal fellowships which live in the shadow of the large Protestant and Catholic parish churches.—Author's note.)

M: Yes; but in the German context, I've decided to do all I can to encourage from within the movement of the Protestant churches toward the "gathered congregation." Here the free churches have been satisfied with separating themselves from the parish churches and carrying on polemics to justify their separate existence. They haven't been seeking to respond to the larger issues in our society and in the churches. They haven't tried to help us move toward a free church pattern.

C & P: That presumably brings us back to the issues you mentioned earlier.

M: Yes, we need to find ways to explore seriously, with free church leaders and theologians, a Christian ethic of discipleship, conscientious objection and its broader implications, baptism, and a vision of the church as "gathered congregation" rather than as church of the entire population.

The rest of the conversation focused on several proposals for such common biblical study, theological discernment, and conversation between free church and Protestant representatives. Some of the proposals had to do with further exchanges in Europe; some with Moltmann's interest in meeting with and conversing with Mennonites in North America. Discussions are presently underway for such conversations at Canadian Mennonite Bible College (Winnipeg, Manitoba) and the Associated Mennonite Biblical Seminaries (Elkhart, Indiana) during autumn 1981. 

civil war. Political systems are integrally linked to their own economic programs *as well as* to the international economic order.

Many refugees are refugees for economic reasons. They flee what they feel is economic hardship; they change countries in order to find work, so that their families can eat and be better educated. Yet we consider many of these people "immigrants," not refugees. If they do not come in boats, but only walk across our borders to the north and south, they are not seen with the same compassion. Additionally, the distinction between refugees and immigrants is clouded when refugees leave their country specifying which country they wish to go to—to immigrate to, in effect. They are not only escaping, but also immigrating. If relations between the U.S. and Vietnam were normalized and proper mechanisms set up, people who formerly might have been boat people would then apply at the U.S. Embassy in Hanoi for admission to the U.S.—but would they be refugees or immigrants? (The parallels with Cuba, which Karen Kurtz helpfully mentioned, are obvious.)

Additionally, when looking at the world's economic and political systems, it seems important to consider not only the "push factors" of poverty, war, or tyranny, but the "pull factors" which attract people to the U.S., and Canada (and other Western countries). The image of the U.S.—seen

around the world in movies, TV, advertising, lifestyles of expatriate Americans—is of a land overflowing with milk and honey and Coke, full of Horatio Algiers, and freedom for absolutely everyone to do more or less what they choose. That is, of course, not the reality, as many of us know firsthand, or know from the church's work with the disadvantaged of North America. But the "pull" is there, and it is little wonder that Mexicans who live within TV-bearing distance of the U.S., or Vietnamese who knew the import/consumer lifestyle of wartime Saigon, or professionals of whatever country who prefer capitalism's profits to socialism, want to immigrate to the U.S.

Many white North American Mennonites have family historical roots in movements of refugees and immigrants. Some ancestors came to the U.S. and Canada for better farmland and living conditions than existed in pre-20th-century Europe. Some were forced to flee from war or political structures, from forced conscription. Other North American Mennonites have family historical roots in the coming of slaves (neither immigrants nor refugees), and in immigrations seeking a life other than the grinding poverty of today's Third World. We, as a church of several historical experiences and ethnic backgrounds, would be well equipped to recognize and speak to the issues surrounding refugees and immigration in the world.—Betsy Beyler.

Take liberation seriously, Escobar tells seminar

North American Christians need to "read again" the Bible, taking seriously the call for liberation that arises from the "situation of despair" in Latin America and many other parts of the world.

That was the message of author and theologian Samuel Escobar of Peru to more than 700 students and outside participants at a seminar on "The Christian Church and Human Rights" held at Eastern Mennonite College Jan. 4-6.

Other speakers at the Harrisonburg, Va., seminar included Gustavo Parajon, physician and Baptist leader from Nicaragua; Paul Landis, newly named president of Eastern Board of Mennonite Missions and Charities, who led devotions during the seminar; and representatives of five other Mennonite mission agencies, who participated in a panel discussion on "Issues Facing Mission in Latin America."

Both appreciation for and reservations about liberation theology were expressed by Escobar in his keynote presentation on "Discipleship and Praxis." As an evangelical, Escobar said, "I don't consider myself in the line of the theology of liberation." At the same time, liberation theology's recognition that to know God is to do justice forces an evangelical theology "to ask if it has not intellectualized God."

"Praxis," an important word in liberation theology, is an action which is committed to changing reality, Escobar said. It assumes oppression and the existence of a class struggle as defined by Marxist thought.

"Philosophers have only interpreted reality differently," Escobar quoted Marx. "The point, however, is to change it." It is this emphasis on action that is the strong point of Marxism and of liberation theology, Escobar said.

Noting that the early Anabaptists emphasized radical discipleship, Escobar said that an action orientation is also a strong point of Anabaptism. "It is not enough to say that I agree with what you have to say about Jesus," he said. "A discipleship which is central is a call to obedience."

Escobar said that his objection to Marxism and liberation theology is in the area of approach to social change. Although, he said, he cannot fault those who believe that the only way to end oppression is through violence, "I must ask, 'What is the way of Jesus?'"

"For us, praxis is not action in a vacuum," he said. "It is not any kind of model," but the example of Jesus.

A specific example of the need for libera-

tion—Nicaragua under President Anastasio Somoza—was presented in a series of addresses by Gustavo Parajon, the president of the evangelical relief agency, CEPAD.

Nicaragua is a nation of 2.2 million people, with a 3 percent annual population growth rate, Parajon said. Before the overthrow of Somoza in a revolution last summer, the top 5 percent of the population had a medium income of \$15,000 a year, while the bottom 50 percent of the population had a median income of just \$90. Somoza himself owned 46 percent of the nation's arable land.

Nicaragua also has a history of intervention by the United States. In the 1850s, William Walker led a group of U.S. mercenaries in a Nicaraguan civil war and became president of the country when his side won. From 1912 to 1932, American marines occupied the country, ostensibly to protect U.S. lives. Somoza's father was installed as president during the occupation.

Somoza himself learned military tactics and received weapons from the United States. "I remember watching planes drop their deadly load on communities in which people I knew lived, people with whom I had worked on

church projects," Parajon said of an incident in the 1978-79 revolution. "And I thought of you and I felt very sad that your tax dollars were being used in this way, in the killing of the Nicaraguan people."

Parajon's comments were echoed by Herman Bontrager of Mennonite Central Committee in a panel discussion. Bontrager recalled a visit to Nicaragua soon after the revolution. A member of the rebel forces, the Sandinistas, showed Bontrager a U.S.-made M-16 weapon and asked him how he liked it.

"At that point I felt very ashamed at our participation in the war, our participation by sending arms. I felt even more ashamed later on when the Sandinista said, 'You should send us more arms.' Violence begets violence."

The same point about escalating violence was made by Escobar in comments about the film, *State of Siege*, which was shown twice during the weekend. The film, Escobar said, effectively shows the dehumanization of violence in the oppressing authorities, but does not say enough about the deterioration violent resistance causes in revolutionaries.

The relationship of the church to Marxist
(continued on page 44)

Vins to speak at session of MCC annual meeting

Georgi Vins, dissident Baptist minister expelled from the Soviet Union last spring, will be guest speaker at a public meeting at 8:00 p.m., Jan. 25, at Kidron Mennonite Church, Kidron, Ohio. That meeting is part of Mennonite Central Committee's annual meeting, January 24-26.

Vins has been imprisoned, in hiding, or in exile the past 13 years. He was one of five dissidents released last April in exchange for the return to the Soviet Union of two Soviet spies. Vins is a ninth-generation minister; his family were Mennonites through his grandfather's generation.

Just prior to that meeting there will be a 7:00 p.m. service at the church Fellowship Hall, including memorial tributes to Newton Gingrich, former chairman of MCC; Doris Longacre, author of *More with Less Cookbook*, and Dan Gerber, formerly of the Kidron community, who disappeared while in MCC service in Vietnam.

A dinner and public meeting on Thursday at 6:30 p.m. will feature a presentation, "This Is the Lord's Doing," including talks, skits, and photography portraying the work of MCC during its history. The annual meeting marks the

60th anniversary of MCC.

MCC staff will also visit in local churches and schools. Central Christian High School will hold an "MCC Day" on Thursday. Each student will take part in two of several morning workshops led by MCC staff; staff will participate in regularly scheduled classes during the afternoon.

MCC members and staff will also be guest speakers at area churches. At the beginning of January, 39 churches had requested and been assigned MCC speakers for Sunday, Jan. 27.

Local coordinators are working at plans to gather material aid for overseas use during the time of annual meeting. Corn and soybeans are being requested for Upper Volta. Women's groups are gathering blankets, quilts, bandages, layettes, and other material aid.

Other activities will include meat canning during the week of annual meeting, a pastors' luncheon on Friday at Central Christian High School, and an alumni supper on Friday at Sonnenberg Mennonite Church.

Annual business meeting sessions will be Friday morning and afternoon and Saturday morning until midafternoon. The public is invited to all sessions.

Five-year hunger decline masks continuing problem

Perhaps the most sobering issue to receive media attention during the 1970s—however fleetingly—was world hunger.

"Grain Prices Go Through the Roof," "Malthus May Have Been right," Food Situation Critical in South Asia, Churches Mobilize Massive Response" were among the headlines appearing in 1974. International attention focused on the World Food Conference held in Rome that year.

The food situation was very critical from 1972 to 1975. Food prices did go through the roof in North America and in poor countries. People starved in South Asia and the Sahel region of Africa. Churches responded with expanded relief and development assistance.

What has happened in the past five years? Has the world hunger problem been solved or abated of itself? Or have the international news media and church press simply moved on to other agenda?

The situation in 1974 was critical. The price of grain escalated weekly. The grain reserves of the 1960s had shrunk from an equivalent of 112 days consumption to 37 days. India, which had received generous grain shipments from the United States in the 1950s and 1960s got little donated grain in 1973 and 1974 when successive crop failures required large imports, because it had to compete with other affluent countries for the scarce and higher-priced grain.

The MCC director in India characterized the mood in the country in late 1973 by saying, "With reports coming from various parts of the world of similar food 'shortages,' one almost begins to get a feeling of panic."

Blessed by a series of five good crop years worldwide, such a feeling has largely disappeared. There have been spot shortages in Africa, Indochina, and currently in Bangladesh, but overall the food supply situation was much more favorable at the close of 1979 than it was in 1974.

Five very favorable growing seasons in North America have helped make the difference. At the close of the 1977-78 crop season, the grain reserves were 43 days of annual world consumption. The near record 1978-79 wheat and feed grain crops would have helped balance the crop shortfalls elsewhere in the world if there had not been large Russian and Chinese purchases.

Still, the long-term food outlook appears frightening to many economists. John Mellor, agricultural economist and author of several books on development, predicts that the food gap might increase to 185 million tons by 1990. This is five times the shortfall in the relatively good crop year of 1975.

Only limited success has been achieved in implementing the 19 resolutions of the World Food Conference. Some aspects of an international grain reserve have been set up. More

funding for agricultural research has been achieved. An international fund for agricultural development has been established. Increased food aid to food-deficit countries has occurred.

But little or no progress has been made toward implementing an early warning system on food and agriculture, reduced military spending, trade adjustments, and land reform which would increase incomes of the hungry in developing countries. These latter issues, along with continued population growth, are some of the fundamental hunger issues.

Possibly some of the lack of success is a result of the five good crop years. Governments have not felt the urgency to make the necessary economic and political decisions to improve food production and distribution. When the lean years come, and they certainly will, the world may have less ability to cope with shortages than it did in 1974.

Statements on the number of people malnourished are illusive and imprecise. The

number of persons hungry has undoubtedly dropped from the critical days of 1974. But the number of persons has not yet diminished as greatly as it should have in light of the better crops. According to National Academy of Science and World Food Council figures, one eighth to one fourth of the world's people are malnourished.

Arturo Tancó, Philippine minister of agriculture and president of the World Food Conference, outlined the problem succinctly when addressing the September 1979 meeting of the Council, "The real problem in overcoming hunger and malnutrition is not physical or technological but political."

Clearly, the past five years have shown that increased production alone will not solve the world hunger problem. More fundamental and far-reaching actions are needed. Christians can have a key role in making some of these actions happen.—Paul Longacre, MCC (*Part of a series available from Mennonite Central Committee. See Mennoscope.*)

Birch to speak at AMBS pastors' workshop

Bruce C. Birch, professor of Old Testament at Wesley Theological Seminary in Washington, D.C., will be the opening speaker for a pastors' workshop to be held on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1.

The annual workshop brings pastors from both the Mennonite Church and the General Conference Mennonite Church, in Canada and the U.S. together to spend five days dealing with topics relating to ministry. This year the topic will be: The Pastor as Change Agent in the Congregation: Working at Peacemaking.

Birch will make presentations on "Shalom: Toward a Vision of Wholeness"; "Bible, Bread, and Powerlessness"; and "Justice, Exile, and Hope."

Beginning with the biblical concept of peace as the Israelites understood it, Birch will raise the questions of the practical outworking of the theological convictions held—then and now.

A native of Kansas, Birch received his BA from Southwestern College in 1962. His BD he received from Perkins School of Theology, SMU in 1965, and he completed his PhD degree at Yale in 1970. He taught at Yale, at Iowa Wesleyan, and at Erskine College before beginning his current post at Wesley Theological Seminary in Washington in 1971.

Birch is ordained and is a member of the Baltimore Annual Conference of the United Methodist Church. Together with L. Rasmussen, he is the author of *Bible and*



Bruce Birch

Ethics in the Christian Life and *The Predicament of the Prosperous*, and has contributed to various journals and periodicals.

One of the features of this year's workshop will be a sharing from the field. Five or six congregations will afford input for the discussion periods by sharing how they have tried to deal with decision-making and becoming involved in some of the current issues facing the church.

Other participants in the workshop will be Marian Claassen Franz of Washington, D.C., coordinator for the Washington-based organization, Dunamis; William Janzen, director of MCC (Canada) Ottawa office; and G. Lloyd Rediger, director of the Office of Pastoral Services, Wisconsin Council of Churches, Madison, Wis.

Persons interested in attending the workshop may write to: Director of Continuing Education, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46514.

Crisis product of history, redistributive trend—Lapp

Iran has a long tradition of authoritarian rule of which the deposed Shah and the Ayatollah Khomeini are only a part, said John A. Lapp, dean of Goshen College, Goshen, Ind., at a Dec. 11 forum on "Islam, the Ayatollah, and Iran."

Lapp, who studied the Arab-Israeli conflict in Israel in 1978-79, pointed out the common prejudices in Western culture against Islam and its followers and the alarm with which most Westerners view the sincerity of this religion. "Most of us, even though we claim to be highly committed Christians, are disturbed by the Muslim's preindustrial zeal," he said.

Lapp also traced the history of the deposed Shah's regime and noted that the Shah tried to move Iran too far too fast. He forced industrialization and increased the country's military budget by nine times. He also instituted land reform, a move that angered the religious establishment, which controlled much of the country's land. Protest over land reform and other of the Shah's moves led to the arrest and exile of Khomeini and other religious leaders.

Lapp continued that "because the religious institutions were the only ones independent enough to challenge the Shah, that is where the opposition coalesced." He said the recent revolution is part of the Iranian pattern of swinging back and forth between the authoritarian rule of the dynasties and the equally authoritarian rule of the mullahs, or religious leaders.

Lapp also commended President Carter's policy of restraint and said the church should continue to encourage this approach.

"The 1970s and 80s are an era of the redistribution of power," Lapp concluded, "not from nuclear war but from inflation, boycotts, and guerrilla warfare—the weapons of the powerless. The church should ask itself why the gospel looks oppressive to Iran."

Sponsors are needed for Polish trainees

Sponsors are still needed for Polish agriculturists due to arrive in the U.S. in early March, according to an MCC representative.

This "trainee" program is designed to promote goodwill and person-to-person contact with people of the United States and those from the Eastern European country of Poland, the representative said.

Under the program, interested persons in Poland apply to the Scientific Association of Agricultural Technicians in Poland (SITR). They must be between 22 and 30 years old. In the United States interested sponsors apply to Mennonite Central Committee, Akron, Pa.

Selected Polish participants travel to America as a group for a one-year experience. Their first stop is a seven-day orientation at MCC. From there they go out to American farms and agribusinesses for an initial six-month term.

Normal working hours on a farm average 50 per week, 40 in an agribusiness. If they work longer during peak planting and harvest seasons, the sponsor is to compensate them with a financial bonus. The Polish agriculturists work full time at the place of assignment and know they will have to do manual work.

At the end of six months MCC arranges a midyear conference. Then those who want to move are placed on different farms or at other businesses the second half year. MCC plans another conference for the agriculturists at the year's end.

The conferences give the agriculturists time to reflect on their experiences. A yearbook is also printed in which they can express

themselves. In the 1978-79 yearbook Ludwik Lipowski writes: "Working in different conditions, we utilized our work and time with mutual adventure. We were ambassadors of our old national culture and tradition. . . . On the person-to-person level, we may erase prejudice, misunderstanding, and other barriers; and we can promote a peaceful relationship among our nations and people all over the world."

Adam Czudec typifies a trainee now applying to the program. His parents are farmers and have five hectares, about 12 acres, an average-size farm in Poland. They own 15 hogs, four dairy cows, and some poultry.

Czudec helps them in the evenings and also has experience in agronomy on a state farm during his training. He has a BS in agricultural economics. His work experience includes work on the agricultural farm school for five years. He then transferred to an agricultural economic institute where he now visits grain, potato, and vegetable farms to serve as an advisor and gather research material. He wants placement on a fruit or vegetable, hog, beef, or dairy farm.

The agriculturists are called "trainees" and sponsors are to provide them a learning experience, but it is informal and nonacademic. In addition to the work experience, sponsors should help and encourage the Polish agriculturists to attend special agricultural events and places and get in touch with extension services and other helpful contacts.

The sponsor provides free room and board plus a minimum of \$340 per month as compensation. MCC deposits any income in a special account and sends back \$75 monthly pocket money and vacation monies to the Polish agriculturist.

Program costs such as domestic travel, the conferences, and medical and accident insurance will be deducted from the account and the surplus remaining is given to trainees who complete the program.

Aid going to victims of Colombia earthquake

Mennonite Central Committee has allocated \$5,000 for a relief program for victims of the Dec. 12 earthquake in Colombia, northern South America.

The aid will be given through MENCOLDES, a relief and development agency jointly operated by Mennonite Brethren and General Conference Mennonites of Colombia.

It is thought between 300 and 400 died in the earthquake, the second to hit Colombia in recent weeks. Another 1,000 people were injured and a minimum of 30,000 were left homeless.

The earthquake struck the southwestern states of Nariño and Cauca, along the Pacific coast, an area far from Mennonite populations. Mennonite Brethren churches in Cali have

been collecting clothing and medicine to send to the area and Mennonites are working with an interchurch group to set up a \$25,000 project to repair and build houses in the stricken area.

MENCOLDES planned to reassign two or three of its workers to the reconstruction project, along with several Colombian Mennonite Brethren volunteers, to begin work in early January.

The MCC funds will help cover costs of those volunteers as well as the shipment of material aid collected by the Cali churches. About \$4,000 of the \$5,000 will go for building materials and for medicines. Mennonites will be directly involved in delivering the services to the stricken communities.

MENCOLDES is a Spanish acronym for Colombia Mennonite Foundation for Development, formed in 1975 by Mennonite Brethren and General Conference Mennonites, the two main Mennonite groups in Colombia. Luis Correa is director.

Because MENCOLDES utilizes Colombian Mennonite volunteers in its programs, MCC has not provided foreign personnel there, but rather sees its role as supporting already existing church structures. MCC and Mennonite Economic Development Associates (MEDA) have supplied some funding for MENCOLDES projects since the agency was formed.

Committee plans for 1980, MCC (Canada) meeting

A shortage of VSers, Food Bank growth, and proposed expansion of ministry to refugees were high on the agenda as the MCC (Canada) Executive Committee met Dec. 11-12 to evaluate and approve reports and program plans.

These are to be presented to the MCC (Canada) Annual Meeting in Vineland, Ont., Jan. 18-19.

Dave Dyck, director of the MCC (Canada) Voluntary Service program told the Committee of what he said was an urgent need for more volunteers to fill the vacancies in the Canadian VS program. "We have been unable to respond [to new service opportunities] because of a lack of volunteers," Dyck stated. The present VS program includes 63 volunteers. This represents a drop of 17 volunteers from a year ago.

C. Wilbert Loewen, director of Food Bank, reported a substantial growth in contributions of grain and cash. For 1980, projections are to raise \$560,000 in contributions. For every dollar donated, three dollars are matched by CIDA.

The Overseas Services department will be proposing an expansion of its ministry to Southeast Asian refugees who have settled in Canada through the Sponsorship program. The major thrust for 1980 will be twofold; to continue encouraging constituent churches to

participate in the Refugee Assistance Program, and to provide staff resources to assist congregations in their ongoing relationships with the refugee families.

Overseas Services will also be recommending the establishment of a Canadian Self-Help Program. This program would centralize the importation and distribution of all self-help crafts in Canada. The goal is to reduce costs for the provincial MCC Self-Help programs, as overall costs of shipments are reduced when the quantities increase.

The Executive Committee also reviewed an evaluation report of the Offender Ministries consultant. The report states that the Offender Ministries Consultant role should be continued with a stronger tie to the provincial Offender Ministries programs. Committee members, however, complained of a lack of time to process this report, so a recommendation will be forwarded to the Annual Meeting which extends the Offender Ministries Consultant office to March 1981.

A recommendation to expand the Peace and Social Concerns peace education ministry to congregations will be presented to the Annual Meeting. This recommendation will include the appointment of a director of Peace and Social Concerns, to begin work in mid-1980.

The MCC (Canada) Annual Meeting will be hosted by the Vineland Mennonite Brethren Church, Ontario, in cooperation with the other Mennonite churches in the Vineland community.

Region V plans assembly in Philadelphia in August

The 1980 Region V Assembly is going downtown in Philadelphia, Aug. 1-3, according to Herman N. Glick of Atglen, Pa., moderator of Region V.

"The discussions of the Executive Council," said Lee M. Yoder, Region V secretary, "focused on the need to address urban concerns, but noted that the settings in which they are usually discussed are on the green lawns and campuses of the church community rather than in an actual urban setting. The idea to move from the "green lawns" to an "asphalt and concrete" setting was endorsed by the Executive Council."

The theme of the Assembly program will be "God's People—Commissioned for the '80s." The focus will be on urban mission.

The Program Committee giving leadership for the 1980 Assembly planning is composed of persons with urban experience from various conferences in Region V. The committee is chaired by Dale Stoltzfus, Lancaster Conference, Bronx, N.Y.

Local arrangements are in charge of the Philadelphia Mennonite Council as host, with a specific committee on local arrangements chaired by John L. Freed. The Region V Assembly will be held in a downtown hotel in Philadelphia.



Victoria Falls is located on the Rhodesia-Zambia border, which has been a scene of conflict between the two countries. A ceasefire signed last month is an attempt to bring peace to the area.

Refugees to return home after Rhodesia ceasefire

Mennonite Central Committee is beginning plans to aid refugees returning to Rhodesia, which last month reverted to British rule after 14 years of independence punctuated by civil war.

MCC already has shipped food to Zambia and Mozambique and educational materials to Botswana for refugees located in camps there.

The opportunity for repatriation comes because at a Dec. 11 session the Parliament of Zimbabwe Rhodesia voted to repeal its Unilateral Declaration of Independence on Nov. 11, 1965. In their recent action the Rhodesian Parliament members thus reinstated their crown status.

The country reverted from being called Zimbabwe Rhodesia to its former name of Southern Rhodesia. Lord Christopher Soames, son-in-law of Winston Churchill, become governor. He is to help the country move towards legal and internationally recognized independence.

The new situation brings with it a sense of relief after the years of turmoil which began when Ian Smith, then Prime Minister, declared the country independent rather than allow it to come under black majority rule. (Rhodesian whites comprise only 4 percent of the population.)

Opposition grew and developed into the Patriotic Front, led by Joshua Nkomo, based in Zambia, and Robert Mugabe in Mozambique. A seven-year war ensued as guerrilla forces infiltrated the country to fight Smith's government.

Because of the continuing civil war, Smith agreed to some concessions. He signed an

agreement with several black leaders leading to internal elections. Bishop Abel Muzorewa was elected as prime minister, but the government was not internationally recognized because the Patriotic Front was not included and whites retained preferential representation.

Not satisfied with this halfway measure, the Patriotic Front continued its warfare. Finally the rebels and the Muzorewa government were talked into London-based negotiations with the British government serving as a go-between. The parliamentary decision agreeing to a settlement was the result of that effort.

On Dec. 17 the leaders of the Patriotic Front agreed to a British proposal for a cease-fire to end the civil war in which about 20,000 people had lost their lives.

The guerrillas accepted a new constitution that would grant independence to the British colony with elections now slated for two months after the cease-fire. The elections will be the first time some two million black voters have been allowed to make a choice on how they will be governed.

The new governor, Lord Soames, still has a difficult task ahead of him. One of his first decisions was to resume much-needed corn shipments to Zambia. The influx of refugees from Southern Rhodesia in addition to the blocking of shipments by the Rhodesian government had put landlocked Zambia in a desperate situation. That nation did not have enough food and other items for its own people let alone for the Zimbabwean refugees.

MCC responded to the need by sending in aid and is currently negotiating a second shipment. The materials are for use in transition

camps in a plan to repatriate 30,000 refugees now in Zambia. The repatriation will be administered by Zambia Christian Refugee Service, the organization that requested the material aid. Plans are to send \$30,000 worth of canned beef and pork, beans, soap, health kits, hand towels, and clothing.

No clear plans are set for repatriation of the Zimbabwean refugees in Mozambique, so in the meantime MCC is continuing to help refugees in the camps. The service agency sent \$500,000 worth of materials in 1978, and some \$350,000 worth of materials in 1979.

Take liberation seriously, Escobar says at seminar

(continued from page 40)

governments was addressed by both Parajon and Escobar. Marxism, Escobar said in response to a question, is one political approach, and as such is neither all bad nor all good. Christians, he said, must recognize that Marxism includes some principles with which Christians can only agree, such as an emphasis on equality. At the same time, Christians need to keep a "critical distance" from Marxism.

Parajon said that he has thus far been "quite impressed" with the attitudes and commitment of the Marxist-leaning Sandinistas now ruling Nicaragua. Church activities have not been hindered, he said. In addition, "there was not the bloodbath that was predicted. As far as the top people are concerned, there has been a note of forgiveness."

A question raised at several points during the seminar was what North American Christians can do to support human rights. It's important to first of all be aware, Paul Landis said. "We should ask God to give us a world vision, so that when our brothers and sisters are hurting . . . we can empathize with them."

North American Christians should speak out, Escobar said. Christians in many parts of the world don't have a political voice, he noted. "It would be a terrible waste to have such a gift and not use it."

Escobar also called on the seminar participants to work toward better systems of transmitting information about Latin America and the rest of the world to the North American church.

Parajon said North Americans can help sensitize those who are going abroad as missionaries and help them to go with an awareness of oppression.

Above all, Escobar said, citing the example of Paul in Acts 27, don't give up hope. "If Jesus Christ is risen, we are not afraid of structures." In a Sunday morning sermon on "Utopia and Christian Hope," he noted, "In the midst of that violence, there is the presence of those who are sent by God."

The seminar was sponsored by EMC and planned by a committee chaired by Calvin Shenk, EMC Bible professor and Mission Interest Coordinator.—Dave Graybill

mennoscope

Esther and Elvin Snyder expect to be helping Mennonite churches in the Ahome/Los Mochis area in Sinaloa Province, Mexico, until about Mar. 15. They will be teaching Bible courses to a group of pastors who have never had the opportunity for much preparation.

Church growth will be the topic for the annual Christian Leadership Week cosponsored by Hesston College and South Central Conference, Feb. 18-21. Special speakers will be staff members under the Mennonite Board of Congregational Ministries—Leroy Bechler, Inglewood, Calif.; Eldon King, Dalton, Ohio; David Kniss, Sarasota, Fla.; and Ed Taylor, Elkhart, Ind. More information about schedule and accommodations is available from John Lederach at Hesston College, Hesston, KS 67062. Phone (316) 327-4221.

Canadian Mennonite Bible College, Winnipeg, Man., needs a faculty person in practical theology, beginning the 1980-81 school year. Interested persons should submit curriculum vitae with application before Feb. 15.

Medical clinics have reopened in Puertas Viejas, Nicaragua, according to a spokesman for Rosedale Mennonite Missions. In addition to offering local medical services the four-member Puertas Viejas team also travels to outlying areas. In an immunization clinic held at La Laguna, a two-hour and 45-minute distance from Puertas Viejas, 200 children were vaccinated in one day. The same number of children were vaccinated two days later in Puertas Viejas. The nurses are also busy in activities such as contacts with the government department of health concerning the work of the clinic, the health leader program, medicines, and vaccines.

A gardening program of MCC (Canada), begun on a small, experimental basis several years ago in several northern native communities, has mushroomed to a request for 20 volunteers for summer 1980. Menno Wiebe, director of Native Concerns, MCC (Canada) says, "The response has been overwhelming. We are looking to northern communities from Ontario to British Columbia, to seek out ways of extending this service." Requests for more volunteers have come from native chiefs and band councils. Wiebe says the native people are traditionally not gardeners, but hunters, and have lived by a culture which takes the resources as nature presents them, without stimulating or destroying nature. However, the back-to-earth movement has also hit the native people, and the three-year experience with the gardening venture has proven that there is considerable interest in working with the earth.

World hunger is one of those troubling issues that does not go away and which avoids simple answers. The Mennonite Central Com-

mittee Food and Hunger Concerns Office has produced a series of seven articles presenting an overview of the world hunger problem. The articles explain the current world food situation, describe causes, and present ideas for working at responses. Titles are: "World Hunger: Old Problems and New Approaches," "World Hunger: Population Grows, But a Little Slower," "World Hunger: More Than Food Production," "World Hunger: Malnutrition and Poverty," "World Hunger: Energy—The Troublesome Issue," "World Hunger: Hungry in the U.S.A.," and "World Hunger: What More Can We Do?" Single articles or the entire series are available without charge by writing to Food and Hunger Concerns Office, MCC, Akron, PA 17501.

Workers in Japan with Mennonite Board of Missions (Elkhart, Ind.) held their annual meeting Nov. 23-25 in Sapporo on the island of Hokkaido. Marvin and Neta Faye Yoder and Wesley and Sue Richard hosted the group at Shiroishi Mennonite Church. A program of Bible study and fellowship was planned by Charles and Ruth Shenk. Marvin Miller led three study sessions on the Old Testament book of Hosea. The group then performed the book as a play. The 11 adults and five children also reviewed the story of the first Thanksgiving and told stories of the arrival of their own ancestors in America, Mary Alene Miller reported. The MBM missionaries in Japan reelected Louella Blosser as their chairwoman.

Percy and Lillian Gerig of Grants Pass, Ore., spent the holiday season this winter—including Thanksgiving, Christmas, and New Year's Day—on a construction assignment in Israel with Mennonite Board of Missions (Elkhart, Ind.). They are among several Mennonite volunteers who have paid their own travel expenses to help in the renovation project at Immanuel House, an interdenominational Christian center in Jaffa whose staff includes four MBM workers. Percy is pastor of Grants Pass Mennonite Church. Three other persons recently completed five-month assignments in Jaffa: Lester and Bessie Miller of Phoenix, Ariz., and Jim Bair of Elkhart, Ind. Planning to serve from February to April are Ken and Opal Kuhns of New Castle, Colo.

Rudolphe Petter, a Swiss Mennonite, began mission work among Cheyenne Indians in Montana before the turn of the century. A portion of his diary, spanning the months from March 1890 to December 1891, has now been translated from its original French and German by Miriam Schmidt of Newton, Kan. The diary includes the period when Petter was still in Switzerland, his marriage, the leaving of his Swiss home, his disillusionment in the United States, and his exploratory visits to Cheyenne groups before locating his mission work in

Montana. The Commission on Home Ministries funded the typing and distribution of the translation to General Conference Mennonite Church college and seminary historical libraries. Persons interested in reading the Petter diary may contact these libraries. Initiative for the translation project came from Lois Habegger, daughter of Alfred and Barbara Habegger, longtime workers among Indians in Montana.

Roger and Lois Hooley of Chouteau, Okla., have been appointed managers of the training program for the Rural Training Center in Santa Cruz, Bolivia, with Mennonite Central Committee. They will also manage farm operations. The Hooleys replace Ken and Noreen Gingerich, whose term of service ends in February. The Hooleys have served in Bolivia with MCC since 1974.

The Freemanville congregation in Alabama held a double ordination on Dec. 16. Steven Longenecker was ordained to the ministry and will share as copastor with Richard Kling. Calvin Schrock was ordained deacon for the congregation. Paul Dagen was in charge of the ordination service.

Ronald J. Litwiller, Bristol, Ind., has been named general manager of mutual aid services for Mennonite Mutual Aid, Goshen, Ind. Formerly vice-president of patient services for Elkhart General Hospital, Elkhart, Ind., Litwiller began his MMA responsibilities on Jan.

2. He will be responsible to define policies, objectives, and procedures for auto, health, life, and retirement programs; to supervise and train managers; and to study the need for new or revised programs. Prior to his three years at Elkhart, Litwiller was assistant administrator of

readers say

I appreciated the article "Toward a New Agenda on Alcohol," by J. Lawrence Burkholder (*GH*, 11/6/79). His approach is both honest and objective. While one may not argue for total abstinence from a purely biblical viewpoint, Bro. Burkholder has shown quite forcibly that when scriptural principles are applied to the present-day situation there is, indeed, a strong case for total abstinence, and allowing for personal choices the minimum choice for the Christian should be that of the 'nondrinker.' It is hardly encouraging to read that "less than half the Mennonite membership drink at all." Let the church heed the ominous warning given by Bro. Burkholder. It has been estimated that 60 cents of every health care dollar goes to treat tobacco or alcohol-related illnesses. Why should any Christian want to be a part of such folly?—Edward L. Kauffman, Hesston, Kan.

I would like to express real appreciation for your Nov. 13, 1979, issue. The article, "Reflections on Life in South Africa," gave some good insights into life in another part of the world. Kathy Royer's "Toward Long-Distance Neighboring" especially helped make it clear that we belong to a world com-

St. Anne's Hospital in Chicago. From 1973 to 1975, he was administrator of the Mennonite Hospital in Aibonito, P.R.

New members by baptism: two by confession of faith at First Mennonite, Canton, Ohio.

munity. We are responsible to other people, first, because God created them, and second, because today we are economically and politically related to people worldwide.

The second article I would like to applaud is Winifred Beechey's "Andre and the French City of Refuge, La Chambon." It followed the article on South Africa well, for it was filled with hope, hope that when we encounter World War II Nazism, a South African situation, or American militarism we can respond with love and the spirit of Christ. We do not have to yield (nor dare we) to fear, retreat, or violence. We can, with God's love and grace, respond courageously, creatively, and humbly to all of our neighbors around the world.—Linda Gehman Peachey, Philadelphia, Pa.

I am not quite sure what our sister, Barbara Esch Shisler, is saying in her poem, "Conceptions" (*GH*-12/4), but I fear she is discouraging young Christian couples from having children. I believe that God's plan for the family is unchanged. (See Psalms 127 and 128 and 1 Tim. 5:14). We have a great God! When God-fearing parents are blessed with children, dedicate them to the Lord, live exemplary lives, and teach them diligently in the way of the Lord; then parents can safely entrust their precious children—not kids—to God's keeping.—Jacob C. Kulp, Souderton, Pa.

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births

"Children are an heritage of the Lord" (Ps. 127:3)

Byler, John Ivan and Emily (Alger), Greenwood, Del., second son, Jonathan Jay, Dec. 11, 1979.

Carls, Bruce and Sandra (Miller), Centreville, Mich., first child, Marc Richard, Dec. 13, 1979.

Christner, Ralph and Esther (Yoder), Hartville, Ohio, fourth child, third son, Michael Thomas, Dec. 2, 1979.

Coblentz, Paul and Loretta (Miller), Sarasota, Fla., third child, Preston Joseph, Dec. 17, 1979.

Hackman, Cleon and Lois (Moyer), Dublin, Pa., third child, first daughter, Natasha Joy, Dec. 10, 1979.

Heacock, Vern and Diane (Miller), Goshen, Ind., first child, Angela Dawn, Nov. 28, 1979.

Hunsberger, David and Ada (Kennedy), Waterloo, Ont., first child, Avery Addison, Dec. 10, 1979.

Immel, David and Patsy (Christensen), Waxhaw, N.C., first child, Kristin Rae, Nov. 29, 1979.

Lengacher, Glen and Jean (Harnish), Refton, Pa., second child, first daughter, Andrea Noelle, Dec. 4, 1979.

Marvin, Bruce and Donna (Miller), Sturgis, Mich., second son, Jeffery Scott, Dec. 16, 1979.

Neuenschwander, Ken and Connie (Rice), Kidron, Ohio, fourth child, third daughter, Sara Joy, Dec. 13, 1979.

Nietch, Bob, Jr., and Grace (Wideman), St. Jacobs, Ont., third child, first son, Scott Robert, Dec. 12, 1979.

Nyce, Jerald and Ruth Ann (Detweiler), Telford, Pa., first child, Charity Elizabeth, Dec. 16, 1979.

Oswald, Roger and Norma (Shenk), second child, first daughter, Nicole Elizabeth, Dec. 12, 1979.

Rankin, Steve and Mary (Welch), Goshen, Ind., fourth child, third son, Joshua David, Dec. 15, 1979.

Ropp, Phil and Joyce (Crow), Kalona, Iowa, second child, first son, Nicholas Scott, Dec. 20, 1979.

Schurter, John and Holly (Grimm), Tremont, Ill., sixth and seventh children, third son and fourth daughter, Nathaniel John and Natalie Rose, Sept. 16, 1979.

Schwenk, Gordon and Mary Ann (Yordy), Tremont, Ill., fourth child, first daughter, Stephanie Joy, July 28, 1979.

Shellenberger, Donald and Ann (Wert), Leola, Pa., third daughter, Kristy Joy, Dec. 25, 1979.

Stevig, Craig and Lynn (Freeman), Morton, Ill., second child, first daughter, Julie Lynn, Nov. 9, 1979.

Weaver, William and Phyllis (Nisly), Hartville, Ohio, second child, first son, William Paul II, Oct. 4, 1979.

Yoder, Charles and Brenda (Mierau), Goshen, Ind., fifth child, fourth daughter, Brenda Alice, Sept. 11, 1979.

Yoder, Paul H. and Sheryl (Miller), Belleville, Pa., second child, first daughter, Michelle Sue, Dec. 12, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Bontrager—Greenawalt.—Orvan L. Bontrager, Lagrange, Ind., and Esther A. Greenawalt, Topeka, Ind., by Amos O. Hostetler, Dec. 19, 1979.

Detwiler—Brouse.—J. Steven Detwiler and Jane Brouse, both from Salford cong., Harleysville, Pa., by Willis Miller, Nov. 16, 1979.

Gehman—Diem.—John Wayne Gehman, Port Trevorton, Pa., and Susan Diem, McAlisterville, Pa., both of Lauvers cong., by Allen L. Kauffman, Dec. 22, 1979.

King—Zeager.—Samuel Warren King, Gap, Pa., Summit View cong., and Dorothy Marie Zeager, Middletown, Pa., Stauffer cong., by J. Frank Zeager, father of the bride, Dec. 22, 1979.

Kratz—Cyger.—Eric Kratz, Telford, Pa., Branch fellowship, and Claire Cyger, Royersford, Pa., Vincent cong., by Robert Kratz, father of the groom, and Matthew Kolb, Dec. 15, 1979.

Miller—Kauffman.—Jerry S. Miller, Hartville, Ohio, Marlboro cong., and Clara Kauffman, Rosedale, Ohio, Shiloh cong., by James J. Miller, Dec. 9, 1979.

Myers—Young.—Lee D. Myers, Blooming Glen (Pa.) cong., and Renita Young, Towamencin cong., Kulpville, Pa., by Harold M. Fly, Nov. 24, 1979.

Reiss—Jantze.—Myron Lyle Reiss, Milford, Neb., United Methodist Church, and Vickie Lee Jantze, Milford, Neb., Beth-El cong., by Bob McKelvey, Dec. 21, 1979.

Richards—Van Etten.—Evan S. Richards, Villa Park, Ill., and Laura Van Etten, Lombard, Ill., both of Lombard cong., by E. Joe and Emma Richards, parents of the groom, Dec. 23, 1979.

Swartley—Schantz.—Arden Swartley, Perkaspie, Pa., and Melissa Schantz, Doylestown, Pa., both of Groveland cong., by Paul G. Burkholder and Clayton Detweiler, Oct. 14, 1979.

Troyer—Wenger.—Michael Lynn Troyer, Goshen, Ind., College cong., and Julie Ann Wenger, Goshen, Ind., Holdeman cong., by Art Smoker and Russell Krabill, Dec. 15, 1979.

Weaver—Landis.—Greg Weaver, Morton, Ill., Trinity cong., and Beth Landis, Sterling, Ill., Science Ridge cong., by Phillip Helmuth, Nov. 24, 1979.

Yothers—Allebach.—Jay Yothers and Sherry Allebach, both from Towamencin, Pa., Zion cong., by Harold M. Fly, Oct. 6, 1979.

Zimmerman—Nye.—Keith Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Cynthia Nye, Oberlin, Pa., Steelton cong., by Norman L. Zimmerman, father of the groom, June 30, 1979.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Burkhart, Edwin G., son of David and Mary Ann (Good) Burkhart, was born in Bowmansville, Pa., Dec. 4, 1896; died at Ephrata, Pa., Dec. 14, 1979; aged 83 y. On Feb. 10, 1925, he was married to Caroline D. Witwer, who survives. Also surviving are 2 sons (Richard and Clifford), 2 grandchildren, 2 great-grandchildren, and one brother (Paul G. Burkhart). He was a member of Ephrata Mennonite Church, where funeral services were held Dec. 18, in charge of J. Elvin Martin, Noah G. Good, and Wilbert Lind; interment in Metzlers Mennonite Cemetery.

Derstine, Ethel S., daughter of Abram and Emma (Smith) Moyer, was born at Blooming Glen, Pa., Apr. 26, 1897; died at Grand View Hospital, Sellersville, Pa., Dec. 14, 1979; aged 82 y. She was married to Norman A. Derstine, who died in 1974. Surviving are one daughter (Ruth—Mrs. Merle S. Bryan), 3 sons (Ralph, Harold, and Robert), 11 grandchildren, and 10 great-grandchildren. She was preceded in death by 2 brothers (Harold and Arnon) and 2 sisters (Lillian Bishop and Bessie Moyer). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home and Souderton Mennonite Church, Dec. 18, in charge of Paul J. Glanzer, Richard C. Detweiler, and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Finkbinder, Christian H., son of Samuel and Lillie (Fager) Finkbinder, was born in Lancaster Co., Pa., Nov. 16, 1901; died at his home in Lancaster, Nov. 12, 1979; aged 77 y. On Nov. 25, 1926, he was married to Maude E. Snyder, who died Mar. 5, 1963. On April 16, 1966, he was married to Myra A. Herr, who survives. Also surviving are one daughter (Margaret Bollinger), 2 sons (Raymond and Jay), 8 grandchildren, one great-grandchild, one sister (Louisa Benedict), and one brother (Samuel). He was preceded in death by a son (John). He was a member of Landisville Mennonite Church, where funeral services were held Nov. 16, in charge of Raymond Charles, Arthur Miller, and Chester Kurtz. Interment in Millersville Mennonite Cemetery.

Kratz, Walter M., son of Oliver and Anna (Moyer) Kratz, was born in New Britain Twp., Pa., Dec. 24, 1902; died of intracerebral hemorrhage, at Sellersville, Pa., Dec. 20, 1979; aged nearly 77 y. On Nov. 2, 1929, he was married to Hilda Derstine, who survives. Also surviving are 3 sons (James, John, and Ray), 10 grandchildren, and one great-grandchild. He was preceded in death by one son (Gerald). He was a member of Blooming Glen Mennonite Church, where funeral services were held Dec. 24, in charge of Sheldon W. Burkhalter and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Kulp, Anna G., daughter of Wilson and Alice (Geissinger) Metz, was born in Montgomery Co., Pa., June 26, 1896; died at Grand View Hospital, Sellersville, Pa., Dec. 20, 1979; aged 83 y. She was married to Maurice F. Kulp, who died in April 1959. Surviving are one daughter (Marian M. Kulp) and one sister (Mrs. Mamie G. Godshall). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home, Dec. 24, in charge of Richard C. Detweiler and Russell B. Musselman; interment in Towamencin Mennonite Cemetery.

Lawson, James J., son of Venigh and Margret (Meyers) Lawson, was born in Grant Co., Ind., July 4, 1894; died of a heart attack/stroke at Denver, Colo., Nov. 18, 1979; aged 85 y. On Nov. 9, 1920, he was married to Lydia Glantz, who died Dec. 13, 1972. Surviving are 2 daughters (Esther—Mrs. Leland Fouts, Ardis—Mrs. Melvin Hendicks), 2 brothers (Theron and Harold), 10 grandchildren, 6 great-grandchildren, and 3 sisters (Myrtle Hessler, Elizabeth Maryne, and Vivian Zanol). He was preceded in

death by one son (Clarence). He was a member of Glennon Heights Mennonite Church. Funeral services were held at Moore-Howard Mortuary, Nov. 23, in charge of Roger Hostetler; interment in Crown Hill Cemetery, Denver.

Moser, Nathan Andrew, son of Daniel and Anna (Naftziger) Moser, was born at Croghan, N.Y., Nov. 23, 1906; died at his home in Clinton, N.Y., Dec. 15, 1979; aged 73 y. On Apr. 30, 1930, he was married to Anna Humenuk, who survives. Also surviving are one brother (E. A. Moser) and 2 sisters (Dorothy—Mrs. Nick Gingerich, Naomi—Mrs. Lloyd Boshart). He was preceded in death by one sister (Anna—Mrs. Joseph Widrick). Funeral services were held at Croghan Mennonite Church, Dec. 18, in charge of Richard Zehr and Thomas Manby.

Moyer, Edith L., daughter of Henry G. and Elizabeth (Landis), was born in Montgomery Co., Pa., July 31, 1915; died at Abington, Pa., Nov. 16, 1979; aged 64 y. Surviving are 2 sisters (Lizzie Moyer and Ellen Hallman) and one brother (Horace Moyer). Funeral services were held at Towamencin Mennonite Church, Dec. 20, in charge of Joseph Basile and Harold Fly; interment in the adjoining cemetery.

Musselman, Edgar, son of Jacob and Angeline (Snider) Musselman, was born in Waterloo Co., Ont., Jan. 14, 1900; died at Fairview Home, Cambridge, Ont., Dec. 21, 1979; aged 79 y. On Sept. 5, 1923, he was married to Nellie Irene Snider, who survives. Also surviving are one son (Elmer), 3 daughters (Nelda—Mrs. Ralph Shantz, Helen—Mrs. Mearl Steckly, and Arlene—Mrs. James Burnett), 12 grandchildren, and 8 great-grandchildren. He was a member of Preston Mennonite Church, where funeral services were held Dec. 24, in charge of Willis Breckbill and Rufus Jutzi; interment in Hagey Cemetery.

Yoder, William R., son of Henry and Eva (Blosser) Yoder, was born near North Lima, Ohio, Dec. 17, 1889; died at North Lima, Ohio, Dec. 15, 1979; aged 90 y. On May 7, 1918, he was married to Emma Horst, who died April 25, 1945. Surviving are one son (Robert H.), 4 daughters (Elsie, Elva, Verna, and Ruth Yoder), and one grandson. He was preceded in death by one sister (Ione Yoder) and 2 brothers (Noah B. and Noble E. Yoder). He was a member of North Lima Mennonite Church, where funeral services were held Dec. 18, in charge of David C. Steiner, Richard Bartholomew, and Edwin Alderfer; interment in the Midway Mennonite Church Cemetery, Columbiana, Ohio.

Yommer, Freda, daughter of Menno E. and Minnie (Yoder) Hershberger, was born at Grantsville, Md., Jan. 12, 1908; died at Sacred Heart Hospital, Cumberland, Md., Dec. 20, 1979; aged 71 y. On Nov. 15, 1939, she was married to Cleamon Yommer, who survives. Also surviving are one son (Cleamon Edward), one brother (Alvin Hershberger), and 6 sisters (Mrs. Annie Beachy, Edna—Mrs. Melvin Yoder, Mrs. Grace Roberts, Mabel—Mrs. Henry L. Yoder, Ruth—Mrs. Simon Tice, and Lela—Mrs. Philip Bender). She was a member of Springs Mennonite Church, where funeral services were held Dec. 24, in charge of John H. Kraybill and Roy Otto; interment in Grantsville Cemetery.

Cover and pp. 34, 35 by Wm. Koehling; p. 38 by Religious News Service; p. 43 by John Pankratz.

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1, 1980.
Congregational Education Workshop for Church Leaders, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3, 1980.
Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980.
Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16, 1980.
House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17, 1980.
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2, 1980.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

items and comments

U.S. leadership in abating hunger recommended by presidential panel

Citing 800 million chronically hungry people in the world, a presidential commission has warned that a global crisis looms unless government policies are drastically changed. The main recommendation of the Presidential Commission on World Hunger is for the U.S. to "make the elimination of hunger the primary focus of its relationships with the developing countries" by doubling nonmilitary aid in three years and tripling it in ten.

In 1974, after slack harvests and oil price increases jarred the international food system, the World Food Conference pledged to eliminate hunger within ten years, the commission pointed out. "Today however, the world is even farther from that goal than it was then." The world's hungry population has since jumped from 740 million to 800 million.

Attributing the growing hunger problem to steady population increases and spreading poverty in the Third World, the panel urged massive promotion of independent economic development in developing countries.

Study describes communal living as an emotional growth retardant

People who spend their childhoods in communal living situations—like in a kibbutz in Israel—tend to keep a greater emotional distance between themselves and their friends when adults, than people who grow up in conventional homes.

Those findings were announced recently by two Michigan State University professors who made a follow-up study of two groups of children first studied in 1955. The researchers, Albert Rabin and Ben Beit-Hallahmi, compared a study made in Israel in 1955 testing infants and 10-, 17-, and 18-year-olds with a follow-up that began in 1973.

Their findings will be published soon in a book, *20 Years Later: Kibbutz Children Grow Up*.

Government crackdown reported on Russian Orthodox activists

A crackdown on Russian Orthodox activists in the Soviet Union is continuing, with all but a few of the leaders of the "Christian Seminar on Problems of Religious Renaissance" under arrest.

The Wheaton-based Society for the Study of Religion and Communism, an affiliate of England's Keston College Center for the Study of Religion and Communism, said that the activities of the seminar, a five-year-old movement among young Soviet Orthodox intellectuals, had been "temporarily suspended."

According to the Wheaton group, Lev

Regelson, one of the Christian Seminar's leaders, is "now under threat of arrest."

Regelson, a layman, and a longtime leading religious activist in Russian Orthodoxy, is an associate of Gleb Yakunin, a Russian Orthodox priest who was arrested on Nov. 1 in a roundup of leaders of the Christian Committee for the Defense of Believers' Rights.

Family farm preservation moral issue, Southern Baptist testifies at hearing

Preservation of the family farm is a moral as well as an important social issue, a Southern Baptist Convention agency executive testified at a government hearing.

"As family farms go bankrupt, society as a whole suffers due to the fact that rural communities and their traditional values of family life, honesty, and hard work tend to disappear," said David R. Currie, special projects coordinator for the Southern Baptist Christian Life Commission.

Testifying at a regional hearing held by the U.S. Department of Agriculture, Currie said that studies indicate that "communities are surrounded by large farms often with absentee landlords."

Protestant and churches in Ghana vote to unite in single body

Ghana's three major Protestant churches—the Presbyterian, Methodist, and Evangelical Presbyterian—have "unanimously, voluntarily, and self-sacrifically" agreed to merge into a united church, to be known as the "Church of Christ in Ghana." The announcement was made here by C. G. Baeta, chairman of the Church Union Committee, which has been negotiating for the merger for the past 20 years. The date fixed for formal inauguration of the new church is Jan. 4, 1981.

According to Baeta, a former head of the Department of the Study of Religions at the University of Ghana, the new church would embrace a quarter of the entire population of Ghana, currently estimated to be 10,650,000.

The plan calls for pooling all the assets and liabilities of the three churches under the umbrella of the new Church of Christ in Ghana, he said.

Hard line on race in South Africa restated by Dutch Reformed Church

A Dutch Reformed denomination has criticized one of Prime Minister Pieter Botha's proposals to liberalize South Africa's racial policies.

In a memorandum to the government, the Nederduitse Hervormde Kerk (NHK) rejected the proposal to establish a parliament for "colored" (mixed-race) and Indian people, and suggested instead a return to the strict policies of former Prime Minister Hendrik Verwoerd, which involved separate areas for coloreds, blacks, and Indians.

The NHK, an Afrikaans denomination with some 250,000 members, said it was concerned that nonwhites might get authority over whites. This, it said, "would undermine the cornerstone of our present political order."

World Christian-Muslim conclave proposes joint mediation agency

An international gathering of Christians has proposed that a joint Christian-Muslim commission be established to act as a mediating body "in situations of grievance between Muslims and Christians."

The meeting, which brought together 100 Protestant and Orthodox leaders from 40 countries, also called for the establishment of "co-citizenship" principles under which Christians and Muslims could live in countries as equals without using such yardsticks as "majority" or "minority" to determine their status.

Entitled "Christian Presence and Witness in Relation to Muslim Neighbors," the meeting was organized by the sub-unit on Dialogue with People of Living Faiths and Ideologies of the World Council of Churches.

Moon Church loses libel suit on alleged ties to Korean CIA

The New York State Court of Appeals has unanimously dismissed a \$45 million libel suit filed by the Rev. Sun Myung Moon's Unification Church against *The New York Times*.

The suit charged that the *Times* published articles on alleged ties between the church and the Korean Central Intelligence Agency which held the church up to "scorn, hatred, and ridicule." The suit claimed that the articles, published in March 1978, caused "injury" to the church's reputation.

In the decision which affirmed lower court rulings, the appeals court concluded that the *Times* articles were "as a matter of law, 'fair and true' accounts of intelligence reports." The articles reported the release of intelligence documents by the House Subcommittee on International Organizations, which was investigating Korean efforts to influence U.S. policy.

Court upholds right of parents to teach their children at home

An evangelical Christian couple who insisted on educating their five children at home were found not guilty of violating the state's mandatory school attendance law in Kalamazoo, Mich.

Allegan County Court Judge Gary Stewart held that Mr. and Mrs. Peter Nobel of Dorr, Mich., were within their rights in deciding to withdraw the children from public and private schools with which they were dissatisfied.

Mrs. Nobel, a college graduate with several years of teaching experience, instructed her children in five different grade levels with the help of a home correspondence course.

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A call to prayer

The world was shocked on Nov. 4, last year, when news of the takeover of the U.S. Embassy in Tehran was released. The pride and prestige of American power had been dealt a terrible blow! You well know the reactions in the USA—the threatened deportation of Iranian students and the freeze on Iranian government assets in our banks, as well as the marches, harassment of Iranians, and demands for swift reprisal against the Iranian nation. President Carter has been cool and restrained in his response to this crisis.

How shall God's people respond to this international crisis?

Probably few of us knew that Iran (prior to the Shah's ouster) had the worst human rights record of any nation in the world (according to the Secretary of Amnesty International). The SAVAK (Iranian Secret Police) was created in 1956 with the help of the CIA and Israeli intelligence, and became one of the world's most formidable and feared secret police forces in any nation. There was estimated to be one SAVAK agent for every 450 citizens while there was only one doctor for every 3,000 citizens. There is abundant evidence of the systematic use of methods of psychological and physical torture of political suspects, with an estimated 100,000 political prisoners detained.

While the U.S. sold more arms to Iran than to any other nation of the world (one third of Iranian governmental revenues went for arms), 70 percent of the peoples of Iran were illiterate and one third of the children died by age five. The former Shah accumulated fantastic wealth while his "subjects" lived in fear and oppression.

Should it surprise us that a revolutionary spirit prevails in Iran today? How is it that a nation which makes great claims about justice and equality for all could ignore these conditions in Iran and now experience sudden shock at the anger and bitterness expressed by these people toward us? It is another case where national security and greed prevailed over concerns for human welfare. Iran was necessary for gas guzzling cars and for the wealth that came from business investments in that country. North America depended heavily on sophisticated military surveillance equipment there for protection and defense. There were great dividends to the economy from the enormous sale of weapons to the former Shah. And as long as the game provided advantage, the U.S. kept it up, in spite of the internal consequences for the people of Iran.

To be sure the situation is more complex than I can here describe. There are many historical, political, and religious factors which are ingredients in this present crisis. The internal problems of Iran are not solely the result of U.S. policies. But we need also to realize that as a nation we are not without some complicity in the current state of affairs in that country.

How shall we as God's people respond to this present state of affairs? As a church, we have a 450-year history of espousing peace and nonviolence as a way of life. What attitude and reaction would Christ the Lord of the church wish from His people in an hour such as this? To join the angry protests and vociferous denunciations of

Iran? To demand swift and immediate reprisal? To wallow in fear or remain quiet with seeming disinterest?

We are at a moment of international crisis, including the Afghanistan situation, where wreckless decisions could easily escalate events into outright war. Such a crisis presents an urgent call for God's people to pray.

Now one's first reaction to the suggestion that an appropriate response to an international crisis is to pray may be that it is grossly simplistic if not irresponsible. How often have we heard tragedies glossed over with the pious admonition to simply "pray about it." How often I have inwardly groaned when I heard these words in the face of severe pain.

Rightly understood prayer can be one of the most powerful responses we can make to situations of intense need. The Apostle Paul defines our essential struggle in life as "against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). The warfare God's people are engaged in is primarily spiritual rather than "against human foes" (NEB), and in this battle ordinary tactics will not be effective. One of the weapons Paul tells us to use is prayer. The issues in the Iranian/Afghanistan crises are too large, too complex, and too profound to be resolved with a gigantic display of military might.

As Jim Wallis said in an editorial in *Sojourners* (March 1979) "at a time when the forces of destruction at work in the world appear so overwhelming, there is nothing more important for Christians than to be moved to and moved by prayer."

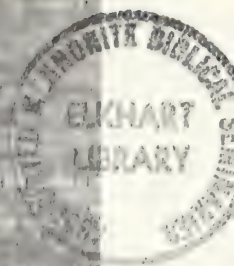
Authentic prayer is a declaration of where our loyalty and trust really stand. By prayer we detach ourselves from the false securities of this world and become reestablished in our trust in the sovereign power of God over all the universe. Through prayer we reclaim our identity as the children of God and clarify our true citizenship as members of the kingdom of heaven. By praying we join ourselves with God's great concern to have His will done on earth as it is already in heaven.

Rather than being an exercise in futility and self-deception, true prayer is a positive response in full confidence of God's power to act in the affairs of the nations. Prayer is not merely a preparation for something more. "Prayer must be understood as an action in itself, a way of responding, a potent political weapon to be used in spiritual warfare against the most powerful forces of the world" (Wallis). Such prayer is informed on the issues and those who so pray are open to their own complicity in the problem or being involved in some way to bring about a solution.

As one faces the current crisis in Iran (or in many other parts of the world), there is that distinct impression that the conflict and struggle involves powers greater than the political, military, and religious leaders involved. In such circumstances prayer is a potent and rightful response for those who confess "Jesus is Lord." — James Lapp, Albany, Oregon.

January 22, 1980

Gospel Herald



by Leslie K. Tarr

Churches face inner-city challenge worldwide

Sprawling cities, with their complex, festering problems compose the new frontier to be tamed and evangelized by the church. Christian strategists are calling churches to become involved in the urban ferment and turbulence that have radically altered the face of the modern world.

They point out that gospel melodies about "the little church in the wildwood" may provide a nostalgic diversion, but they are a far cry from contemporary reality. An increasing number of Christian urban specialists are advocating a comprehensive approach to that grim urban reality which has overtaken churches that are geared to a different way of life.

Raymond J. Bakke, a Chicago Baptist minister and professor who lives in the inner-city core, is heading a series of worldwide study groups that are delving into the question of reaching city dwellers with the Christian message. In the process, Bakke says, everyone involved will be forced to face up to the whole urban mess and the Christian's and the church's responsibility.

Much of the vaunted church growth and evangelistic success of recent years has occurred in comfortable, middle-class suburbs or in non-metropolitan areas. The same media that carried glowing stories about religious revival and the "born-again" boom had screaming headlines about the seething inner city. The revival seemed to make a minimal impact there.

Editor: Daniel Hertzler (on sabbatical)
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The church, then, faces a problem when the accelerating trend to urbanization becomes a landslide that throws multiplied millions together in unprecedented concentrations of population. That "little church in the wildwood" approach suddenly has a hollow, irrelevant ring.

The well-publicized population explosion has been accompanied by another explosion in the number and size of sprawling urban centers. Today there are 175 cities in the world with a population of a million or more—and the number is growing rapidly. The annual urban growth rate of 7.2 percent guarantees an increase of population for all those areas which are already unwieldy, and, by the end of the century, they will number over 200.

Of earth's estimated 4.2 billion people, nearly half—two billion—now live in urban centers. The dramatic shift toward the cities has forever altered the shape of modern life.

When the Spaniards discovered Mexico City in the sixteenth century, it was already one of the world's largest cities with a population of 300,000 to 500,000. Today Mexico City's population is over 12 million. By 1990, it is expected to be about 18 million.

The Mexican capital is one of seven of the world's cities whose populations exceed eight million (the others are New York, Tokyo, Shanghai, Paris, Buenos Aires, and Calcutta). Each of those seven is larger in population than 100 of the 144 countries in the United Nations! Any one of them would be larger than Cambodia, Israel, Syria, Iraq, Bolivia, or Rhodesia—nations that are featured in our nightly newscasts.

The emergence of those mammoth urban areas has brought gigantic problems that threaten social stability. Those problems and accompanying ferment erode any sense of community and impede communication of any integrating message—including the Christian gospel.

In Brazil, for instance, where 60 percent of the population now live in cities, the influx has crowded people together without adequate water, sewer, or power services. It was estimated, in 1970, that only 26 percent of Brazilian city dwellers were served by water mains. That situation, with its accompaniments of poverty, disease, and social disruption, will be remedied or a social and political upheaval can be predicted. General William Booth, founder of the Salvation Army, commenting on the effects of poverty and deprivation in nineteenth-century England, observed: "The Army of the Revolution is recruited by the Soldiers of Despair" (*In Darkest England*).

The urban dilemma is spotlighted in Calcutta, Rudyard Kipling's "city of dreadful night." Eighty percent of the families in that city of eight million live (or, more properly, *exist*) in single rooms, and 200,000 live on the streets. As many as 30 share a single water tap, and 20 a single latrine. Each square mile contains 80,000 people—the population of a comfortable American city.

"If anyone needs to be motivated to work for urban renewal before doomsday comes, let him visit Calcutta," Roger Greenway grimly suggests in his book, *Apostles to the City* (Baker Book House).

Few cities have all the compounded problems that plague Calcutta. But urbanization, wherever it occurs, brings new problems that multiply with the changing and interacting

ethnic, economic, religious, social, and political composition of a particular city.

Those problems will vary with different stages of a city's development. Whereas, a few years ago, a major problem for many cities was the influx of people from rural areas, a pressing concern in many established urban centers today is the wholesale migration from the inner-city core to the suburbs. Since 1970, eight of the 16 American urban centers which had a population of over two million decreased in population. That decrease, however, did not diminish urban headaches. Rather, it created new ones.

That exodus to the suburbs has left the city core, once the hub of commerce, industry, and culture, a victim of urban blight. Ethnic minorities and the poor are forced into the vacuum where they encounter deteriorating accommodation, inadequate schools, and burned-out neighborhoods.

In some American cities, that shift has resulted in virtual apartheid, with blacks and other minorities crowded into the city core and whites comfortably settled in the suburbs.

Many churches followed their migrating members and relocated in the suburbs. Newcomers to the inner city, uprooted from familiar surroundings and social ties, found few or no neighborhood churches. In some instances, the downtown mission, regarded as a haven for derelicts and transients, was the most visible sign of the presence of the church.

Even if they had a strong commitment to the church, newcomers to those inner-city neighborhoods often did not possess necessary funds to support a church and purchase property. Hence hundreds of thousands in "Christian America" have become an unreached inner-city mission field.

Even in those cities where an effort was made to preserve the downtown and achieve a balance between commercial development and residential neighborhoods, another unreached segment emerged.

In Toronto, Canada, for example, at the first signs of change, some major evangelical churches fled to the suburbs. When newcomers moved in, they found few neighborhood church facilities. In this instance, however, the newcomers were not the poor; they were university students and teachers, professionals, media people, and some ethnic groups. This transition occurred at a time when the population of the downtown area had increased. The end result again was that few neighborhood churches were present to minister to the special needs of a distinctive community.

The urban complexity, church strategists contend, demands that churches grapple with the unique problems and challenges created by the pervasive urbanization that is radically altering our way of life. "Virtually every aspect of life as we know it, including the mission mandate of the church, is being challenged and often dramatically changed as a consequence of urbanization," states Bakke.

To study and assess that change, he is coordinating the work of study groups in 110 major cities around the world. Those major centers are in all parts of the globe, apart from Eastern Europe and China. The input from the local study groups will form the basis for a comprehensive document to be considered at the Consultation on World Evangelization in Thailand in June of this year.

Bakke and others hope that the focus on evangelizing city dwellers will cause evangelicals to become involved in a deeper understanding of urbanization and also in tackling the thorny issues that accompany it. "The assumption that the plight of the city is hopeless is hardly consistent with a profession that God can do anything," contends Bakke. "In the face of rapidly accelerating urbanization, Christian churches must regard this as an evangelization priority."

Comfortable North Americans who have viewed from a safe distance overwhelming urban rot, such as that in Calcutta, have comforted themselves with the assurance that





our well-planned cities were immune. In recent years, however, disturbing symptoms have surfaced in those cities which were regarded as symbols of urbanity and culture.

In 1975, Americans were shocked to hear that fabled New York was on the verge of bankruptcy. Timely assistance saved the city from suffocating in its mounting urban-related problems. Cleveland also tottered perilously on the brink.

Widely reported urban crime problems and accompanying charges of police brutality recently thrust Philadelphia and Atlanta into the headlines.

Like a magnet, the modern city draws people and power into its orbit. In that process, complex urban centers magnify and reflect the tensions of society as a whole. "Cities are not isolated from the rest of life," observes Bakke. "On the contrary, they make more visible all the contemporary problems of international life on a shrinking planet in a confined and usually turbulent space."

He also cautions against dependence on bank aid measures that puts the church in a position of rushing from crisis to crisis in the inner city. "Remedial measures are heroic and necessary," he says. "But surely the great need is for preventative measures and a coming to grips with the needs and overall direction of the city, accompanied by positive political and institutional initiatives to shape its future."

Evangelical leaders, such as Bakke, maintain that more in-

dividual Christians must commit themselves to the redemption of the city—just as a missionary commits himself to the evangelization of a specific country. "Before fleeing in advance of urban population shifts, a Christian and a congregation must ask themselves if the move is God's will for them," states the professor who chose to live in Chicago's inner core with his wife and three teenage sons.

"After all, missionaries routinely live among people of other races, culture, social position, and moral standards," Bakke points out. "Comfortable, middle-class American Christians who support and admire overseas missionaries must ask themselves if they are establishing one standard of dedication for missionaries and a lower standard for themselves.

A British church leader, Jonathan Eden, bluntly expressed that view to a recent gathering in Sweden. "Move into a big city and live out your Christian faith there. That is a biblical way to make the world's big cities less like hell." Eden is actively involved in inner-city work in London's East End.

The world's population explosion will drive people into even closer proximity and concentration, Bakke adds. "We can expect an acceleration in urbanization and an increase in urban-related problems," he suggests. "If that's true, the church must go beyond reliance on the initiatives and dedication of individual Christians. That Band-Aid approach is inadequate," he concluded. 

What is your c.u.q. (city understanding quotient)?

by Wayne North

T F The city is a modern invention that has recently developed problems.

Fact: Cities have been around a long, long time—ever since Cain built the first town, Enoch. As for problems, wherever people live together there are problems. People living alone have been known to have problems too. They just get concentrated when many people together contribute their own particular ones.

T F God long ago gave up on the cities because they were so wicked.

Fact: God doesn't give up very easily on anything. "But where sin increased, grace increased all the more ..." (Rom. 5:20, NIV). And, if you look down the road far enough, God is going to bring all of history to a perfect conclusion. And, of all things, that perfect conclusion is going to be a city. To be sure, it is not man-made, but it is a city and not a pasture or garden. (God learned the hazards of gardens a long time ago.)

T F Mennonites have never been able to do mission work in the city because they have a rural mind-set.

Fact: It hasn't been mind-set that has determined what Mennonites can do but what they have set their mind to. The first Mennonite church in Chicago was organized in 1866. The first Mennonite mission in that city was begun in 1893. There are now 15 congregations of various Mennonite groups in Chicago and its suburbs with another one just now beginning. Mennonites fresh out of overalls and clodhoppers have become soul winners in rescue missions. All it takes is sensitivity to God and people along with a Christlike mind-set.

T F All people in the city want is money.

Fact: It often takes money to meet people's needs wherever they are. The Samaritan laid out some cash for the man who fell among thieves. Some of the most vivid and meaningful witness has been through rehabilitated houses, bowls of soup, and a pair of shoes. But there is also the need for personal gifts of presence, leadership education, Sunday school literature, and interest in their situation. That all takes money but city persons are interested in much more than some cash in their hand. They want the warmth of caring, understanding, and sympathetic support.

T F The General Assembly statement on Urban Concerns is an honest effort to meet the challenge of city needs.

Fact: Statements never meet anybody's needs. Man does not live by paper and ink alone. Statements without action are worse than dead—they are even a bit far gone. But they can inform and motivate. Hopefully, this will be the effect of this statement. If you haven't seen or even heard of the statement and its resolution passed by the General Assembly at Waterloo 79, ask your pastor (diplomatically, since he may not have heard of it either) or write to the General Board, 528 E. Madison St., Lombard, IL 60148.

T F Individuals and congregations are supposed to get busy and do something for urban concerns before Moses Slabaugh counts to ten.

Fact: We are in this together. The challenge is too big for three of us to do anything very effective or smart. Conferences, the Mennonite Board of Missions Home Ministries staff, urban leaders, minority leaders, and all of us need to work together to do the job. The urban concerns statement will need this kind of cooperation to become operative. Become part of the team that proves that God loves city people. 

How can I help to reach the city?

1. Live in the city by choice.
2. Support programs that are designed to help inner-city people.
3. Get involved in denominational or interdenominational city mission work.
4. Become acquainted with inner-city people of a minority race.
5. Encourage open housing.
6. Urge your church to show Christian concern for inner-city people.
7. Support adult education, literacy programs, and social services offered by the community.

—From *Apostles to the City*,
Roger S. Greenway (Baker Book House)

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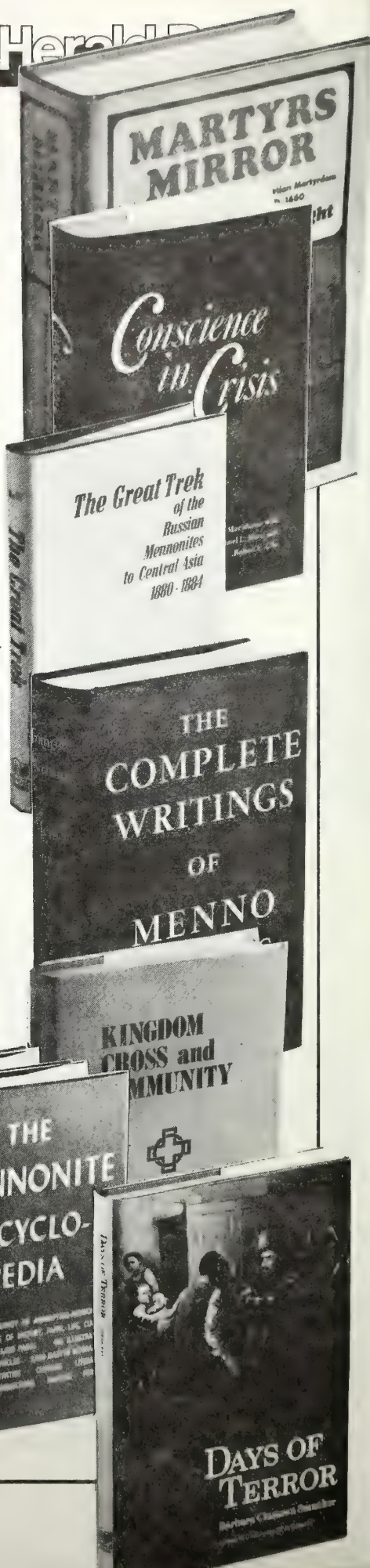
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by Katie Funk Wiebe

Who will read and who will grow?

Why do we find so many women's Bible study and sharing groups, but so few such men's groups? Is most serious Bible study in congregations being done by women? ask Perry and Elizabeth Yoder in *New Men, New Roles* (Faith and Life).

In the past decade women read more books than men. Women bought more books than men, especially religious books. They gave away more books. They read more to their children. They attended study clubs and promoted reading in church groups. I have never seen a reading list prepared especially for men and boys as such lists are prepared for women and girls.

Professional men read, but much of it is job-related. I asked a friend why men generally don't read more. His answer was quick: "Women don't like football; women, especially those at home, need the intellectual stimulation which men get at work or through associations outside the home; and women are more religious." We figured out that the average sports fan watches about 10 to 12 hours per week, not counting attendance at games.

I think men don't read for another reason: their wives love them too much. Women being who they are (loving their husbands) and men being who they are (loving their work) get into a strange bind. We've heard about men who die young of heart attacks because their wives overfed them. Some men aren't reading because their wives think they should have the right to relax when they come home after bucking traffic and handling ornery people all day. To invite husbands to read with them seems like a severe form of hen-pecking. They deserve better.

However, I think both men and women don't read for still other reasons. "I haven't got time" is a common answer and "I'm not a reader" is another. While reading is not the key to all of life's problems, it frequently is the springboard to spiritual growth and personal development. It extends life's horizons and shows the reader how to move towards them.

In a futuristic novel written several decades ago, the government of the land has forbidden its citizens to read books because reading causes people to think and makes them dissatisfied with their personal situation. People are encouraged to become involved in mindless activities. All books are burned and any person caught owning one is punished severely and his or her house burned down to prevent further contamination.

Every family owns a room lined with floor-to-ceiling television screens on all four walls as soon as financially possible. Mildred, wife of the main character, considers the television characters her "family," for she spends most of her day with them. Another woman heaves her children into the wall-to-

wall television parlor regularly and turns on the switch: "It's like washing clothes; stuff the laundry in and slam the lid," she says.

Fun comes by listening to canned jokes from joke boxes in cafes or by driving down pedestrians. Music is piped into each person all day by means of tiny seashell radios inserted in the ear. Happiness and sleep are achieved by means of pills. Walking is a forbidden luxury, for it invites thought.

In school, discipline has relaxed; philosophies, histories, and languages have been dropped. English and spelling are neglected—almost completely ignored. Any reading that is left is a "nice blend of vanilla tapicoa pudding." Schools turn out runners, jumpers, racers, tinkers, grabbers, fliers, and swimmers instead of examiners, critics, knowers, and imaginative creators. The emphasis is: "Don't let people become concerned about anything; therefore, don't let them read."

One day, Montag, one of the firemen who burn books and houses, accidentally reads a part of a poem in a book he is to burn. The words catch fire in his spirit and he is caught up by the compulsion to know more about the poem, *Fahrenheit 451* by Ray Bradbury, well-known science fiction writer, is the story of how Montag risks his life to save a few important books like the Bible from extinction.

Books in our society aren't banned. In fact, reading is a very popular activity among thousands of people. For that we should be thankful. But the greater thanks is expressed by reading the books. I know of people who thank God for the Bible but whose Bibles are almost as new as the day they bought them 30 to 40 years ago.

In overseas countries literacy is the first step to Bible reading and serious study for both men and women. Spiritual growth comes through knowing what the Scriptures say. The reading Christian is the growing Christian.

Women today are growing because they are reading. But as they continue to move into the work force in growing numbers, I fear they, too, may push aside reading for less demanding activities. Then who will read? and who will grow?

A prayer for believers who voluntarily pay war taxes: "Father, forgive them, even though they know very well what they are doing."—from Daniel Slabaugh, a conscientious objector to voluntary payment of war taxes, pastor of the Ann Arbor (Mich). Mennonite Church.

by Paul Longacre

What's keeping people hungry?



The relatively good crops worldwide during the past five years have failed to eradicate hunger. This is an indication that the problem of world hunger is more fundamental than simply increased overall food production, important as that is. For example, last year India had a surplus grain supply of 20 million tons. Yet, 48 percent of the rural population lives below the official poverty line.

Economic and political problems are keeping people hungry. Four specific and interrelated economic and political factors will be discussed here. All are deep-seated and difficult to change. But if there is to be significant improvement in the world hunger situation, these four problems must be attacked.

Christians often feel helpless in working at these underlying world hunger problems. It is easier and more rewarding to respond to emergency needs and refugee migrations than

it is to address the more basic economic and political causes that keep people poor and keep the available food from those who need it. But Christians can have an impact on these issues.

Limited space allows us to develop the four issues only superficially. A brief reference list is included at the end of this article for further study.

1. Land reform. Land reform is much talked about and often ceremoniously legislated, but is almost universally ignored in poor countries. In a July 13, 1979, article on the landless in Asia, the *Far Eastern Economic Review* said, "Land reform legislation . . . is so riddled with loopholes and exemptions that no substantive land redistribution has taken place. In the Philippines, a 'radical' land reform program has been whittled down to cover one third of the original land area. In the seven years since it was enacted, one tenant in 200 has actually received a land ownership title. At this rate it will take 1,000 years . . . for the program to finish."

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Though the number of landless is greater in Asia than any other geographic area due to the large population concentration, Latin America has the worst record of land distribution. According to a United Nations Food and Agriculture (FAO) study, 7 percent of the landowners owned 93 percent of the arable land. At the other extreme, nearly 90 percent of the farms in Ecuador, Guatemala, and Peru were too small to support a family.

Good land tenure allowing for owner-operated or secure rental arrangements are not the sole determinant to increased production, but it usually is the most important element. Output per acre is almost always higher on small or moderately sized owner-operated farms than on the larger farms. Farmers who own their land reap the benefit of all extra labor and inputs. One World Bank study of six countries—Brazil, Colombia, India, Malaysia, Pakistan, and the Philippines—concluded that a change to smaller owner-operated farms would increase agricultural production from 19 percent in India to 49 percent in Pakistan.

Altering existing land-holding patterns is so difficult because many governments are sustained by existing large land owners. Real government action to alter these patterns would undermine the base of power in many situations. Further, the structures are reinforced by multinational corporations and sometimes by lending institutions and aid giving nations.

2. Export crops. Worldwide, 250,000 square miles of land are used to grow cash crops for export. Coffee, sugar, cocoa, pineapples, tea, and bananas are the more common crops exported from the poor countries to the rich. But recently strawberries and winter vegetables from Mexico and flowers from Colombia have been added to the list. The July 13, 1979, issue of the *Far Eastern Economic Review* says, "In the Philippines, the corporate farming program alone . . . has pushed out 20,000 families from 28,340 hectares (70,000 acres) of farmland."

Sugar and pineapples are grown on land that traditionally has grown rice. Bananas and winter vegetables are grown on land that has grown beans and corn. Crops that normally feed local farmers and their families are now replaced with expensive crops that feed the well-to-do and already overfed in Japan, Europe, and North America.

Ideally, the export cropping pattern should work to the advantage of local people in poor countries. The earnings from these high value crops should allow them to purchase larger amounts of basic foods—wheat, rice, corn, and beans—than they could have grown on their own land. Unfortunately, the system usually does not work that way.

Large landowners and foreign corporations and ultimately we in the rich countries are usually the beneficiaries of export crops. Land, often the best land in the country, is taken away from local people by these powerful interests to grow these crops. Governments of poor countries promote export cropping to earn needed foreign currencies. Agricultural research, fertilizer, and extension services are funneled to these crops rather than to the production of basic foods. Much of the system is a continuation of the colonial legacy that required the colonies to grow food and fiber for the mother country.

Unfortunately, the poor countries are finding it harder and harder to break the export crop cycle. The power of local elites in the country, multinational corporations, and the requirements for export earnings to pay needed imports and foreign debts forces the expansion of export cropping. The number of landless people grows. With less land available to grow traditional crops, the prices increase. Land



reform becomes even more difficult, hunger more acute.

3. Multinational companies. The effect multinational companies often have on keeping the poor hungry is becoming more apparent. These large corporations have assets and economic and political power greater than many smaller, poorer countries.

Earl and Pat Martin, Mennonite Central Committee workers in the Philippines, recently wrote how difficult it was for a small farmer in Mindanao to get a piece of land to grow corn to feed his family while the Del Monte corporation could buy up to 60,000 hectares (24,000 acres) to raise pineapples for Japanese and Americans.

Most multinational corporations are headquartered in Europe, North America, and Japan. Most of the profits earned from their worldwide operations return to the mother country. The October 1978 issue of the *New Internationalist*, quoting U.S. Department of Commerce figures, showed that between 1950 to 1965 American companies invested \$3.8 billion in Latin America and received back on this capital \$11.3 billion.

Multinational corporations need not work against the interests of the hungry people. They can bring scarce technology and skills to a given country, thus increasing employment and earning opportunities. They can help provide needed products so imports can be reduced and other areas of the economy increase their productive capacities.

Unfortunately, the multinational corporation's contributions seldom benefit the poor and hungry. The products produced are usually for the middle and upper classes or for export. Many of the companies are engaged in export cropping which takes land away from subsistence farmers and out of production of local crops. Industry is often capital intensive resulting in only a few high-paying jobs. Frequently the greatest proportion of capital is raised locally rather than imported, consequently it is not available for other local enterprises. Multinational corporations frequently raise the GNP of a country but not the quality of life in the country.

4. Political and economic structures. Local wealthy elite dominate the economic and political life of most of the poor countries. These elite help maintain the skewed land ownership pattern, export cropping system, and presence of multinational corporations. Each element reinforces the other.

Change comes slowly and with difficulty, if at all. Often strong security measures are used to keep the poor majority in line. Sometimes change comes violently as happened in

both Iran and Nicaragua in 1979. In Nicaragua the wealthy elite, represented by the Somoza family, controlled much of the country's business and at least 30 percent of the farmland. Foreign corporations worked closely with the Somoza family. Growing crops and livestock for export was an integral part of the system.

Frequently the wealthy elite are dependent upon rich countries to maintain their power and position. Arms from the U.S. or the Soviet Union help maintain this power. Finances from international agencies or banks are essential. Too often surplus finances are used for urban showpiece projects which only benefit the better off and do not help increase food production. Repayment of earlier aid loans affects current development planning.

For example, the May 14, 1979, issue of the *Washington Post* reported, "More than one third of the economic assistance provided by the Agency for International Development (AID) and its predecessor agencies since World War II has been on a loan basis. Repayments are currently coming in at such a rate that many countries, including India, Ecuador, Paraguay, and the Ivory Coast, are sending us more in repayments than we are providing them in new assistance. Latin America as a whole will send us 85 cents in repayments this year for every new dollar of bilateral aid we provide them, much of which will be in the form of new loans."

Correcting some of the political and economic structures that keep many people poor and hungry does not come easily. Many of the forces are interrelated. The poor and hungry lack power and resources to effect change in their behalf. The food is often short and employment sporadic for the poor. Their direct attempts at correcting this injustice often makes life more difficult for them.

Christians in North America hesitate to try to do something about political and economic structures that keep many poor and hungry. Awareness of these structures is a first step. 

Five helpful books for further study:

Farming for Profit in a Hungry World, Michael Brelman and Allan Ageld, 1977

Food First, Frances Moore Lappe and Joseph Collins, Houghton Mifflin Co., 1977.

Growth with Equity, Mary Evelyn Jegen and Charles K. Wilber, Paulist Press, 1979.

The Global Connection, Dennis Shoemaker, Friendship Press, 1977.



by Raymond Byler

I want to work with my brotherhood on this sin

As a pastor for almost 40 years and a bishop for 25 years I have observed that the sin of divorce and remarriage causes more strain in the process of forgiveness than any other.

In the introduction to *Divorce and the Faithful Church*, by G. Edwin Bontrager (Herald Press, 1978), David Augsburger says, "The resources gathered in this book provide a useful base for communities of faith which are seeking to be faithful to each other in the presence of Christ in their midst while working through the painful decisions with people who are searching for ways of dealing publicly with the private death of marital covenants."

The author in his preface writes, "Churches, attempting to be faithful to their mandate from God, have struggled hard to keep in balance divine law and forgiving grace. . . . It is my deep desire that the research and facts outlined in this book will be closely examined and that the churches will study carefully their responsibility to divorced persons."

The first fifty pages contain a careful presentation of "Biblical Directives Concerning Divorce and Remarriage from Both Testaments." The discussion regarding "except for fornication" in Matthew 5:32 and 19:9 adds a note of caution. "It should be reemphasized in this context that the Scriptures through this exception clause in no way command a man to divorce his unfaithful wife . . . forgiveness, acceptance, and reconciliation can take place, and the marriage union can be restored."

Another 50 pages summarize the various denominational guidelines as "church scholars have studied Scripture and looked at people whose spiritual welfare they feel responsible for." His summary includes, "Churches, sensing more marital difficulties, have moved closer to these issues, and as a consequence are ministering to people's individual needs. This, in turn, has resulted in the practice of less law and more grace and compassion."

Further, "In the more evangelical and conservative congregations, but also in some mainline groups, more responsibility is being placed in the local congregation and pastor." This seems to be the trend in our own Mennonite Church and Conservative Conference.

The shortest chapter is "Approaching Divorce from Divine Law and Forgiving Grace." This concentrated portion of careful exegetical study can be summarized with: "The absolute (which I interpret as meaning law) gives form to God's pure and original intent—His absolute, uncompromising righteousness. Grace gives form to God's present enactment of His conditional will on behalf of human weakness and need. . . . Grace, then, conditions God's will by

renewing life's possibilities on the basis of Christ's atoning work. . . ."

What did Jesus do when thrust in the midst of a situation where there was a case of proven adultery? . . . Jesus did not disregard the seriousness of the act. His law is absolute and uncompromised. But when He said, "Let him who is without sin among you be the first to throw a stone at her," He put grace above law. A life was broken. A soul was crushed. He turned to the woman and said, "Neither do I condemn you, go and do not sin again. . . ." Jesus, being God, gave the law. But this is not a contradiction. It only points out the nature of grace as it is applied by the Author of the law.

I would add another example. David was a typical Old Testament king—enthroned, rich, powerful. He had many wives, including the very intelligent and beautiful Abigail. But in coveting his neighbor's wife he completely violated God's intention for marriage. His adultery and murder were notoriously ruthless and totally selfish and inhuman.

But grace also entered his household. God sent Nathan, the prophet-pastor to David with a story of such gross inhumanity that David decreed that the man in the story deserved to die. Nathan minced no words when he said, "You are the man." With many other words he flashed a picture of God's view of David. David acknowledged God's analysis of him. He knew God's law required the death penalty. He said, "I have sinned against the Lord." And he prayed as recorded in Psalm 51. Nathan responded with words greater than law, by representing the forgiveness of the Lawgiver, "The Lord has taken away your sin. You are not going to die."

David's experience is cited in Romans 4 as proof of Paul's doctrine of forgiveness. So we can conclude, "Under law, God acts graciously; under grace, God points to the law as the standard of His righteousness as the goal of life in the Spirit."

The final chapter, "The Church as an Expression of Forgiveness in Relation to Divorced Persons" calls us never to condone and minimize sin and ever to be agents of Christ's deliverance from condemnation and guilt. "Let the remarried find places of service in the church alongside those whose experience of the forgiving grace of God concerns less conspicuous areas of life."

To me this book reflects a realistic application of 1 Cor. 6:9-7. It offers hope to all repentant persons with records of sin and failure in sexual relationships. I personally want to work with my brotherhood on this sin in current life. 

The coming punishment

from *The Fall of Man* (1616) by Godfrey Goodman

Give me leave to cast lots and search out the first occasion of evil. Alas, alas, the lot falls upon man—man alone of all other creatures, in regard of the freedom of his will and the choice of his own actions, being only capable of the transgression, the rest of the creatures are wholly excluded from the offense. The punishment, I confess, appears in them, but chiefly and principally in man. . . .

Many herbs, many beasts, many trees are in themselves odoriferous and yield a sweet savor, for God hath ordained them to be nature's sacrifice to himself. But I think if men were thoroughly searched . . . you should hardly endure the scent. I will not speak of his filth issuing from (him). . . . But what should we expect of flesh and blood but corruption . . . ?

As man was totally defaced and had lost the image of God, so this world, though coming far short of that most excellent state of Paradise, yet being God's own immediate workmanship and so still continuing, God at length in his wisdom for our sins thought fit to deface it; he sends a deluge of waters. . . .

Most certain it is that if the world should continue many thousand years and that we should suppose that nature would decay in such sort as we are able to prove by demonstrative evidence already she hath done, assuredly nature of herself, through her own weakness, would come to nothing and the world should not be able to supply men's necessities. If we should commit the like waste in our woods as formerly we have done in this last forepassed age, assuredly we should be left so destitute of fuel, of houses, of shipping that within a short time our land would prove almost inhabitable. Thus out of the decay of nature we may expect a dissolution. . . .

The dissolution of this world betokens a general punishment. Men are now grown careless in their profession (of religion) and live after a sensual manner like beasts; we are now grown to the height and top of all sin; our sins, our crying sins, now cry for vengeance, and therefore the time of his coming cannot be far absent.

by Omar Eby

Man is not a t

(on reading in Goodman's *The Fall of Man*)

"Many trees are in themselves odoriferous and yield a sweet savor, for God hath ordained them to be nature's sacrifice to himself," Godfrey Goodman writes in his book, *The Fall of Man*. This simple statement is remarkable for being one of the rare affirmative comments in the whole of his serpentine digression on the doctrine of human and universal decay. So relentless is Goodman in amassing evidence of the progressive corruption of man and nature that the positive character of the quotation hardly accords with the thrust of the argument. But let the statement remain! It is not only a beautiful Edenic sentiment but a sound Judeo-Christian concept compatible with contemporary belief. A tree glorifies God by being a tree. But man is more than a tree.

More characteristic of Goodman's gloom is his use of Psalm 102: 26 ("The heavens shall wax old as doth a garment") as proof that Scriptures support his view of the dissolution of not only the moral but the physical universe. It can be argued, however, that this is a negative reading of a verse when in fact a positive reading is as permissible and defensible. The emphasis of the verse is not to proclaim the decay of the universe but to exalt the immutability of Jehovah, the Judeo-Christian God. The negative is in fact a positive.

Francis Thompson learned this truth and wrote of it in his poem "The Hound of Heaven." He experienced affirmation and consolation from what he had earlier mistakenly assumed to be the terrifying portents of evil and despair. The final stanza of the poem reads:

Is my gloom, after all,

Shade of His hand, outstretched caressingly?

Thus the darkness cast over his life was really the beneficent shade from the protective hand of God.

The relentless pessimist and the unbridled Calvinist

Editor's note: Omar Eby has discovered some insightful statements in classical literature upon which he has reflected and made his own comments. He has authored a number of books and teaches English composition at Eastern Mennonite College, Harrisonburg, Va. This is the first in a series of monthly articles.

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read into their universe and sacred Scriptures their own sour dispositions. Goodman might have noted that "the heavens declare the glory of God" (Ps. 19:1), as do trees by yielding their sweet savor as sacrifice. So we agree, a tree glorifies God by being a tree. But man is more than a tree.

Not only trees, but all living and growing and inanimate objects of nature give glory to God by their being exactly what He has destined them to be. This is the "inscape" of which poet G. M. Hopkins writes, this inarticulate utterance by a natural object of an identity which it has from and in God; this inexhaustible spiritual sheen radiates out through the fragile film of matter.

The ocean praises God with its majestic restlessness.

The piedmont praises God with its wooded, rounded, green slopes.

The sun-blached savanna praises God with its horizons, its grasses afire in the scintillating heat.

The leaf praises God with its fret of veins and serrated edges.

And the tree, too, glorifies God by being a tree.

But man is more than a tree. He was not made simply *to be*. Rather, his humanity is cloaked with a burden called freedom. Either he must choose to join the slow sad decline toward decay through the dissipation of his spirit and gifts by feeding the thousand insistent whimpers of the easy flesh, or he must choose to work with tempered optimism for righteousness and justice by making the profane sacred through a transformation.

Should man choose the latter, he will need great humility. He must work out his own salvation quietly. And in doing this, he will discover and must accept that mysterious blend of good and evil within himself. The discovery must not yield a false humility, a moral paralysis, but an honest estimate of his character and gifts. When he turns then to aid in the transformation of others, of his society, and finally his universe, he will be spared the delusion of self-importance.

A tree glorifies God by being a tree. But man is more than a tree. And because he chooses to give glory to God, when he might have worshiped only his own ego and obeyed only his own appetites, he declares a glory greater than a tree.



Mennonites present witness in joint activity at Urbana 79 missions conference in Illinois

Mennonites played a large role in displays, had a bit part at one mass assembly, and took an hour to meet by themselves at Urbana 79, the triennial missions event of Inter-Varsity Christian Fellowship held Dec. 27-31 at Urbana, Ill.

Mennonite mission groups joined forces for the first time this year to organize a string of eight booths in the Armory on the University of Illinois campus in Urbana. Few if any other denominations were represented to that extent in the sea of nondenominational mission agencies doing recruitment among the 17,000 students at Urbana 79.

Inter-Mennonite efforts at the convention were coordinated by the Inter-Mennonite Urbana Planning Group. At a Mennonite Missions Information booth, staffers were able to talk extensively to students about the distinctiveness of Mennonite missions, including the peace witness, and refer them to an appropriate mission agency down Mennonite Row, said Ray Horst of Mennonite Board of Missions.

Individual groups represented with booths at Urbana 79 were Africa Inter-Mennonite Mission, Brethren in Christ Missions, Evangelical Mennonite Conference Board of Missions, General Conference Mennonite Church, Mennonite Brethren Missions/Services, Mennonite Board of Missions, and Mennonite Central Committee.

Associated Mennonite Biblical Seminaries had a booth among the graduate schools, staffed by David Chu, the only Chinese staffer in the Armory. (Chu came to AMBS from Hong Kong via the University of Manitoba.) The AMBS booth did brisk business with Chinese students while many of the other participants at Urbana speculated on the significance of China opening up to outsiders.

In the convention as a whole, where one proclaimed one's denominational identity discreetly if at all, Mennonites nonetheless received their moment of recognition. An evening multimedia presentation on "partnership" praised Mennonites who have been willing to provide resources and persons to work with churches "which were not Mennonite"—probably an allusion to the pioneering work of Mennonites with independent churches in Africa.

Leading official workshops at the convention were Fremont Regier of Bethel College, North Newton, Kan.; Paul Hiebert of Fuller Theological Seminary, Pasadena, Calif.; and Herald Press author Samuel Escobar. Dozens of persons with "ethnic Mennonite" names,

who for the most part have left their Mennonite identities behind them, appeared as representatives of other groups. One of these was Ruth Siemens, a main speaker introduced to the huge audience as the daughter of "Russian immigrants" born into a "California farming community."

Fremont Regier addressed some 160 Mennonites who met together for an hour during the course of the convention. (John Howard Yoder, who had earlier been invited, could not attend.) Regier listed "Distinctives of Anabaptist Missions": singing, widespread contact with missionaries, holistic emphasis, placement for agriculturists and engineers and the like (he observed that the MCC booth had been swamped with inquiries), servant role, and responsibility to a community.

Regier noted in regard to the political and economic implications of the gospel, "We don't have to defend them as much as we had to several years ago." Indeed, emphasis on simple living and relief pervaded the convention, although less attention was given to development, peace, and social justice.

Brown leaves MBM, to assume university post

Hubert Brown, secretary for Student and Young Adult Services (SYAS) at Mennonite Board of Missions (Elkhart, Ind.), is leaving MBM at the end of January. He has accepted a position with the University of Michigan, Ann Arbor.

Brown will join the university's staff in February as a counselor in student services. He will provide academic, personal, social, and vocational counseling, as well as conduct workshops and assist students in adjusting to university life.

An MBM administrator since 1974, Brown has given churchwide leadership to ministries among Mennonite young adults in university and urban communities. Under his guidance the Elkhart office staff has been expanded and contact with scattered Mennonite young people increased.

SYAS, formerly known as Student Services, is one of the six program divisions of MBM. Brown was preceded as secretary by Virgil J. Brenneman.



Hubert Brown

Also taking part in the all-Mennonite meeting were Gladwin Plett, Evangelical Mennonite Conference (Steinbach, Man.); James Dunn, Mennonite pastor of Champaign-Urbana; song leader Ann Dunn of Champaign-Urbana; Rick Mojonner, coordinator of Inter-Mennonite Urbana Planning Group; and moderator Hubert Brown, secretary for Student and Young Adult Services for MBM.

Paul Gingrich of MBM led a panel consisting of John Wall (MB), Peter Kehler (GC), Ray Horst (MC), and Norma Johnson (MCC) in responding to questions from the floor. Questions ranged from whether Mennonite missionaries actively invited persons to accept Christ, to whether there were any placements in East Germany, to why the peace witness was not mentioned in Regier's presentation on Anabaptist distinctives.

A quick survey of the composition of the Mennonite audience revealed that the largest groups came from Kansas, Manitoba, and Ontario. Among the diverse group were also a Beachy Amish student and an exchange student from Paraguay.—Bruce Leichty

"I am pleased to say that over the past several years, we functioned with appropriateness, gave important visibility to the needs of young adults, and created valuable resources in responding to those needs," Hubert said. "It has been my fortune to have worked in this churchwide endeavor."

The outgoing SYAS secretary is a popular speaker, workshop leader, and author of *Black and Mennonite*. Originally from Norristown, Pa., he graduated in 1971 from Goshen (Ind.) College. Brown holds a master's degree in counseling from Indiana University.

Before joining the MBM staff, Brown was a counselor at the South Bend campus of Indiana University. He was also an executive committee member of the former Minority Ministries Council, a member of Mennonite Board of Congregational Ministries' Congregational Leadership Commission, and chairman of MBM's Home Missions Committee.

In addition, Hubert has served as chairman of the Mennonite Church Black Caucus and as pastor of Mennonite congregations in Pennsylvania, Ohio, and California. He continues to be a member of the Mennonite Church Historical Committee and of the Mennonite Central Committee (USA) executive committee.

Report on Iran visit tops Christian-Muslim meeting

Relations between the U.S. and Iran headed the agenda at a Task Force on Christian-Muslim Relations held in Columbus, Ohio, on Jan. 9.

David W. Shenk, Eastern Mennonite Board missionary on furlough from Kenya, attended the meeting.

Shenk and the other people present heard a report of the visit to Iran of seven evangelical churchmen, who spent 11 days in that country in December at the invitation of the Iranian government. The delegation met with the Ayatollah Khomeini and talked with government officials and people on the street. They also spent many hours with the students who are holding the American hostages.

The churchmen had met at the Statue of

Liberty for a prayer vigil on Dec. 12 and informed the Iranian Embassy in Washington, D.C., that they were praying about the breakdown of relations between Iran and the U.S. The Iranian Embassy arranged for the visit to Iran, which took place at the same time as the visit of three other clergymen to the hostages.

Shenk says the churchmen report that the Iranian people have been hurt by the Shah's regime more than Americans are able to comprehend. The group visited a large building which housed 16,000 people, many of them children, who are being rehabilitated because of physical mutilation they had suffered under the Shah's government.

Last December Shenk also attended a world conference on Christian-Muslim relations held in Mombassa, Kenya, where he met with a leading Iranian churchman who expressed a similar concern.

Conferences ask goodwill toward Iranians in U.S.

The peace and social concerns committees of the Franconia (Mennonite Church) and Eastern District Conference (General Conference Mennonite Church) have released a joint statement on the Iran-U.S. hostage crisis.

"While anger, hostility, and vengeance toward the Iranian people are understandable responses to the situation, they are not part of the Spirit of Jesus, and we should not accept them," the statement says. "We wish to encourage all Christians in their desire to love without limits, even as Jesus loves us."

The rest of the statement follows:

"The difficulties and emotions concerning the situation in Iran have raised this question for many Americans: What is the response a Christian should have to these events? Without wishing to dictate an answer, but rather hoping to encourage the Spirit of Christ, the peace and social concerns committees of the Franconia and Eastern District Conferences offer these considerations:

"We believe that hatred, suffering, and death are not God's will, regardless of who does them. They only lead to further hatred and violence. As Christians we are concerned for the well-being of the hostages, and all victims of injustice in Iran. We are assured from Scripture that God's will is that justice shall prevail and the oppressed will be vindicated.

"We wish to tell the Iranian people here among us that we have no hostility or hatred for them, and we support their right to live among us if they so choose. Even more, we offer our churches, our homes, and ourselves as resources of refuge in the event troubles arise and go further—and as places of hospitality regardless of the future. Christ commanded us to love our neighbors, by which He meant we should meet the needs of those around us. If His Spirit lives in us we will seek out ways of befriending our Iranian neighbors."

The committees suggest that congregations

could: contact colleges concerning Iranian enrollment (especially engineering and technical schools) and let Iranian student groups know of their concern, contact radio stations concerning free time to read the statement as guest editorial, call radio talk shows to encourage a spirit of love for Iranians, and invite Iranian persons to special programs at church to share and dialogue on the situation.

Honduras project ends, but new school remains

Although Mennonite Central Committee is ending its relief projects in Yusguare refugee camp in Honduras, brick school buildings with tile roofs will be a reminder of Mennonite involvement there.

The Honduras relief program began in October 1978, when refugees from neighboring Nicaragua fled to Honduras in the midst of civil war out of fear of the National Guard, President Somoza's army. With the completion of the projects, MCC involvement in Honduras has come to a close.

Approximately 7,000 refugees lived in the Guapinol, Campo Luna, El Triunfo, and Yusguare refugee camps where MCC supported personnel. The figures reached 55,000 in the whole country.

Paul Kirst, refugee project director in Honduras who coordinated the joint effort between MCC and CEDEN, the Honduran Evangelical Committee for Emergencies and Development, said that the main project in Yusguare and Guapinol refugee camps was the construction of permanent brick schoolhouses.

The buildings were designed and constructed by CARE, with MCC assistance. The Red Cross and the United Nations contracted professional bricklayers and construction crews. MCC also started chicken and bakery projects.

Ralph Buckwalter dies; was missionary in Japan

Ralph E. Buckwalter, 56, pioneer Mennonite missionary in Japan, died at 12:15 a.m. on Jan. 10 in Upland, Calif. He had been suffering from melanoma, a type of cancer, since 1978.

Buckwalter and his wife, Genevieve (Lehman), workers at Mennonite Board of Missions, Elkhart, Ind., returned to the U.S. in late 1978 and again in mid-1979 for special treatment in Washington and Los Angeles.

Since last June they had been living in an Upland apartment while Ralph received treatment as an out patient at the University of Southern California Medical Center. At the time of Ralph's death, Genny was present in Upland with their three children: Dawn, a Mennonite Mutual Aid employee at Goshen, Ind.; Rosemary Hershberger, a graduate student in Wichita, Kan.; and Michael, a sophomore at Hesston College. Also present at Upland was Takio Tanase, Ralph's longtime co-worker in Japan.

Memorial services were held Jan. 11 at Mountain View Mennonite Church in Upland, and Jan. 13 at Whitestone Mennonite Church in Hesston. Buckwalter was buried at Hesston, his hometown. A third memorial service is planned for Jan. 20 at College Mennonite Church in Goshen.

The Buckwalters and Carl and Esther Beck were the first Mennonite missionaries in Japan. They arrived for language study and orientation in 1949 and began church planting effort in the northernmost island of Hokkaido in 1951. Today, a small but independent Japan Mennonite Church with 16 congregations stands as a result of the four missionaries' work.

Japanese Mennonites paid most of Buckwalter's medical and transportation bills during the past two years. Some of them traveled to U.S. to visit him in recent weeks.

Six get light sentences for action at Rocky Flats

Six persons convicted of trespassing onto the Rocky Flats nuclear weapons plant were sentenced on Dec. 13 by U.S. District Court judge Jim Carrigan. The jail terms ranged from three to six months.

In a jury trial Dec. 3-4 the defendants were convicted of trespassing and destroying a fence around government property (misdemeanors), and of destroying government property (a felony). Carrigan threw out the felony conviction, saying that despite the jury verdict the government had failed to prove that two



Ralph E. Buckwalter

barbed wire fences the protesters cut to enter the plant property cost more than \$100 to repair.

The felony count would have carried a maximum penalty of 10 years in prison and a \$10,000 fine. For their misdemeanor convictions the defendants could have been sentenced to up to one year in jail. The six had been in jail since Sept. 26, the date of the protest, even though they had only to sign their names to get personal recognizance bonds. A seventh defendant, Peter Weber of Detroit, left jail after the jury returned its verdict on Dec. 4. He was sentenced Dec. 17. All seven defendants received credit for the time they served prior to sentencing.

The six other protesters sentenced were Ladon Sheats and J. Edward Dudgeon of Baltimore, Albert Zook of West Virginia, Kathleen Jennings of Pittsburgh, Jack Gibson of Media, Pa., and Peter Sprunger-Froese of Colorado Springs, Colo.

Sheats, Dudgeon, and Jennings, all with previous records for civil disobedience, drew two six-month sentences to be served concurrently. The other four received concurrent sentences of three months.

In a news story published Dec. 14, reporter Anthony Polk of the *Rocky Mountain News*, Denver, quotes Judge Carrigan as saying the case had been "very difficult" for him because he knew the protesters, all devout Christians, were sincere in their nonviolent opposition to nuclear weapons.

Polk wrote: "Carrigan also said that he couldn't condone their actions, no matter how pure their motives, because 'once we allow people to choose which laws they'll obey . . . we have to allow everybody to choose which laws to obey.'"

"But in an unusual courtroom scene, one of the defendants, who debated the judge on that and other philosophical points, called that argument an 'intellectual fallacy.'"

"Ladon Sheats, 45, told Carrigan that if he were mixing Kool-Aid with poison in his home in Baltimore and passing it out to neighborhood children then, of course, people would have the right to break down his door—as the protestors had broken through the fence at Rocky Flats—to stop it.

"'Somehow I know that you see it [the protesters' point] and I hoped you would make it clear to the rest of the country that Rocky Flats is not making tricycles,' Sheats said."

Selective objector jailed in South Africa

A 23-year-old South African has been sentenced to 18 months in prison for his refusal to accept military service, according to a Dec. 6 report in the Dutch Christian daily newspaper *Trouw*.

The report, which was translated by John Howard Yoder, states that Peter Moll of Cape

Town was arrested Dec. 4 "in connection with his refusal to present himself for military service." Moll, a Baptist, had been fined in October because he had refused to go to the border for military service.

According to the newspaper report, "Moll considers military service in South Africa to be unjustified at the present time, because according to him a civil war is taking place in the country. To participate in that is, according to him, not something a Christian can take responsibility for."

On Dec. 4, Moll was unexpectedly arrested again and sentenced to 18 months in prison. The punishment began immediately.

Yoder noted that Moll "was one of the small circle of conscientious objectors whom several of us visiting Mennonites met during our visit to South Africa last July [for the multi-racial South Africa Christian Leadership Assembly]. Strictly speaking, he is a selective objector, but a very conscientious one willing to pay as much for his selective objections as a straight pacifist."

Yoder added that Richard Steele, a member of the same Baptist congregation in a Cape Town suburb, is a complete pacifist. "Both young men are active participants in congregational life and enjoy a kind of moral support from the congregation, even though no one else in the congregation would take [a pacifistic] stand," Yoder said.

African Mennos meet to discuss peace issues

In the shadow of war, oppression, tribal conflict, and racial hostility, Mennonite and Brethren in Christ leaders met in Nairobi, Kenya, Dec. 14-15, for a peace seminar.

Fifteen leaders from six African nations gathered for the seminar sponsored by the Africa Mennonite and Brethren in Christ Fellowship (AMBCF).

In the absence of the AMBCF Chairman, Philemon Kumalo of Zimbabwe, Secretary-Treasurer Million Belete of Kenya presided over the two-day sessions. Bible studies were led by W. T. Silungwe of Zambia and Abraham Wetseh of Ghana. David Shenk, former missionary to Kenya, and professor at Kenya University College, spoke on "Reconciliation in Traditional African Society." Paul Kraybill, Executive Secretary of Mennonite World Conference, spoke on the "Traditional Anabaptist Peace Position."

Political realities and the problems of international communication and travel were evident in the absence of invited delegates from Nigeria, Ethiopia, Somalia, and Zimbabwe. Other African delegates did attend from Kenya, Ghana, Zaire, Tanzania, Ethiopia, and Zambia.

Several themes were prominent. Many delegates gave testimony to deliverance through the power of prayer. In Ethiopia Christians are

rejoicing in new freedom. The opening of closed churches and lessening of pressure against the church are cause for thanksgiving. In Zaire, where churches were severely restricted, they are now encouraged to preach and teach without hindrance.

The sessions were marked by struggle and heart searching. Stories were told of government pressures in time of war. Tensions of war become even more apparent when the conflict involves opposing countries which include Mennonite Christians among their citizens.

Without exception, the leaders expressed their commitment to peace as an integral part of the gospel. In certain developing nations, Christian influence is welcomed by governments seeking to develop a strong moral framework. Therefore, the church seeks to maintain a strong influence. On the other hand, national military service, while a source of valuable training for young people, contradicts the peace teaching, and there is little opportunity for conscientious exemption. So the church faces the paradox of both supporting and confronting the government.

Further, the traditional peace teaching has been weak in many of these churches. Missionaries have often emphasized themes of salvation with only limited emphasis on peace and nonresistance.

In spite of all this, the group produced a statement that included these elements:

A. Peace is central to the gospel of Jesus Christ.

B. Peace is an expression of the regenerated heart.

C. Peace convictions based on the Scripture must be expressed through a consistent life; the way of peace must be a matter of personal conviction and choice.

D. There is an urgent need to develop a teaching program in the churches. There is a desperate lack of peace literature.

E. Peace convictions should be communicated to government authorities before hostilities arise so that the response of the church is not misinterpreted in a time of crisis.

F. Theological training resources must be developed for leaders; many now attend institutions which do not understand the centrality of peace in biblical understanding.

May 25 (Pentecost) was set aside as a day of prayer and teaching on peace in the Mennonite and Brethren in Christ churches of Africa.

'Quebec question' topic of MCC (Canada) event

The possibility of Quebec's separation from the rest of Canada has brought to the fore hidden prejudices, hostilities, and fears. Even within the churches, feelings run high which threaten to bring division among those who name the name of Christ.

In response to these conditions, MCC (Can-

ada) has felt constrained to take some positive steps to find out what the role of concerned Christians should be in this matter.

At the invitation of Dave Dyck, director of Voluntary Service for MCC (Canada), a meeting was held Dec. 4, at L'Institut Biblique Laval (Quebec), for MCC (Canada) staff to meet with any interested persons from the French-speaking Mennonite churches. The turnout was not large, due in part to the daytime scheduling, but there was representation from MCC workers in Montreal, the Montreal Mennonite Fellowship, and from both the Mennonite Brethren and (Old) Mennonite French churches.

Among those present were a French-Canadian pastor, several local church members, and a number of Christian workers of non-French background. MCC (Canada) was represented by Dave Dyck, Ray Hamm, and Ross Nigh.

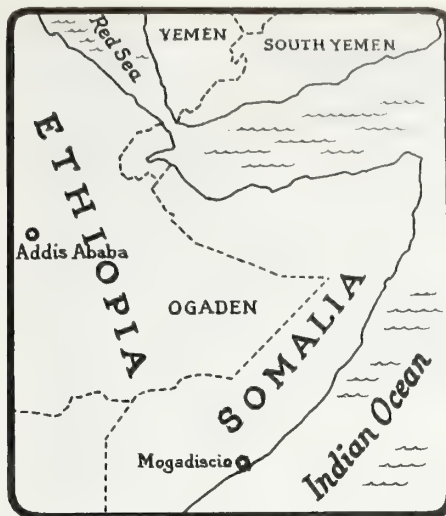
In his opening remarks Dyck pointed out that the role of the church is not to be a supporter of one political side or another. However, where there is conflict people suffer and it is our work as followers of Christ to be reconcilers.

Both Ray Hamm and Pierre Wingender, a Mennonite Brethren pastor in St. Laurent, Que., stressed in their devotional messages the need for Christians to be reconcilers—first among our own brethren and second in the world. The means to this end were seen in the forgiving love that Christ shows to us and which He commands us to show to each other.

In discussion, Quebecers confessed to fears that the referendum would bring divisions among francophones, both within families and even within the churches, and serve to harden the positions already taken by both anglophones and francophones.

Westerners shared a concern that often there seemed to be no marked difference in attitudes towards Quebec between Mennonite Christians and the rest of the population. These attitudes were roughly defined as a feeling that separation from Canada was somehow morally wrong; the conviction that bilingualism—understood as the need for all Canadians to speak both languages—was being forced upon them; and a fear that their businesses and thus their standard of living would be negatively affected.

Afternoon discussion was given to possible constructive action. MCCers Robert and Debby Martin-Koop presented a number of possible approaches which could provide a basis for discussion and understanding among Mennonites. These included: a series of exchanges between Mennonite church people in Quebec and the rest of Canada; seminars in Mennonite high schools and colleges, or church and youth conferences; placement of a SALT unit in Quebec with emphasis on French language and cultural study and work experience; and increased reporting in church periodicals on the Quebec situation.—Janet Martin



Agencies eye assistance for refugees in Somalia

Somalia now has 357,000 refugees in camps and 650,000 in villages and towns, the largest number of displaced persons in any country in Africa.

The refugees come primarily from the Ogaden, a section in southeast Ethiopia, over which a war has been raging. Somalia, desperately short of resources, has appealed to the international community for help.

In response to the appeal Ray Brubacher, Mennonite Central Committee Africa secretary, plans to visit Somalia this month to investigate what MCC can do. Eastern Mennonite Board of Missions and Charities, which worked in Somalia until 1976, is working with MCC in planning for aid.

Peter Crossman, material aid coordinator for the Sahel, will accompany Brubacher on the Africa secretary's trip. The Sahel includes a band of countries south of the Sahara desert.

Situations like that in Somalia are often overlooked. Unlike Vietnam, Somalia is not putting anyone out to sea or pushing them back across the border, but is simply trying to cope with an influx of over a million people and perhaps more to come. Somalia is already hard-pressed to meet the needs of its five million and imports food for its own people.

Many people in the Ogaden are actually Somalis. Somalia is willing to take on the extra burden of the refugees because the area used to be a part of its country. The people of the Ogaden represent to the Ethiopians an alien population. Not all of the refugees are Somalis, however. Over 100,000 Gallas living south of the Ogaden are Ethiopians but are not especially loyal to the present government.

Whatever the politics of the conflict, the refugees are bound to suffer unless enough aid comes from the outside and internal problems in Somalia are worked out. Considerable food assistance has already gone in, but distribution

problems exist. Since Somalia became a socialist country, the government has centralized its distribution system and the large central bureaucracy is presently inefficient.

If MCC is able to help, it hopes to assign personnel to the refugee area either to help in distribution of relief or in other services such as medical or development work. The MCC (Canada) Food Bank will be a primary source of grain, if grain is needed.

Unit tries to aid tenants through hotel social room

Collapsing ceilings, peeling wallpaper, broken windows stuffed with rags—these are some of the conditions found in a hotel-boardinghouse located near Mennonite Central Committee's Philadelphia U.S. Ministries unit. The unit has taken on assistance at the hotel as a special project.

The burned-out letters of the neon hotel sign are an accurate indication of the quality of the facility. Boarding homes which are inadequate for their elderly and mentally disabled tenants are a growing concern in the United States, and the hotel is one manifestation of the problem.

For about six months the unit has been giving financial assistance to a social room in the hotel basement. The room opened early last spring largely because of the efforts of two people from neighborhood churches who wanted to minister to the tenants of the hotel, the majority of whom are either elderly or released mental patients. Now occupants of other boarding homes in the neighborhood come by also, and usually at least a dozen people are there every Tuesday afternoon for the two hours that the room is open.

The needs of the tenants are great. Many of the boarders, because they are elderly or have been institutionalized for long periods of time, are easily intimidated and do not have the wherewithal to stand up for their legal rights as tenants.

At the boarding house, tenants live under unpleasant and dangerous conditions: fire exits have been blocked by chain link fences which are padlocked shut, and many a tenant has been mugged in the dimly lit entrances and hallways.

Of special concern to USM workers has been the almost complete lack of heat in the building during the subfreezing temperatures of the last two winters. When the community finally succeeded last February in pressuring city officials into inspecting the structure, the investigators found broken panes of glass stuffed with rags, icicles forming on windows and the few tenants who have access to cooking facilities attempting to take the chill off the air by keeping the gas burners on their stoves turned all the way up.

In spite of such conditions, a boarder pays the same rent for a dilapidated room with a
(continued on page 67, column 3)



Stu Clark checks the solar vegetable drier he designed.

Couple works in health, food care in Bangladesh

"The Clarks are an excellent example of non-Mennonite Mennonite Central Committee volunteers," says Paul Myers, MCC Bangladesh representative. "They have been full members of the team in every respect."

Stu and Susan Clark learned about MCC through former worker Harley Snyder. Snyder had served in MCC Haiti and Bangladesh, but was at that time with CARITAS, a Catholic relief agency, setting up cottage industries in Dacca, Bangladesh.

The winter of 1975-76 Susan, a medical doctor, was working at the New Zealand Baptist Maternity Centre at Brahmanbaria in the Comilla District of Bangladesh. Stu, a food technologist, wanted to do something useful with his profession during that time.

While the Clarks were visiting Snyder in Dacca, Snyder mentioned that surplus seasonal vegetables often rotted in Bangladesh. Stu went back to the Comilla District and studied ways to preserve local vegetables, by drying or canning. Canning appeared to be unworkable because of the high sanitation standards required for it.

So Clark constructed a drier that would use solar heat and dehydrated cauliflower, carrots, and tomato puree. Twelve Bangladeshi women tried the dried foods and they responded well, especially to the dried tomato puree.

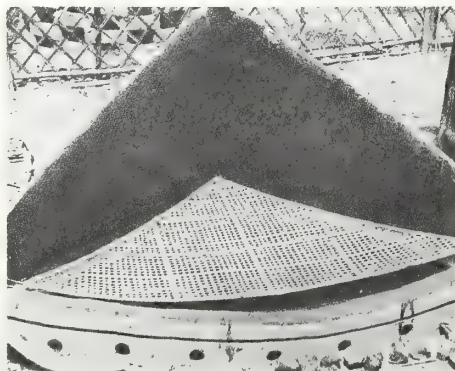
Clark published a report and sent it to all the voluntary agencies in Bangladesh, including MCC. Myers attended a debriefing he held and expressed interest.

The Clarks were considering serving with some agency that had a well-developed agricultural program and a medical program. Myers indicated that MCC was looking for

such an engineer/doctor team for the southern, rural Noakhali District with a base in the town of Maijdi. Clarks decided to consider it.

First, however, they went back home to Canada "to see if we were in tune with God's leading." Letters received immediately upon their return, from Myers and Lowell Detweiler of Personnel Services in Akron, Pa., let them know they were welcome to join MCC. They decided to do that, but also wanted a year of development study to prepare.

By November 1977 the Clarks were back in Bangladesh. MCC Dacca was then turning



Clark's "mud wall drier" was painted black from a mixture of flour, powdered charcoal, and water. With the angle pointing south it operates from 9:00 a.m. to 3:00 p.m. It is sitting on and covered with plastic. A bamboo tray holds the food. Holes in the mud base allow cold drier air to enter; a hole in the pastic top allows warm air to escape. Temperature inside is 140-150°. Dimensions are: front, 8' high; back, 30' high; 5 1/2' across, radius 4'.

over its program in urban Mirpur, outside of Dacca, to the local people who had worked there. The agency's relief effort was to shift to rural Noakhali District.

There Susan Clark began a rural health program. She with other workers initially trained 25 workers in family planning, nutrition, and maternal/child health care. They learned simple mixtures for treating diarrhea, for example, and how to measure a child's upper arm for signs of malnutrition. They also were able to refer clients to health centers for tetanus shots and help with contraceptive measures. More workers have been and are being trained.

Meanwhile Stu Clark began in earnest to work on driers. He built one as a model, by which to judge other less expensive ones he planned to build. The first one was of glass and wood and cost \$200 (U.S.).

To build cheaper driers he procured fenced-off land near a bazaar so people could see the technology as it developed rather than presenting it in fully developed form. In four months he and a Bangladeshi employee worked at six different designs. Two seemed to be best—one of mud and plastic costing \$2; another of bamboo, plastic; and wire at a cost of \$7.

He is hoping to create jobs for local people perhaps through drying and packaging coconut for sale and by helping local organizations dry spices for sale. He also wants to introduce secluded women to the driers and to build driers for demonstrating their effectiveness, placing them in MCC agricultural extension offices in areas where vegetables are grown.

Teachers guide youth, enable change in Africa

Education has always been an important part of the Mennonite Central Committee overseas program, particularly in Africa, where 65 of 180 workers are teachers. Why does MCC send so many teachers overseas? What are they able to accomplish?

Nancy Heisey, MCC assistant secretary for Africa, notes that work in the area of education is important in the Africa program. For one thing, providing teachers to Africa is a way to support the institutions of the church with which MCC works. The majority of the schools where teachers are placed are run by nationals. The principals, colleagues, and church leadership with whom MCC teachers work are African. "It's not our show," says Heisey, but providing teachers is a way to support their work.

Another reason for the Teachers Abroad Program (TAP) is that teachers can serve as role models. Heisey reports that such models are often not provided in a culture that is in transition. In the traditional culture young people had adults who instructed them in the ways of their people. They could learn agri-

cultural techniques and social mores, and gain necessary life and social skills.

In a situations of transition, however, young people have often been shocked and shattered by modernization. The traditional values do not function as well as they used to. MCCers are in a position to exemplify values that do not go against traditional cultural values, but that make it possible for young people to go through change with integrity.

"Some people may ask, 'Why should African students have Western role models?'" says Heisey. "I will grant that Western teachers show their own cultural sense of things, but biblical values that Christians try to maintain are transcultural. If teachers can begin to live those so that students can better live their lives, that's a real contribution we can make."

Heisey is not blind to the questions raised about many of the African educational systems. Some say those systems are elitist, not meeting the needs of rural people. They often emphasize a discipline and structure that are irrelevant to the needs of developing countries.

"I admit these things," Heisey says, "but I say that we cannot 'deschool' their society. We have not even been able to do that in our own society. I don't think you can throw it all out and say we are not going to serve in that setting. We can be in contact with people there and find ways to catalyze change."

Attempts to do so may take a variety of forms. For Sanford Chilcote, who has a master's degree in library science, being a catalyst for change meant doing something about the lack of books in the library of the School of Preliminary Studies in Keffi, Nigeria, where he teaches.

The school had a new library, but it was completely empty. "A friendly priest, Patrick Hurley, offered to show me the ropes on buying books," Chilcote writes. "He borrowed a truck and we drove to Ibadan University, which has the largest bookstore in Nigeria. It was eight hours away, but fortunately it was over good roads. I got a lot done on that first long journey."

Chilcote bought books, catalogued them, and administered the library, working with his Nigerian assistant, James Nwosu, so that Nwosu can run the library once Chilcote is gone. "Ours is the only fully catalogued library in our area," Chilcote states. Other schools have seen what he has done and have asked for staff like him.

Heisey cites other teachers who bring about change in a good way. "Our best teachers do not just plan their lessons, teach them, and go home to correct notebooks. They do extra things that involve them in the lives of their students and the community in which they work."

One such worker is Dan Rusmisl, an agriculture teacher in Swaziland. He is working in a school-community project to demonstrate agricultural methods and intermediate technology. So he is not just teaching school, but he



Two students browse in a library developed by Sanford Chilcote at the School of Preliminary Studies in Keffi, Nigeria.

also makes the learning process far more than the classroom.

Kevin Cox, a teacher in Lesotho, knew his school needed new desks. Instead of buying them, he bought materials and taught the students how to make desks. When he leaves, the people there can make more desks as they need them. Now Cox is working on a system of irrigation so students can have a water supply for a garden at school and increase their food supply.

An important task for MCC teachers is to learn and understand the national culture. In Lesotho Fern Martin has worked on the local language, taking study during her term breaks. Martin lives with Basotho (natives of Lesotho) and Indian teachers, a difficult venture in which many have failed.

In Malawi Art Stormer is involved with the student Christian organization. He works with a local group at his school and participates in their weekend retreats. He travels with the students to national conferences. He's learned to know the Malawian Christian student leadership and works with them. His facility with the Malawian language has led to invitations to preach in the local church.

These are a few examples of why MCC feels it is still important to work in the area of education in Africa. Whether by working with developing tools or students' spiritual lives, many go on quietly working in the "old" settings in an attempt to make things new.

Unit assists tenants

(continued from page 65)

shared bathroom and no kitchen facilities as other people in the neighborhood pay for a several-room apartment in good condition.

To make matters worse, a number of the occupants have claimed that their signatures on Social Security checks are forged, cashed, and then given to them on a daily allowance. In some cases parts of the checks have not been accounted for.

The social room staff have tried not to become directly involved in the battle to upgrade the condition of the hotel for fear that the social room would be shut down in retaliation. They have, however, worked closely with others in the community who have taken legal action. The social room has indirectly contributed to this effort of educating boards about their rights as tenants.

Many of the people are also not aware of the benefits that they are entitled to under federal, state, and city law. Perhaps they do not realize that they are eligible to receive food stamps or entitled to a pass that will allow them to ride public transportation at no cost at certain times of the day.

The social room has provided a way of passing along information such as this so the tenants may take advantage of the opportunities available.

Probably the most valuable service that the social room renders is simply contact with other human beings. Sometimes there are games; fairly often there is music and singing; occasionally there is a special meal or an outing. Many tenants have few opportunities to spend time with other people so the social room gives them at least one chance each week to have some human companionship.

In the eight months that the social room has been operating, the lives of the people who drop in may not have changed drastically; nevertheless, the room seems to be meeting some needs and the people continue to come back every Tuesday afternoon.—Susan Stephan, MCC Philadelphia

Faith and learning conference set at Bethel

A National Conference on Faith and Learning will be held Apr. 17-19 at Bethel College, North Newton, Kan. The conference will focus on the Christian liberal arts college in the 1980s. Scheduled speakers include Sen. Mark Hatfield of Oregon; Martin Marty, professor at the University of Chicago Divinity School and associate editor of *The Christian Century*; Goshen College President J. Lawrence Burkholder; and Earl J. McGrath and Ernest Boyer, both former U.S. Commissioners of Education. Registration is limited to 400 and must be made in advance. Further information is available from: Office of the President, Bethel College, North Newton, KS 67117.

mennoscope

The birth and marriage reporting cards which are being used to report births and marriages for *Gospel Herald* publication can no longer be sent in the mail as they are, because they do not meet with postal regulations. When sending these cards to *Gospel Herald* please put them in an envelope. In the near future we will be printing new cards which will meet the postal regulations.

C. Norman and Ruth Kraus, newly appointed missionaries to Japan with Mennonite Board of Missions (Elkhart, Ind.), arrived in that country Jan. 7. They will study the Japanese language in Tokyo for one year before moving to Hokkaido, where most MBM-related work in Japan is located. Under the direction of the Japan Mennonite Church, Krauses will be involved in leadership development, teaching, and writing. Occasional special assignments will take them to other Asian countries. Norman, the author of five books, was a religion professor at Goshen (Ind.) College for 30 years. Krauses' address is 2-34-12 Minami Uruwa, Uruwa Shi, Saitama Ken 336, Japan.

Paul M. Gingrich began an orientation period Jan. 2 at Mennonite Board of Missions (Elkhart, Ind.) in preparation for assuming leadership as MBM's executive secretary in July. He will succeed H. Ernest Bennett, who is retiring after 20 years as executive secretary. Gingrich had resigned his position as Goshen (Ind.) College's director of campus ministries, effective Dec. 31.

Woodstock School, a 400-student institution in Northern India for the children of English-speaking missionaries, diplomats, and others, has had Mennonite music teachers almost continuously since 1955, according to Dan and Anne Lind, workers with Mennonite Board of Missions. Linds said music is an important part of the school's curriculum, with 70 percent of the students involved in some way (compared with an average of 20 percent in the U.S.). For 10 years now, Woodstock teachers and students have performed occasionally with the Delhi Symphony Orchestra. Dan, who is chairman of Woodstock's music department, serves once a year as guest conductor.

Lydia Burkhart, a worker in Ghana with MBM (Elkhart, Ind.), escaped serious injury Nov. 19 when the car she was driving went out of control after passing a bus. Her four passengers, including two persons being transported to the hospital, also were not hurt badly. Lydia suffered soreness in her back but was not hospitalized.

The Iglesia del Cordero, a Hispanic Mennonite congregation in Brownsville, Tex., has begun the practice of taking in members of the local Mennonite Board of Missions (Elkhart, Ind.) Voluntary Service unit as "temporary" church members. "They take part of the Sun-

day service for this," the VSers reported. "This has helped us all bind together more." The congregation has also set up a board of directors for the home repair effort operated by the VSers. Already the board has helped decide which projects to undertake and assisted in promoting the program in a community nearby which needs this type of assistance.

"Committed to Holy Living" will be the theme of a Feb. 1-2 retreat sponsored by Lancaster Conference. Wallace and Matilda Kipfer, Elma, N.Y., will be the speakers at the event, to be held at Bird in Hand, Pa. Advance reservations must be made by Jan. 25. Interested persons may send a \$5 deposit to C. M. Smith, P.O. Box 153, Willow Street, PA 17584. More information can be obtained by calling (717) 859-2157 or (717) 569-9217.

The beginning of the new year saw the completion of three major improvements at Lebanon (Ore.) Community Hospital, a 101-bed facility sponsored by Mennonite Board of Missions (Elkhart, Ind.). They were a new \$65,000 office building, new lighting and piped medical gases for the surgery rooms, and color television sets for every patient room.

Glenn and Lois Musselman, workers in Brazil since 1955 with Mennonite Board of Missions (Elkhart, Ind.), arrived in the U.S. Dec. 31 for a six-month furlough. Since 1975 they have been engaged in church planting and leadership development in Curitiba. Musselmans' furlough address is 904 College Ave., Goshen, IN 46526.

Otis and Betty Hochstetler, workers in Brazil since 1966 with MBM (Elkhart, Ind.), arrived in the U.S. Dec. 18 for a 10-week furlough. They have been engaged in bookstore management and administrative work in the capital city of Brasilia. Hochstetlers' furlough address is 612 East Waterford, Wakarusa, IN 46573.

Ann Carpenter Barros de Araujo, a former worker in Brazil with Mennonite Board of Missions (Elkhart, Ind.), returned to that country Jan. 3 with her husband and three children. A nurse at a Mennonite clinic in Araguacema from 1965 to 1971, Ann married a Brazilian Christian dentist in 1971. This month they completed a 16-month stay in the U.S. Ann formerly lived in Centerville, Mich.

Lancaster Mennonite High School will have September teaching openings in agriculture, chemistry, English, and home economics. Interested persons may contact J. Lester Brubaker, Superintendent, 2176 Lincoln Highway East, Lancaster, PA 17602; phone (717) 299-0436.

J. Robert Ramer of Edmonton, Alta., will join the faculty at Eastern Mennonite College Aug. 1. Ramer has been named chairman of EMC's business department and will head up a five-year plan to upgrade business programs

at the college. The new department head will succeed Dwight O. Wyse, who is serving as acting chairman during 1979-80 as part of a sabbatical. Wyse will return to his former position as director of business affairs at EMC. A 1961 EMC graduate, Ramer has taught at Northern Alberta Institute of Technology at Edmonton since 1966.

The Mennonite Church General Board took action at its November meeting to contribute 10 percent of the Waterloo 79 offering balance to the Leadership Memorial Fund established in memory of Newton Gingrich. Mennonite Foundation of Canada, which administers the Memorial Fund, will divide the earnings equally between the support of retired church leaders or their dependents in the Western Ontario Mennonite Conference, and MCC project development. The General Board, which will make about \$800 available to the Leadership Memorial Fund, has also agreed to publicize the fund in the United States as well as serve as a channel for collecting contributions for the Fund. Newton Gingrich was serving as Coordinator of the Convention Planning Committee for the General Board at the time of his death. Checks for the Leadership Memorial Fund from U.S. residents can be made out to the Mennonite Church General Board and sent to 528 East Madison Street, Lombard, IL 60148. Canadian funds should be made payable to Mennonite Foundation of Canada and sent to 50 Kent Avenue, Kitchener, Ont. N2G 3R1. Please indicate on the check that it is for the Leadership Memorial Fund.

Ethiopia is to receive a shipment of wheat sent by MCC (Canada) Food Bank in mid-December. The 500 tons of wheat left Saint John, New Brunswick, on Dec. 17 and was to arrive in Port Assab, Ethiopia, on January 6. The grain was shipped on a chartered vessel, with a similar grade of wheat, to take advantage of reduced freight rates. This is the third shipment of wheat sent to Ethiopia by Food Bank. Upon arrival at Port Assab, the wheat will be distributed by the Meserte Kristos Church (a Mennonite church).

Updated information on the status of the draft was the thrust of an 11-day speaking tour of the West Coast by Delton Franz, director of the MCC Peace Section office in Washington, D.C. Franz spoke in Seattle Nov. 19 to the six General Conference and Mennonite Brethren churches in western Washington. "It's important that young people plan now," [for the possible return of the draft] Franz said. "If we wait until mobilization day, it will be too late. Because 1980 is an election year there probably won't be any significant action until January or February of 1981, but that's not so far away." MCC will sponsor three regional consultations on the draft in 1980. Further information is available from MCC Peace Section, 100 Maryland Avenue Northeast, Washington, DC 20002.

Goshen College is taking applications now for a one-year teaching position in Nursing to

begin in September. Specialization in Maternal-Child Nursing or Nursing of Children. MS in Nursing required. Interested persons may send résumé and transcripts to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

G. Lloyd Rediger, Director of the Office of Pastoral Services, Wisconsin Council of Churches, will speak on "The Pastor as Change Agent" at the annual Pastors' Workshop to convene at the Associated Mennonite Biblical Seminaries, Jan. 28—Feb. 1. Rediger is currently involved with a counseling service for pastors and their families in the Wisconsin area. Reared as a minister's son in Illinois, Rediger holds degrees in education and music, divinity, and personality and counseling. He served pastorates in both Illinois and Minnesota. Rediger's talk at the workshop will be followed by a work session focusing on the congregation looking at change.

The Lancaster (Pa.) Mennonite Historical Society will offer a ten-week seminar in Pennsylvania German on successive Tuesday evenings from Feb. 19-Apr. 22. The course is intended for persons who have some familiarity with Pennsylvania German but do not feel confident with it. Knowledge of German grammar, fluency in the language, and a large vocabulary are not necessary but will help the participant to obtain more from the seminar. Areas of study will include vocabulary and pronunciation, conversation and storytelling, and experience in writing German. Persons experienced in speaking Pennsylvania German will be invited to share in several sessions with Noah G. Good, Lancaster, Pa. More information is available from the Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

What Mennonites Believe About Vocation: Sex; Drugs, Alcohol, Smoking; Peace and Service; Food; Clothes—a series of six, 8-page pamphlets is now available. The Mennonite biblical stance is affirmed in each subject area. Discussion questions and a bibliography for further exploration are also included. 55¢ each, or packages of 10, same title, \$5. A series of six more pamphlets will be published in the summer of 1980. All articles first appeared in *With* magazine.

Mennonite Media Council (MMC), a group of print, film, and electronic media persons who meet every two years for a joint seminar, is planning its next gathering for May 12-13, in Nashville, Tenn. This seminar will be held in conjunction with several other meetings, including "Meetinghouse," which involves the editors of the major Mennonite publications in Canada and the U.S. and the Religious Communications Congress, which is anticipating some 1,000 delegates, religious communicators representing some 40 denominations and organizations. The congress sessions are from May

14-17. Further information on the MMC meeting is available from MMC Seminar Convenors Waldo Neufeld or Neil Klassen at Box 2, Station F., Winnipeg, Man. R2L 2A5.

The Goshen College Division of Nursing has been granted continuing accreditation by the National League for Nursing's Board of Review for eight more years. The eight-year period is the maximum granted by the board. The nursing division was last reviewed in 1975 when it was granted accreditation for four years. The process of accreditation is based on a self-study report. This report was prepared by faculty and students of the division based on criteria set up by the league.

Special meetings: Lloyd Weaver, Jr., Newport News, Va., at Hartville, Ohio, Feb. 17-24.

New members by baptism: one at Koinonia Fellowship, Tempe, Ariz.; one by baptism and one by confession of faith at Diamond Street, Philadelphia, Pa.; three at Pleasant View, Goshen, Ind.

Change of address: The new telephone number of John H. Kraybill and Springs Mennonite Church, Springs, Pa., is (814) 662-4201. Robert Stoltzfus, Ohio Mennonite Mutual Aid Representative, 1027 Bartlett Rd., Mantua, OH 44255; phone: (216) 274-8143. John S. Steiner from Goshen, Ind., to Ringling Oaks, Mobile Home Park, 2736 Bradenton Rd., Sarasota, FL 33580.

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births

*Children are an heritage of the Lord. (Ps. 127:3)

Forrester, Dale, Jr., and Julianna (Creighton), Woodville, N.Y., second daughter, Mary Kate, Oct. 29, 1979.

Graper, Lawrence and Angie (Yoder), Kalona, Iowa, second daughter, Mindy Lynn, Dec. 22, 1979.

Gunden, Clayton and Emma (Barge), Colorado Springs, Colo., first child, Jacob Grant, Dec. 8, 1979.

Horst, Gerald and Linda (Benner), New Holland, Pa., first child, Kyle Brandon, Dec. 2, 1979.

Hostettler, Ronald and Holly (Baltzer), State College, Pa., first child, Janna Elizabeth, Nov. 24, 1979.

King, Terry and Donna (Roth), Wauseon, Ohio, third child, second son, Scott Anthony, Dec. 5, 1979.

Milgate, Brian and Sara (Miller), Southington, Ohio, first child, Brian Thomas, Jr., Dec. 6, 1979.

Miran, David and Jane (Wert), Lancaster, Pa., second child, John David Nicholas, July 25, 1979.

Mitton, Robert and Maria (Bernard), Ephrata, Pa., third son, Michael Joseph, July 17, 1979.

Rozon, David Hugh and Diane Florence (Yager), Fishersville, Ont., first child, Nathan David, Dec. 4, 1979.

Stiffney, Rick and Kathleen (Bennett), Goshen, Ind., second child, first son, Ryan Martin, Dec. 19, 1979.

Ulrich, Jay and Andrea (Lampl), Goshen, Ind., first child, Micah Jay, Dec. 29, 1979.

Walsh, Joseph and Ruth (Ulrich), Rheems, Pa., first child, Michelle Lynette, Aug. 19, 1979.

Weaver, William W., and Carol (Hershberger), Sugarcreek, Ohio, first child, Melissa Marie, Dec. 16, 1979.

Yousey, Randy and Joy (Klatzbach), Basom, N.Y., second daughter, Ruth Ann, Nov. 17, 1979.

marriages

They shall be one flesh. (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Alison—Roupp.—Dean L. Alison, Halstead, Kan., United Methodist Church, and Renae Roupp, Hesston, Kan., Inter Mennonite Fellowship, by Waldo E. Miller, Nov. 24, 1979.

Bauman—Beachy.—Leon J. Bauman, Earlington, Pa., Line Lexington cong., and Lynette K. Beachy, Scottdale (Pa.) cong., by John E. Beachy, father of the bride, Dec. 22, 1979.

Carrasco—Nice.—German M. Carrasco, Santa Cruz, Bolivia, World Gospel Church, and Ruth M. Nice, Morrison, Ill., First Mennonite cong., by Manuel Townsend, Nov. 24, 1979.

Coblentz—Troyer.—Marvin Coblentz, Townsville, Pa., and Twyla Troyer, Centerville, Pa., both of Valley View cong., by Arland Miller, Oct. 20, 1979.

Fretz—Hochstetler.—Mark J. Fretz, Grace cong., Lansdale, Pa., and Angela K. Hochstetler, Oxford, Iowa, West Union cong., by Merv Birky and Emery Hochstetler, Dec. 21, 1979.

Graybill—Stoltzfus.—Chester C. Graybill, New Holland, Pa., New Holland cong., and Gladys M. Stoltzfus, Paradise, Pa., Paradise cong., by Clair B. Eby, Dec. 29, 1979.

Honan—Shetler.—Tim Honan, Silverton, Ore., World Outreach and Ruby Shetler, Salem, Ore., Zion cong., by Otto Bass, Dec. 19, 1979.

Kauffman—Stuckey.—Dennis Kauffman and Priscilla Stuckey, both of Goshen, Ind., Assembly cong., July 7, 1979.

Miller—Fulmer.—David L. Miller, Rheems, Pa., Congregational Bible Church, and Cheryl L. Fulmer, Lancaster, Pa., Neffsville cong., by Clyde D. Fulmer, father of the bride, Jan. 1, 1980.

Miller—Gerber.—Levi Miller, Dalton, Ohio, and Rebecca Gerber, Sugarcreek, Ohio, both of Walnut Creek cong., by Alvin Kanagy, Dec. 8, 1979.

Stupar—Hostettler.—Stephen Stupar, West Mifflin, Pa., Baptist Church, and Cheryl Hostettler, Holsopple, Pa., Blough cong., by David Martin, Dec. 2, 1979.

Swartzentruber—Graber.—Darrell Swartzentruber, Montgomery, Ind., and Marjean Graber, Loogootee, Ind., both of Berea cong., by David J. Graber, Oct. 6, 1979.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Buckwalter, Donald E., son of J. Morris and Voned (Crunkleton) Buckwalter, was born on June 18, 1944; died at St. Petersburg, Fla., Dec. 4, 1979; aged 35 y. Surviving are his father, stepmother (Catherine Martin Buckwalter), 4 sisters (Mrs. Lauren K. Myers, Mrs. William Stoltzfus, Mrs. Diedrich Dueck, and Mrs. John M. Bassett), and 3 brothers (A. Lee, M. Laverne, and Mark E. Buckwalter). Funeral services were held on Dec. 8 at the Cedar Grove Mennonite Church, Greencastle, Pa., in charge of Michael Horst and John F. Grove.

Carper, Rueben R., was born on Jan. 25, 1899; died at Riverside Hospital, Newport News, Va., Dec. 14, 1979; aged 79 y. He was married to Eva Weber, who survives. Also surviving are 3 daughters (Ruth—Mrs. Allen Eitzen, Hilda Carper, and Jean—Mrs. Bob Miller), one son (James), and 9 grandchildren. He was a member of Warwick River Mennonite Church, where funeral services were held on Dec. 17, in charge of Truman H. Brunk, Sr., and Carl Mericle; interment in Warwick River Church Cemetery.

Godshall, Sandra Faye, daughter of Ernest D. and Eva (Halteman) Godshall, was born in Sellersville, Pa., Feb. 3, 1962; died of leukemia at

Grand View Hospital, Sellersville, Pa., Dec. 29, 1979; aged 17 y. Surviving are her parents, 2 brothers (Ernest, Jr., and Kenneth), maternal grandmother (Mrs. Melvin Halteman), and paternal grandmother (Mrs. Charles Godshall). She was preceded in death by one brother (Ronald), who died on Feb. 27, 1978. She was a member of Plains Mennonite Church, where funeral services were held on Jan. 1, in charge of Gerald C. Studer, John E. Lapp, and Ernest Godshall, Jr., interment in Plains Cemetery.

Jantzi, Raymond W., son of Ezra N. and Katie (Lichty) Jantzi, was born in Wellesley Twp., Ont., Dec. 1, 1938; died on Nov. 6, 1979; aged 40 y. On June 4, 1960, he was married to Edna Jantzi, who survives. Also surviving are 2 sons (Calvin and Wayne), 2 daughters (Myrna and Maxine), one brother (Gerald), and 2 sisters (Marlene—Mrs. Floyd Martin and Reta—Mrs. Enos Gerber). He was a member of Maple View Mennonite Church, where funeral services were held on Nov. 9, in charge of Jacob Roes, Alvin Leis, and Fred Augsburg; interment in adjoining cemetery.

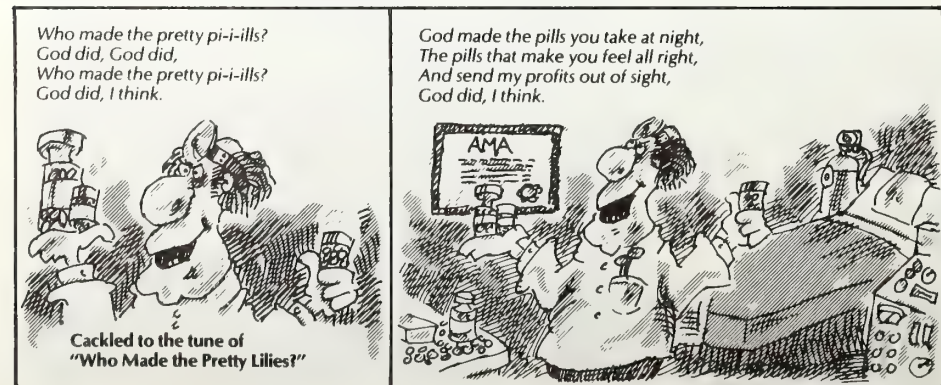
Krabill, Anna Mae, daughter of Jacob and Mary (Bair) Zeigler, was born at Columbiana, Ohio, Jan. 3, 1920; died at Wooster Community Hospital on Dec. 4, 1979; aged 59 y. On Aug. 25, 1945, she was married to Harold Krabill, who survives. Also surviving are 2 daughters (Sue—Mrs. Steve Veith and Diane), one son (Robert), her parents, one sister (Nancy—Mrs. Doyle Weaver), and one brother (Wilbur). She was a member of Oak Grove Mennonite Church, where funeral services were held on Dec. 7, in charge of Peter B. Wiebe; interment in Oak Grove Mennonite Cemetery.

Shirk, Leroy B., son of Edward and Mary (Burkhart) Shirk, was born in Lancaster, Co., Pa., Nov. 6, 1897; died of kidney failure at Lebanon Co. Hospital on Dec. 20, 1979; aged 82 y. He was married to Edith Frankhouser, who died in August 1939. On Nov. 27, 1940, he was married to Emma C. Smith, who survives. Also surviving are 3 sons (Warren, Mervin, Leroy, Jr.), 4 daughters (Esther—Mrs. Milton Swartzentruber, Helen S.—Mrs. Jim Gascho, Ruth S.—Mrs. Maynard Nisly, and Shirley S.—Mrs. J. Lester Ebersole), 30 grandchildren, and 37 great-grandchildren. He was preceded in death by a son (Chester) and a granddaughter. He was a member of Fairhaven Mennonite Church, where funeral services were held on Dec. 23, in charge of Amos Martin, Lester Shirk, Lester Martin, and Robert Miller; interment in Weaverland Cemetery.

Yoder, Elizabeth, daughter of John M. and Fannie Bontrager, was born in Yoder, Kan., Dec. 18, 1900; died suddenly in her home in Yoder, Kan., Dec. 19, 1979; aged 79 y. On Jan. 8, 1922, she was married to Manassa B. Yoder, who died on Feb. 16, 1977. Surviving are one daughter (Frances—Mrs. Charles Shearer), 3 sons (Floyd, Charles, and Johnny), 13 grandchildren, 8 great-grandchildren, and 3 brothers (Jerry J., Emery, and Si Bontrager). She was a charter member of Yoder Mennonite Church, where funeral services were held on Dec. 24, in charge of John M. Landis and Ed Yutzy; interment in the church cemetery.

Sisters and Brothers

by Joel Kauffmann



Cover by Wallowitch; p. 51 by Rohn Engh; p. 52 by Everett C. Johnson; 56-58 by David Hiebert; p. 65 by Ivan Moon; p. 66 (top) by Kristina Mast Burnett; p. 66 (bottom) by Stephen Lenthal; p. 67 by Monte Van Deusen.

calendar

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1.
 Congregational Education Workshop for Church Leaders, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3.
 Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9.
 Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16.
 House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17.
 Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.
 1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
 Ohio Conference annual sessions, Central, Archbold, Ohio, Mar. 6-8.

Good Housekeeping readers choose Anita Bryant most admired woman

Readers of *Good Housekeeping* magazine chose Anita Bryant for the third time as the woman they admired most. Pat Nixon and Mother Teresa of Calcutta followed.

The winners were chosen by some 3.6 million readers who responded to a questionnaire in the September issue of the magazine asking them to pick their first three choices from a list of 69 suggested names. Readers could also submit names not on the list. The magazine claims to have 20 million monthly readers. Others in the top ten, in order, were Betty Ford, Beverly Sills, Rosalynn Carter, Katherine Hepburn, Barbara Jordan, Phyllis Schlafly, and Jane Fonda.

Good Housekeeping said readers cited Bryant for her faith, courage, and determination. Former First Lady Pat Nixon was named first a record four times and "is the only contender who has been voted among the top 10 ever since the poll began in 1969," the editors said.

Church-backed black group wins Mississippi TV license

A black-owned television group has been licensed to operate an NBC affiliate in Jackson, Miss., after a 15-year struggle in which the United Church of Christ Office of Communication was a chief advocate.

Chief Administrative Law Judge Lenore G. Ehrig of the Federal Communications Commission awarded the license for WLBT-TV to TV-3, a mostly local group which is 51 percent black-owned. TV-3 is a coalition formed from the four applicants that vied for the license after it was evacuated in a historic court case brought against the FCC by the church's Office of Communication.

The office director, Everett C. Parker hailed the decision as "a resounding victory over deep-seated racial discrimination and a boon to minorities who have long been second-class citizens in television and radio." He added that he hoped that decision would be "a step toward establishing a strong minority influence in network television."

Charity USA

The same kind of good feeling that can open the heart and encourage people to give can close the mind and override their common sense, says the author of a book on the multimillion dollar charity institution in the U.S.

Charity, U.S.A., by Carl Bakal, contends that philanthropy is the nation's largest un-

regulated industry, taking in an estimated \$100 billion each year, and using the services of 55 million volunteers. Published by Times Books, *Charity USA* describes some of the nation's largest charitable organizations and their sometimes dubious methods of fund-raising.

Philanthropy is deeply rooted in American history, says Bakal. But so is the profit motive, unscrupulous entrepreneurs, and outright crooks who are willing to use the sorrowing face of a hungry child to bring roast beef to their own tables. A religious tag to the pitch does not make it clean, although since the bulk of religion-related giving is to local congregations, such giving is generally safe, according to the author.

Relic of early nonconformism marks its 250th anniversary

The Williams Library, said to be the largest and richest collection of "nonconformist" materials in the world, recently marked its 250th anniversary at a special dinner in London.

Nonconformity, in the religious context, means the refusal to conform to the doctrine, policy, or discipline of an established (state) church. The term nonconformist was originally used in the 17th century of those who, while at first agreeing with the doctrines of the established Church of England (Anglican), nevertheless refused to conform to its discipline and practice, especially in matters of ceremony.

The 250-year-old library is named after Daniel Williams (1642-1711), a Welshman, and one of the first "nonconformists." His estate included what English novelist Daniel Defoe, a contemporary, described as "the completest library in Britain."

U.S. farm exports set records

U.S. farm exports hit a record \$32 billion in fiscal 1979, improving the country's agricultural balance of trade by 18 percent, Department of Agriculture economists reported. This was a 17 percent jump over the cash value of exports for the previous year—also a record-breaker.

Robert Tontz and Thomas Warden, economists for the department's Economics, Statistics, and Cooperatives Service, said the exports gained mostly in feed grains, wheat, wheat products, soybeans, hides and skins, protein meal, and cotton. The 1979 fiscal year ended on Sept. 30.

The U.S. farm trade surplus—exports minus imports—hit an all-time high of \$15.8 billion, exceeding the 1978 total by 18 percent.

World Methodist calls Carter "great peacemaker in action"

In a pulpit encomium to President Carter's handling of the Iran crisis, a World Methodist Council official speculated that "under any other recent American president, Iran would

be under attack and humanity would be facing the peril of widening war."

Alan Walker, the council's director of World Evangelism praised the president as a "great peacemaker in action" and asserted that "history is being made" by the show of "amazing patience and restraint" over the taking of American hostages.

The U.S. government's nonmilitary efforts to gain the release of the hostages held in the embassy in Tehran represent a "Christian approach to peace." Walker said at the Central United Methodist Church in Manila. If the current nonviolent policy persists, even at the cost of the lives of some hostages, he said, "the moral authority of America will be vastly enhanced among the nations of the earth."

Recruitment of missionaries reported lagging in Britain

Missionary recruitment is currently at its lowest ebb, according to the London-headquartered Church Missionary Society (CMS), one of the biggest and oldest Anglican missionary bodies. Only three new candidates were due to start at Crowther Hall, the society's training college at Selly Oak, Birmingham, central England, in January. But following a further selection conference the number is now seven.

An editorial in the January issue of *Yes*, the society's magazine, described the lack of missionary candidates as very serious. "The calls on us are as great as ever. And we are simply not in a position to respond to many of them," it said.

The society has created the new post of Overseas Appointments Officer "to put our finger on the people needed." "But whatever fresh efforts are made at headquarters," the editorial continued, "they will have little effect unless vocations are fostered in local churches and by individual CMS members."

Survey says behind TV ratings lie hordes of unhappy viewers

Watching television continues to be the leading American pastime, but dissatisfaction with commercial programming is growing as viewers become more selective, says a new national survey of television viewers.

The study for the Public Broadcasting Service found that 60 percent of the survey group believed that public television was run with "my best interests at heart," while 67 percent rejected the possibility that a similar attitude influenced commercial networks.

Only 30 percent of the respondents were satisfied with commercial service. Yet nearly all those polled could cite at least one compelling reason for having public television. The primary one, mentioned by a third of that group, was that it made cultural programs accessible to people who might not otherwise see them.

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Hope not deferred

Holiday cheer notwithstanding, this past year-end was difficult for me. And the problem persisted for the first couple of weeks this month. Part of my mood was set by the international crises that developed in the Middle East. The energy problems and predicted recession didn't help. Another part was due to an increasing awareness of my own tendency to think negatively of late. By that, I mean I have found it easy to be judgmental, to nurse cynicism, and to carp at the things that irritate me. Furthermore, I have taken to justifying my pessimism on biblical grounds, because the Bible predicts that the human situation will not improve, but, to the contrary, will only worsen.

Well, this morning, as I was reflecting on these things, I took a walk to clear my head. I stopped at a local restaurant for coffee and a donut, knowing full well that the latter would neither be good for my waistline nor, subsequently, for my morale. There I met my good friend, Charles Shenk. After the usual exchange of friendly greetings, we got into a conversation about the sad state of world affairs.

But then Charles paused, looked me straight in the eye, and said, "Dave, why don't you write an editorial of hope?" His suggestion came out of the blue, but it was perfectly in order. What he meant was that, despite the necessity to be realistic about events, our Christian faith ought to offer some hope. That was a twist. Here I was wallowing in a gray "sea of despond," and my friend, Charles, was calling for help to think more positively. He was also referring to the moral disintegration going on in North America and the West in general.

Okay. I'll take the challenge. Where to start? Why not begin with faith? What a gift! Paul writes in Ephesians, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast (Eph. 2:8-9, NIV).

Faith may be tested, it may waver, but it must eventually stand firm. My thoughts turned to that great document of faith, Hebrews. "See to it, brothers," the writer says, "that none of you has a sinful, unbelieving heart that turns away

from the living God. But encourage one another daily . . ." (3:12-13, NIV).

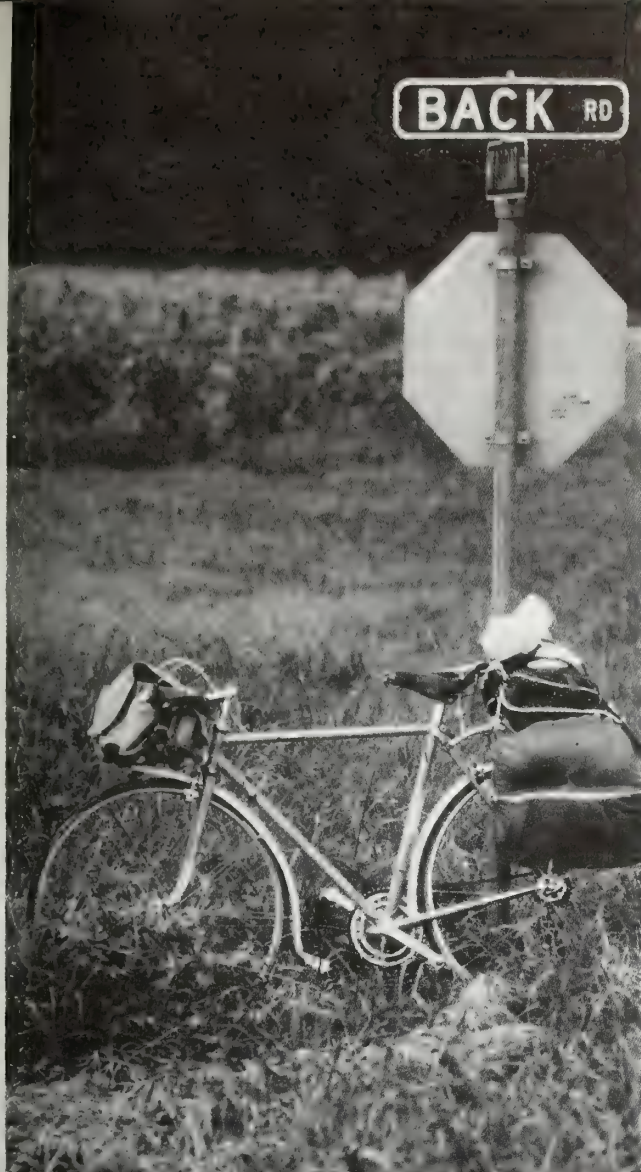
Now, if faith leads to heaven after death, why shouldn't it lead to a spirit of overcoming this side of the great divide? The outcome, whatever that is, lies in the hands of God. He will work out all things for good to them that love Him. There is hope in that. As a matter of fact, where there is no faith, there can be no hope. Even humanists, of whatever stripe, must have faith in something—the future, nature, human capacity for improvement, or whatever—to keep them going.

Somewhat along a different line, I had heard some good things about a book by the editorial chairman of *Saturday Review*, Norman Cousins: *Anatomy of an Illness as Perceived by the Patient: Reflections on Healing and Regeneration* (Norton, 1979). In this book, Cousins describes his bout with an "incurable" disease and how, in cooperation with his physician, he overcame the malady.

One of his insights was that a ten-minute period of good belly laughter was worth two or three hours of pain-free sleep.

What I wanted to point out, however, had reference to his encounter with Pablo Casals and Albert Schweitzer as described in chapter 3, "Creativity and Longevity." "Both were octogenarians when I met them for the first time," he said. "Both were fully creative—almost explosively so. Both were committed to personal undertakings that were of value to other human beings." But the punch line was this: "I learned that a highly developed purpose and the will to live are among the prime raw materials of human existence."

It is my conclusion that properly directed faith and hope lead to purpose, the fulfillment of which gives meaning to all of life. The writer of Hebrews sums it up in these lines regarding the great heroes of faith. "These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that *only together with us* would they be made perfect."—David E. Hostetler



by Peggy Kaufman

A wheeling pastor takes to the road

Tony Hostetler, 56-year-old pastor of the Elmwood Mennonite Church in Kendallville, Indiana, was looking for a different way to spend his two-month sabbatical leave. "I had wanted to do some kind of mission work, something worthwhile during my sabbatical, and after much prayer, I felt God showed me what I was searching for."

Tony took to the seat of a ten-speed bike for the 1979 coast-to-coast hike with Out-Spokin', a Mennonite Board of Missions ministry out of Elkhart, Indiana. He has served in the pastoral ministry with six congregations during the last 28 years. With the consent of the Elmwood congregation, he took his first sabbatical break from pastoral duties.

Tony's background stems from the Amish, and he spent his early days growing up on a farm in Ohio. The time came when Tony realized that he was to travel a road other than the one he was on. With that decision came the realization that God had come into his life in such a revolutionary way that a burden left his life and his eyes were opened to a new light. "My wife, Ada, said that after my conversion, it was just like living with a new man. Christ made all the difference and has ever since." Tony and Ada have one son and three grandchildren. Bicycling has for a long time been a favorite form of recreation with Tony.

The family and congregation were surprised to think that Tony wanted to do something so different as to bike for seven weeks. "People usually think of ministers going back to the books or back to school during a sabbatical, which was something I just did not want." The congregation gave its approval through a vote. Arrangements were made for the elders to take care of the church while Tony was gone. He sensed a lot of excitement and moral support for his new adventure.

Ten years ago when the family lived in California, his church gave Tony a bicycle as a Christmas present. He started biking before he left there, and has kept it up ever since. Biking has been one of his hobbies, along with walking. "Biking is the best exercise I know, and I personally encourage everyone to bike."

"I attribute much of my good health to Dr. Ramsey who helped me to have the strength to take on this trip. Dr. Ramsey found me with a condition of pernicious anemia, which I had had for years and apparently was born with." The doctor suggested Tony take a stress test and, after he passed it, was convinced that Tony could, with proper

January 29, 1980

Gospel Herald



Tony Hostetler, Kendallville, Indiana, rides a bike for enjoyment and health.

medication, bike 3,800 miles. Even Tony's mind took on the challenge, which he calls "half the battle." He added, "A lot of people say they can't do this and they can't do that. Well they can't, because they've already said in their minds that they can't."

In preparation for the 3,800-mile trip from Lincoln City, Oregon, to Hampton Beach, New Hampshire, Tony and another biker going on the trip biked to get in shape. "I really had some pretty good training for this trip, but even at that, when you get started on a trip like this, the first couple

of weeks you discover you're not really in shape." The mountain air, steep climbs, and constant biking without the comforts of home tested each biker. It took about two weeks to get into shape while also having to contend with sprained ankles and pulled muscles.

Forty years ago Tony took a trip between Oregon and Washington, D.C., in a Model A Ford. The bike trail followed much the same route. "I never thought I would be back there again—especially not on a bicycle. It's unbelievable, but those kinds of things make life exciting!" He remembered especially the beautiful scenery along the Columbia River.

A painting of the scenery the 26 bikers saw would be a masterpiece. The canvas would include Lolo Pass, Montana, 6,000 feet; Sylvan Pass, 8,500 feet; and the Big Horn Mountains, 10,000 feet. "We always had blue sky, the clouds were fluffy, and the mountains were a beautiful green." This beautiful scene stretched from Washington to Idaho to Montana. The wildlife along the way included buffalo, prairie dogs, antelope, deer, elk, and moose. The group amazingly had only about ten hours of rain in the 52 days of biking.

A 40-year age spread in the group—the youngest biker was 15—did not hinder close relationships. The group blended well, and members gained a deep respect for each other. "I believe people should not be independent, but rather they should discover the beauty of other people's resources and talents," Tony said. "We are all different in this world, and we can learn many valuable things from each other. I believe we are poor until we benefit from the riches and gifts in others." Tony lived what he preached.

At the end of the biking day the bikers would set up camp, put up tents, make supper, and get cleaned up. The group ate supper around the campfire. "I thought our evening campfire sessions were tremendous! Often we had about an hour of really good singing, and then many times we'd get together and play the guitar, and I would play my harmonica. Besides the devotionals we had, a deep group sharing and caring bond was formed."

The bikers rode in small groups of five or six cluster groups. Tony's cluster included a girl from Germany who was an exchange student, a young guy with a sense of humor, Tony the pastor, a young man adept at mechanics, and a girl who was a nurse. The cluster had few discouraging moments. "We were pretty much on a high all the way across the United States." Tony sparked the group with his enormous enthusiasm for biking and milkshakes. "I love ice cream and root beer floats, which I think is part of the energy secret for biking."

Tony had one day on the trip when he became discouraged. On a Sunday he had three flat tires, was physically tired, couldn't get a milkshake, and the bikers had to go two hours beyond the regular time for lunch. "All these things, plus the psychological factor of discouragement worked together to get me down."

The 3,800-mile hike ended when the group reached the Atlantic Ocean in Hampton Beach, New Hampshire. Wet from a shower, the bikers rode right into the Atlantic. "We sang 606, 'Praise God from Whom All Blessings Flow.' That was quite a moving experience!" Tony recalls that it was so touching that it brought tears to his eyes. "We all realized

Editor: **Daniel Hertzler** (on sabbatical)
 Managing Editor: **David E. Hostetler**
 News Editor: **Dave Graybill**

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and became aware that God had protected us and guarded us all the way. God had controlled the elements and shielded us from the storms, showing us the way to safety."

One incident the group recalled, in which they especially felt the hand of God caring for them, was a tail wind that helped push them to a shelter just before a bad windstorm with damaging hail hit the surrounding area. "Throughout the trip, we became increasingly aware that God cared so deeply about us and answered our prayers."

During the trip Tony missed most of all Ada's companionship. "We have a good homelife, which was a deep factor in our separation for seven weeks. One thing that helped during the time while we were apart was that we gained a unique and deeper respect for each other as husband and wife. You realize what you do for each other and just how much that person means to you." This separation was the longest that Ada and Tony had in their marriage, and at first it was something they had to work out and accept.

Tony felt like his bike trip enhanced his ministry in many ways. First, he believes the ministry should be taken to people. "I feel like I have more of an opportunity to make contact with people now that I can show my slides and share my journey and life experiences."

Second, Tony finds he can use many illustrations from the trip in his sermons. "The church and the people of Kendallville gave me a warm welcome home. I got something for them on this trip, too."

Also, Tony's ministry was enhanced by his renewed faith in God and people. "The experiences I had with the staff and other bikers were out of this world!"

"Spiritually we had to grow, because just by being together on this tour we practiced our faith in everyday, human



Among his many interests, Tony finds playing the mouth organ most relaxing.

experiences. To really live life to the fullest, you live with other people."

Tony plans to keep on practicing what he preaches: "I want to include more evangelism in my ministry and life, and I believe this is where my interests lie—in winning souls to Christ." 

The saddest day

by Stanley L. Freed

"This is the saddest day I ever had."

Strange to say, this statement from my daughter made me glad. Not glad that she was sad, but glad that she recognized her feelings, that she wasn't frustrated or bitter in them, and that she confided them to me.

The occasion was the funeral of a loved great-aunt of our children, one who lived close by who had often baby-sat with them, who was as loving as a doting grandmother. Cora had been with our family the day before she died, and her death was a shock to us, especially to our girls.

Our three girls, under twelve in age, wanted to be excused from school to attend the funeral. They said they had never been to a funeral and they wondered what they were like. We had taken them to viewings but not to a funeral because no one really close to them had died up to that time. We felt this was a good time for them to face one of the sadnesses of life, so we wrote the notes to have them excused from school.

I was glad the funeral was less emotional than some I had

attended in the past. Enough tears were present, though, to show our children people could be sad without becoming despairing about death. The sight of two of Cora's sisters, hugging each other near the coffin, expressed love and comfort in the midst of sadness.

As we walked with others toward the cemetery for the burial, Deb, our ten-year-old middle daughter, spoke the words above in low tones to me as she clung to my arm. I don't remember my answer but I know I assured her there was life beyond death for Cora and all Christians.

I'm glad our daughters and son attended that funeral because it prepared them for other funerals, some of which will be harder to bear. I pray their faith and emotional security will grow to help them in those times. They will need to switch roles, no doubt, but I hope they are always free to share love and tears.

Some stoical Christians try to hold back all tears, even at a loved one's funeral. I think it is better to let some tears flow, to face and accept sadness, though you have hope of a better world and a resurrection. Jesus wept, too, moments before He brought the dead back to life! 

Stanley Freed is pastor of the Kaufman Mennonite Church, near Johnstown, Pa.

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Love reaches its highest in equality

(A meditation on Mark 12:28-34)

by Ruth Brunk Stoltzfus

Pharisees, Herodians, and Sadducees asked Jesus questions to try to trap Him in His talk, in the verses preceding Mark 12:28-34. They asked about paying taxes to Caesar, and whose wife a woman would be in the resurrection if she had married seven men, one after another, who were brothers.

Then a scribe, apparently sincere and intelligent, asked a question of Jesus. *The New English Bible* calls this person "one of the lawyers"; *Today's English Version*, "a teacher of the Law." Kenneth Taylor in *The Living Bible* (paraphrase) calls him "one of the teachers of religion."

Is the scribe, in this passage, the specially trained one, evaluating with a slightly patronizing air the answer of Jesus, the "layman," as to the first commandment of all?

But then Jesus, the one with the real authority who had been appraising the scribe all along, says, "You are not far from the kingdom of God." One wonders if Luke sheds some light on the reason in Luke 7:30 where he says that the Pharisees and lawyers rejected the purpose of God for themselves by not having been baptized by John.

Jesus brings together two widely separated Scriptures, in Mark 12:29-31, to sum up the duty of man—the first from Deuteronomy 6:4, 5 and the second from Leviticus 19:18. The first was no doubt recited twice daily by this scribe as was the custom of pious Jews.

The New Bible Commentary suggests that "in modern times men lay great emphasis on love to man, or philanthropy, but are inclined to forget the requirement of love to God."

I believe it is possible to have social concern without a relationship with the Lord but that is all the more a reproach to those who claim to have a relationship to the Lord *without* social concern.

I would like to think now about loving the persons spoken of in these two commandments.

We are to love God wholly. Jesus said we are to love God with all our heart (affection), soul (the very core of our being), mind (mental powers), strength (energy). It is interesting to note that Jesus mentions loving God with all one's *mind* when it was not mentioned in the Deuteronomy 6:5 passage. Was it because the scribe, a trained, intelligent man, took so much pride in his mental powers and needed to surrender them to God? (And when the scribe repeated the commandment after Christ he left out *mind*!)

We are to love God wholly, putting God first—not nation or even family, not money, self, sports, fashion, or success. Our love to God is in response to His incredible love for us shown in the Old Testament and the New as He searched for men and women, yearning deeply for fellowship with them and with us. It is a response to Christ, the supreme demonstration of God's love for us.

"We love him because he first loved us." Love is not just what God does. Love is who God is. "He who does not love does not know God; for God is love," (1 Jn. 4:8). We deduct from this that if we know God we will know how to love.

I am thankful for the capacity to respond to God's love. It is by His enabling that I can love him and undergo the process that takes place in this living relationship with God. It is only when we know whose we are that we can know who we are.

We are to love self properly. This is implied in the words "... love your neighbor as yourself." There is a proper love of self. We have been wrong in the past when we taught and believed that we were to feel bad about ourselves. "Excuse me for living. I am a nobody. If you want to wipe your feet, wipe them here." That attitude is not humility. It is psychological sickness. A sick self lacks energy for service in God's kingdom business. We have the superior/inferior system (that still persists) to thank for some of this psychological sickness.

A proper love of self is necessary before we can reach out in relationship to others. Otherwise, too many inner battles prevent such relationships. For some time I have struggled with the problem of how to reconcile the need for a healthy

This article was a chapel message given recently at Eastern Mennonite Seminary in Harrisonburg, Virginia. The author is a Mennonite speaker and writer from Harrisonburg.

self-concept (which the psychology books tell us about) with the Bible requirement that we are to die to self.

I have come to the understanding that we are to die to the self that lives for self, die to the conceited, egotistical, self-centered self. In Christ the old self dies and a new self is resurrected by God's power that raised Him from death! Ephesians 4:22-24 (TEV) speaks to this: "Get rid of your old self, which made you live as you used to—the old self that was being destroyed by its deceitful desires.

"Your hearts and minds must be made completely new, and you must put on the new self, which is created in God's likeness and reveals itself in the true life that is upright and holy."

This has all kinds of implications for all our relationships whether in the family, at school, at work, or in the church, the family of God. This new self in living relationship with God will know by experiencing God's love and will be enabled to express God's kind of love that doesn't "just come naturally," the unconditional, forgiving, sacrificing kind of love.

We are to love the other person sacrificially. This is an enabled love not natural to humans. It is love enough to confront one another when there are disagreements, getting things out in the open and discussing them without destroying the love and respect for each other. I like the paraphrase of 1 John 4:12 in the Wycliff Bible Commentary: "Since no one has seen God ever, the only way He who is love can be seen is by His children's loving one another and thus showing the family likeness."

There will be freedom and equality in Christ. Individuality will be encouraged and the use of all gifts of all persons in the brother/sisterhood. You know how the orthodox male Jew was taught to thank God daily that he was not born a Gentile, or a slave, or a woman. It is exciting to see that Paul spoke to those three points in Galatians 3:28 when he said that in Christ there is neither Jew nor Greek (that takes care of the Gentile problem), slave nor free (that takes care of the slave problem), male nor female (that takes care of the woman problem).

This kind of unselfish love in marriage seeks the growth and realization of the full potential of the other mate, with the growth of one mate enabling but never hindering the growth and usefulness of the other. (I believe happiness in marriage reaches its highest peak in those marriages where husband and wife are actually equals.)

God's kind of love in us will respond to desperate human need in our time. We can be so busy with our theories, even our thoughts of God, that we neglect the people God would have us minister to. The Bible is much more than social concern but it is not less. We know this to be true when we honestly look at the way Jesus lived and taught as in Matthew 25:31-46 where the test of guilt or acquittal is whether we ministered to the hungry and those in prison.

There are situations around us locally needing our attention. I think God put us right in the middle of them for a purpose so that He can show His love and His strength through this new self that He has created for His purpose.

There is the desperate world hunger situation with thousands starving to death daily. In his book, *Bread for the World*, Arthur Simon says if the world population were boiled down to ten people at a table, the three healthiest people would have their plates piled high with the most

nourishing foods and would waste much. Two others would get barely enough. Three sickly ones would fill up only on bread and rice. Two more would be left to sicken and die because there would not be even enough bread and rice for them.

There are some who make fun of giving in an effort to alleviate world hunger. "Give money," they say "so that you feel better but it doesn't do much good." But if it is my child or grandchild sitting at the table of ten without enough food I want you to give, give, give regardless of the fun-making.

World hunger is a complex problem but that is no excuse for doing nothing. There are poor soil and weather conditions, poor methods in raising crops, poor and dishonest methods of food distribution.

I believe we should do all we can, including speaking to

by Humberto Castro

Contagious Christians

To write about the growth of a cause when one is part of it is difficult because details escape and one faces the possibility of being partial or of exaggerating. For this reason, I will go back for a moment in time to get a better perspective and to see what God is doing with us here in Choele-Choel, Argentina.

When evangelistic work started in November of 1968, the town paid little attention. Some attended meetings out of curiosity to see what these foreigners were up to; others came sincerely seeking. Two years later Rafael and Diana Stabile came from Buenos Aires to help start a kindergarten which we felt would associate our work more with the town people.

In 1973, some small sparks of renewal ignited and spread to others. This warmth of the Spirit of God, which results in consecrated lives and conduct, attracted others; the era of repentance and consecration started among us. In January 1974, when our church's annual conference convened in Choele-Choel, our congregation had 28 members. The first people who came to the Lord were of humble condition, people who had never heard of the love of God nor of His Word, people who had always been pushed aside by those of higher status. Our brothers and sisters who first came to the Lord with their change of life and their testimonies brought others, and the numbers continued to increase.

A home for young men—who came from near and far

Humberto Castro is an elder in the Choele-Choel Mennonite Church, Choele-Choel, Argentina. He is employed by the National Petroleum Company. Missionary couple Floyd and Alice Sieber, who went to Choele-Choel in 1968 with Mennonite Board of Missions, Elkhart, Indiana, in 1979, assumed pastoral leadership of the Santa Rosa congregation in Santa Rosa, Argentina. Two of their children remain in Choele-Choel, supporting themselves from the family dairy farm and assist in the congregation. The children—Wanda and John—started a home for young men, a home for girls, and a co-op store in Choele-Choel. The Siebers' third son, James, lives in Fort Wayne, Indiana.

government about allocating money for food distribution. For myself, I have decided that I need not claim to be a follower of Jesus unless I am involved in some concrete, ongoing project to alleviate suffering.

As a mother of five children I think I can catch the meaning of 1 John 3:17, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" If a child of mine sees another child of mine in need and does not help, then comes home, kisses me, and says, "I love you, mother," he need not bother! He need not say he loves me if he does not love my other child.

Whether God's other children are doubly His by faith in Christ or only by creation, I cannot say I love God and ignore His other children's desperate situation.

We ought to be conscientious objectors to the expensive kind of church, life, and death style. As Wes Michaelson says, "The addiction to wealth and materialistic goals is destructive not just of others but also of our own heart."

Prayer: Father, we look to You as the great Creator of the universe, the source of our being. To think that we are invited to call You our Father! We thank you.

Your love has been poured out upon us in such great measure. We want to be channels of your blessings in our relationships with others, in preaching your word, in ministering to those who suffer.

We are willing for You to express Your love to others through us today and all our days, according to the leading of Your Holy Spirit, that mighty energy within us. Amen. 

looking for work was formed with capacity for 10. We also have a home for six girls. The church cooperates in the needs of the poor, especially the families of Bolivians who found the Lord in our church. For the first time in their lives, they are accepted and treated like people, and the town sits up and takes notice that this isn't just the work of men or another organization. They admit the Spirit of God is working.

The numbers grew, and so did responsibilities and problems. God spoke to us, through our pastor, Sieber, about subjection and discipleship, and a new period of individual and collective growth began in the members. Now not only was the pastor responsible, but eight others who collaborated in the ministry of the church met each Friday evening for study, prayer, and sharing.

God never tires of giving surprises to His children. The time came when not only the more humble class of people came, but the middle and higher class, with a certain "status," also came seeking the Lord of lords. They came burdened with pride and prejudices and worldliness. Among these were the secretary of the mayor of a small town nearby, the head of the statistics department of the hospital, the wife of a municipal leader, the wife of a railroad engineer, and others. They came to the cross in repentance, were baptized, and their new lives testify to the power of the gospel.

One of these, Ana Maria Fazzolari, testified that she would speak to God, and she walked the streets, asking, "God, where are you? Show me where you are." So when Nora, a neighbor, told her where she had found joy and peace, Ana Maria accepted at once the invitation to attend a meeting, and there she found the Lord. For the town it is a rare thing to see the different classes of people greet each other in the stores or on the street or wherever and chat as great friends. *Hallelujah! The kingdom of heaven is the kingdom of love.*

Now we weren't 50 or 100, we were 150, and the Spirit of the Lord continued to bring others to repentance. Today we are more than 200 in the same Spirit and work and the same Lord with the same desire to live according to the conduct and teaching of the gospel. This is what keeps the church marching toward the goal that God has marked for us according to His will.

We meet together Sunday morning for a simple breakfast, prayers, and sharing. Sunday night we usually have an evangelistic message and classes for the children. Tuesday night we have house meetings in five different sections of town. There we are free to share physical, material, or spiritual needs. Thursday nights we have Bible study, praise, and prayer. Each day we live thinking of the needs of our brothers and sisters in the name of Jesus.

In 1975 Luis and Cristina Berazadi came from Bariloche to join our community. Luis had been a forest ranger in that mountain tourist resort for four years. He and Cristina felt estranged from Christian companionship and had found in a visit to Choele the kind of help they needed.

Luis became one of eight of the discipleship group which before long recognized his gift of preaching. In March 1979 this couple and their four-year-old twin boys were commissioned to pastor the young church in Conesa, a town about 150 miles southeast of Choele, chosen as a new point of witness when the Siebers started visiting in a home there. The home later became a regular place of meeting for persons interested in the gospel message.

We should mention that by 1975 we moved to a larger building. In January 1978 the annual convention was held again in Choele, and at the same time an enlargement was dedicated with a seating capacity of 300.

Only God knows the future. His glory as Moses saw it was after He had passed and not before. That experience admonishes us to wait upon Him, knowing that in His hands is our today and our tomorrow. 

Goshen to open first-ever exchange of undergraduates between U.S., China

The first undergraduate exchange program between an American college and a university in the People's Republic of China was announced Jan. 14 by J. Lawrence Burkholder, president of Goshen College.

The program, scheduled to begin in September of this year, will permit 20 Goshen College students to spend four months in China. They will study Chinese language, culture, and history, and assist English teachers at Sichuan University in the city of Chengdu in Western China.

In exchange, the Chinese Bureau of Higher Education will select eight professors of English to study at Goshen College for a year. The professors will examine English teaching methods and take liberal arts courses.

At present, the agreement between Goshen College and Chinese authorities is tentative, pending approval for the expenditure of foreign exchange (U.S. dollars) for their travel to the United States.

The agreement was negotiated during a 27-day trip that took Burkholder and his wife, Harriet, to China and to Poland, where Goshen College has an SST exchange unit. The Burkholders were impressed by the friendliness of the Chinese people, their desire to enter into mutually beneficial relationships with Americans, their eagerness to modernize, and the recovery of academic institutions following the cultural revolution of the 1960s.

Burkholder said the Chinese were impressed with Goshen College's other international pro-

grams and with the fact that GC students live with native families instead of with other Americans when they go abroad for the college's Study-Service Trimester. "When we told them that our students, as a matter of principle, wanted to live like the Chinese do, they simply couldn't believe it," Burkholder said.

For the Goshen College students, the trip will mean a number of cultural adjustments. "American students may find some reserve on the part of the Chinese students at first," said Mrs. Burkholder, "but I believe the barrier can be broken eventually."

Regarding the physical conditions students will encounter, Burkholder said he was more concerned that the students would get too much care than too little.

The Chinese visitors will be chosen from about 100 English teachers at Sichuan University. At Goshen College they will live in dormitories and mingle with students and faculty. The college plans to match the field trips the Chinese have offered the American students with trips for the Chinese visitors to Chicago and Detroit and a weeklong trip to Washington, D.C.

The Burkholders both remarked on the absence of social life and sports at Chinese universities, but they also said that American students would be expected to "be themselves," and "in the best manner, encourage a little bit of college life."

Previous exchange programs with China have either been for a very short time or have

been invitations to individual Americans to come to China and lecture on a specific topic, usually technological in nature. Graduate students have spent longer periods of time in China, but the Goshen College program is the first for undergraduates.

"Some years ago, a few undergraduates went as individuals," Burkholder commented, "but that in most cases did not work out because of the Americans' inability to adjust to Chinese culture and the clash between American and Chinese mores. The Chinese are very conservative in certain areas of social interaction."

Burkholder noted that "the American Embassy in Peking had issued a statement not long before we arrived, saying that one should not expect undergraduate programs in the foreseeable future. Needless to say, they were surprised when I walked in and said we had an agreement."

So how did a small college like Goshen negotiate such an unprecedented program? "We were there at the right time, hit on the right subject [the teaching of English], and gave them a reasonable deal," Burkholder said. He pointed out that the program will not require large amounts of scarce foreign exchange—the two institutions will trade educational services and pay only for the transportation of their own students and for the foreign visitors while they are in the host country.

(The exchange will mean some extra tuition
(continued on page 91))

Denver talk show features Augsburger, Choice

KOA Radio in Denver, Colo., a 50,000-watt station covering a 28-state area, featured *Choice VII* and narrator David W. Augsburger during a two-hour talk show beginning at 12:15 a.m. Dec. 29.

Talk show host Marvin Gatch played samples of *Choice VII* and interviewed Augsburger via telephone from his home in Indiana. Augsburger also responded to questions and comments from listeners across the Midwest through a special telephone conference hookup which linked Gatch, Augsburger, and the callers.

Augsburger was asked to give a brief historical sketch of the Mennonites and to identify unique aspects of Mennonite faith and life.

He called attention to three major emphases

of the Anabaptist-Mennonite heritage: the community aspect of the free church tradition; the social dimensions of the gospel—following Jesus in all of life; and finding nonviolent ways to deal with conflict—peace and nonresistance.

Listeners asked Augsburger to relate these emphases to current situations—to the Iranian and Afghanistan crises, to problems of marriage, to minority group concerns, to use of media in outreach.

J. Ronald Byler, director of marketing and congregational services for the media division of Mennonite Board of Missions, complimented KOA for its creative use of radio.

"The station not only provided a forum to relate Mennonite belief and practice to the major news of the day, but also permitted its audience to dialogue with an articulate Men-

nonite spokesman," Byler noted.

Choice VII, an inter-Mennonite production, uses parables and slice-of-life illustrations to show how the gospel relates to everyday life.

It is designed to open up options for listeners rather than to replay pat answers. Each of the 13 weeks' programs deals with choices for human justice—how society treats the disabled, the elderly, minorities, the poor, and the powerless.

Each program encourages listeners who have the potential to bring about change to take steps to alleviate injustice in their communities.

KOA Radio used the two-hour talk show to introduce its listeners to *Choice VII*, which it began releasing the first week in January.



the Bulletin

OF THE MENNONITE BIBLICAL SEMINARIES

GOSHEN BIBLICAL SEMINARY

MENNONITE BIBLICAL SEMINARY

January, 1980 Volume 43 Number 1

One of the very important resources for seminary studies is the library. This photo pictures the library staff at AMBS. From left to right: Kathy Fry (catalog card typist), Essie Schloneger (bibliographical searching), Dee Swartz (periodicals), Lois Longenecker (assistant librarian), Paul Roten (head librarian), Val Kliewer (German cataloging), Anabelle Roth (circulation, reserves, inter-library loans). Not pictured is Karen Shenk (binding and labeling).



Doris Janzen Longacre: In Memoriam

Doris Janzen Longacre, Secretary of the Goshen Biblical Seminary Board of Overseers, died peacefully after a three-year struggle with cancer on November 10, 1979. Doris was 39 years of age, the wife of Paul, and the mother of Cara Sue and Marta Joy.

Doris contributed significantly in a quiet but persistent way to her congregation in Akron, Pennsylvania, as well as to the broader church. Both as an active member and as moderator, she provided helpful leadership in the congregational life. Her years of service, together with her husband, in Vietnam and Indonesia reinforced her commitment to Christian discipleship and simple living. She is most widely known as the author of the *More with Less Cookbook*, likely the most widely read "Mennonite" book of the 20th century, beyond the Mennonite Church as well as within it. At the time of her passing, she was working on a second book, *More with Less Living*. In it, Doris gathers many practical suggestions for living simply and as just stewards of the earth's resources. Others will now need to bring her work to completion.

Doris brought her personal sensitivity, her international experience, her deep loyalty to the church, and her concerns for simplicity and stewardship to the seminary board meetings. During the last three years she helped the board make its decisions with both the local congregational needs and the worldwide church in focus. Doris also encouraged the board and seminary staff persons to develop better



ways of using natural resources and energy in planning for the renovation of seminary facilities.

The last letter Doris wrote to us at Elkhart suggested that we provide a simple lunch for board members on the seminary campus rather than scattering to local restaurants during the board meeting. Several board and faculty members as well as students expressed appreciation for the fellowship around the tables as well as the salad and cold cuts lunch. Doris herself was in the hospital at the time and could not share in the meeting and meals together.

In one sense Doris left much unfinished: as a dedicated Christian, as a wife, as a mother, as an author, as a prophetess, as a seminary board member, Doris had many things she still wished to complete. In another sense, the personal, moral, and spiritual quality of her life had a significant measure of completeness. That quality remains an inspiring legacy for those who take up the tasks Doris left. It also compounds the sense of loss caused by what seems to many of us as her early passing. It finally, however, invites us to gratefully acknowledge God's gift of grace in Doris.

In recent years, Doris began to keep a journal during her times of Bible study, prayer, and reflection. She spoke of journaling as "having a meeting with God and keeping minutes." Now it is no longer necessary for Doris to keep minutes.

The Bulletin of the MENNONITE BIBLICAL SEMINARIES

The Bulletin of the Mennonite Biblical Seminaries is edited by Henry Poettcker and Joseph Hertzler and published quarterly in January, April, July, and October at 2511 Main Street, North Newton, Kansas 67117. Editorial Office: 3003 Benham Avenue, Elkhart, Indiana 46514. A subscription to Gospel Herald includes The Bulletin.

Theological Center Guests

Each year AMBS invites a number of persons to spend a week or two on campus as Theological Center guests. Chosen for their experiences and particular training, these persons come to rub shoulders with students and to share from their background those things which can be helpful for students to reflect seriously on church vocations and specifically the pastoral ministry. In past years such persons have included overseas church persons, theologians, pastors, writers, artists, and conference representatives—commission and board personnel.

This year the first guests were Paul and Mary Anne Boschman of Vancouver, B.C. Paul is presently the pastor of the Mountainview Mennonite Church. For twenty years he was a missionary to Japan, active in evangelism and church planting. This same interest has continued in the home setting.

Mary Anne is a member of the Advisory Committee of Women in Mission. She is currently actively involved with the immigration of Vietnamese to Canada, helping to process applications, meeting the refugees when they arrive, and helping to get them placed.

As Paul and Mary Anne shared, several striking impressions came through. They are deeply dedicated to the Lord's work, and have a high commitment to the task. The local church is central to the gospel's outreach and no other agency can replace the local fellowship as it ministers to those in its setting. There are tools which can be helpful to churches as they plan for and carry on their outreach ministry. Nothing draws people more than to experience genuine acceptance, both by individuals and the larger believing community.

Both Paul and Mary Anne lost their first spouses after these had gone through extended periods of illness. The sharing of these experiences was a deeply moving experience for the seminary community. They spoke of the deep sense of loss, the



Paul and Mary Anne Boschman

periods of trial and the searching questions, the support of close friends, and then the healing and the victory which they received in renewing their commitment to the Lord, and finding a new joy in serving Him.

Those deep experiences have been for the Boschmans a school of preparation for the work they are carrying on. Counseling takes up much of their time, and their home is always open to individuals with emotional and spiritual problems. People are led to remark, "Someone does care!"

Currently their home church is deeply involved in outreach to the community, "and the Lord continues to add those who are being saved." We rejoice with them.

The next Theological Center Guest will be Dr. Tilman R. Smith of Goshen, Indiana—February 11-22, 1980.

Intermenno

January

The following speakers will lead the
Workshop, Ja



Bruce C. Birch is Professor of Old Testament at Wesley Theological Seminary in Washington, D.C. A native Kansan, he received his B.A. from Southwestern College in 1962; his B.D. from Perkins School of Theology, SMU, in 1965; and his Ph.D. from Yale in 1980. He taught at Yale, Iowa Wesleyan, and Erskine College before coming to Wesley Theological Seminary in 1971. He is ordained and a member of the Baltimore Annual Conference of the United Methodist Church. With L. Rasmussen, he is the author of *Bible and Ethics in the Christian Life* and *The Predicament of the Prosperous*, and has contributed to numerous journals and periodicals. In February 1976, *U.S. News and World Report* named him one of eight "Young Builders of America."

Dr. Birch will make three presentations to open the Pastors' Workshop. The topics will be:

"Shalom: Toward a Vision of Human Wholeness"

"Bible, Bread, and Powerlessness"

"Justice, Exile, and Hope"



William Janzen, Director of the MCC (Canada) Ottawa Office, will speak to the group on the topic of "Oppression" on Tuesday evening. A native of Saskatchewan, he is a graduate of Canadian Mennonite Bible College. He has spent several years in Africa, first in voluntary service and then later to carry on research in the context of graduate studies.

Janzen is active in the Ottawa Mennonite Church, having served as assistant pastor for some time. Recently a number of his sermons have been published under the title "Walk Humbly with Your God," CMBC Publications. Very much involved with representing our Mennonite people in government circles, he has been active in researching matters that deal with immigration and the legal implications of particular stands taken by Mennonites.

Janzen is currently a Ph.D. candidate in Political Science at Carleton University, Ottawa, where he had earlier received an M.A. in International Affairs. He also has an M.A. in Religious Studies from the University of Ottawa.



Willard Swartley, Associate Professor of New Testament and Interim Dean of AMBS, will present one of the Biblical Studies for the Workshop entitled "New Testament Peace-making."

Swartley received his B.D. degree from Goshen Biblical Seminary. He studied at Garrett Theological Seminary and Winona Lake School of Theology and then went to Princeton Theological Seminary where he received his Ph.D. degree. Active in the Mennonite Church, he has been a member on the Publishing Board, and has served as chairman of the Publishing Committee. He has written chapters in several books, and recently completed a study on the Gospel of Mark, *Mark: The Way of All Nations*, published by Herald Press, 1979.

Pastors' Workshop

January 1, 1980

Final group process for the coming Pastors' Workshop
February 1, 1980.

Don Blosser, newly appointed Director of the Center for Discipleship and Associate Professor of Bible at Goshen College, will address the workshop on "Jesus and Jubilee."

Blosser received his B.D. degree from Goshen Biblical Seminary, and has two units credit with Clinical Pastoral Education, having taken work in Pennsylvania, Delaware, and North Carolina. He received his Ph.D. from the University of St. Andrews, Scotland, in 1979. A pastor in the Mennonite Church for 16 years, he has also served with the Council on Faith, Life, and Strategy, as well as the Youth Council in the Mennonite Church.



Marian (Claassen) Franz, coordinator for the Washington, D.C., based organization Dunamis, will bring the Wednesday evening presentation "Nuclear Arms Race." She brings to this assignment a background of eleven years serving in her present position with Dunamis, and another eleven years in the Chicago ghetto. She is a curriculum writer, chairperson for the Family Life Committee, and a wife and mother.

Marian graduated from Bethel (North Newton) College, and received an M.R.E. degree from Mennonite Biblical Seminary. The concerns and prayer support of Dunamis members for and with governmental representatives, with the necessary research to be conversant with current issues make for a knowledgeable base of experience from which the nuclear arms presentation will be drawn.



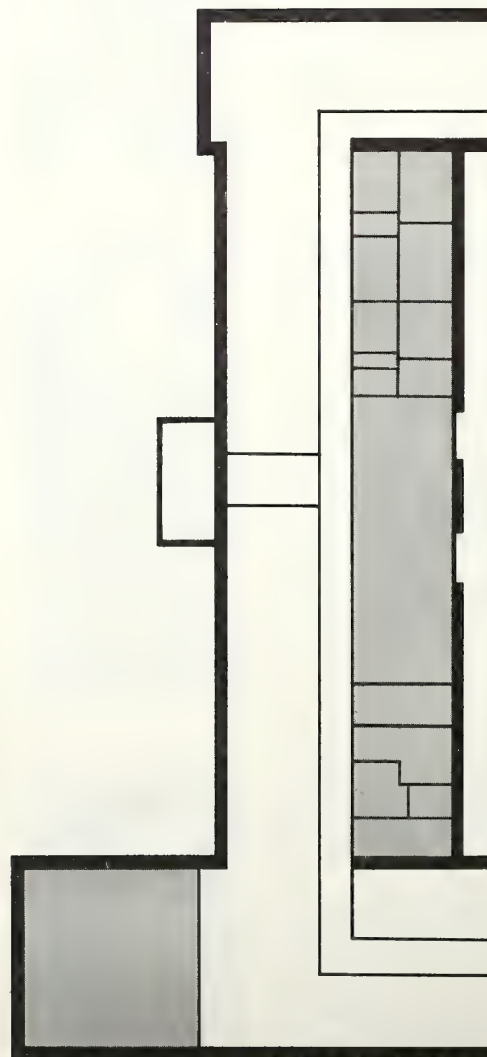
G. Lloyd Rediger will participate in the Pastors' Workshop as leader in the final workshop session. He will provide input for the topic "The Pastor as Change Agent," and then lead the group in processing that topic.

Dr. Rediger was reared in a ministerial home in Illinois. He studied theology at St. Paul's Bible College, and then received a B.S. degree in Education and Music at the University of Minnesota. His doctorate he received from Chicago Theological Seminary in Human Personality and Counseling. Involved in pastoral care, he has served several pastorates in Illinois and Minnesota, and is presently the Director of the Office of Pastoral Services, Wisconsin Council of Churches, Madison, Wisconsin (a counseling service for pastors and their families).

Several of Dr. Rediger's articles have appeared in religious and professional journals, and he has authored the book *But I Don't Have a Recipe for Manna*. A Presbyterian, he and his wife, Shirley, reside in Madison, Wisconsin.



Expansion Plans Taking Shape



Classroom 108

The expansion plans approved for the campus by the AMBS Boards at the February 1979 sessions are moving ahead. Work with the architect is firming up the details, and it is hoped that they will be ready for final approval at the coming board sessions, February 1980.

The four areas of expansion and change are:

1. Student Apartments

Of the three new duplexes projected, two have now been completed. One is pictured on the overleaf, the other on the opposite page. A third home, purchased further uptown, has been undergoing renovations and will be ready for full occupancy by the time the *Bulletin* goes to press.

2. Enlarging Classroom 108

While most classes remain small to medium in size, several classes have been too large for our present classrooms. Classroom 108 is located in the southwest corner and lends itself to expansion to accommodate up to 90 students and will become the hub for class scheduling. It will be designed to maximize the teaching-learning experience.

3. Office Wing

The pressing need for office space has led to the projected addition on the inside of the current courtyard as pictured at the left. Projected are 11 offices, secretarial work space, a small committee room, and storage space.

4. Retrofitting

Plans also include retrofitting for energy conservation by replacing the single glass, aluminum framed windows in classrooms, offices, and library with smaller, thermopane units and providing the extra insulation as necessary.

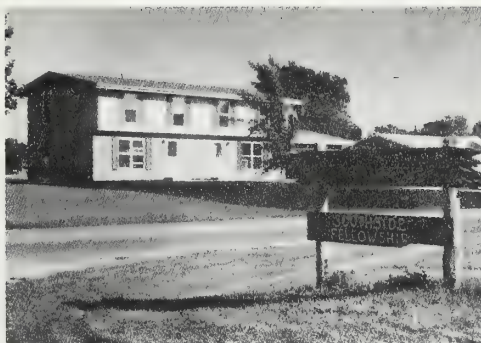
Contributions for the expansion are continuing to come in. Starting time for construction is projected for the spring, 1980.

Duplex for ministers on Sabbatical

The duplex built for ministers on sabbatical at 3148 Benham Avenue, just across from the campus, is being made possible by special donations made by friends of AMBS. Churches are discovering more and more that it is most proper to give their pastors a sabbatical to refresh themselves and to retool for further service. For the congregation, this proves to be a good investment.

Ministers on such a study leave will have first choice for an apartment in this building.

The two families living in the duplex this year are pictured below. They come from the extreme west and east.



*The John Smucker
Family of the Bronx,
New York: Conrad,
John, Irene, and Joy.*



*The Marcus Smucker
Family of Portland,
Oregon: Gregory,
Dotty, Debra, and
Marcus.*



One of the duplexes across the street from the AMBS campus, now completed and housing students.



Former students, Timothy and Hannah Liau, now back in Taiwan.

Parajon talks on church, revolution in Nicaragua

Gustavo Parajon, Baptist Church leader from Nicaragua, discussed the experience of the evangelical church in Nicaragua in relationship to the July 1979 revolution and the new socialist government, at a Jan. 7 dinner meeting at Mennonite Central Committee.

Present were representatives of Eastern Mennonite Board of Mission and Charities, Franconia Mennonite Board, Brethren in Christ, and MCC.

Parajon, a medical doctor, is chairman of CEPAD, the Evangelical Agency for Relief and Development in Nicaragua, which plays a crucial role in facilitating cooperation among a broad spectrum of evangelical churches in Nicaragua. MCC aid to Nicaragua after the 1972 earthquake and after the war for independence was directed through CEPAD.

The war between former President Anastasio Somoza's National Guard and the Sandinista rebels, which escalated in 1977 and 1978, was a crisis for the evangelical church in Nicaragua, Parajon noted.

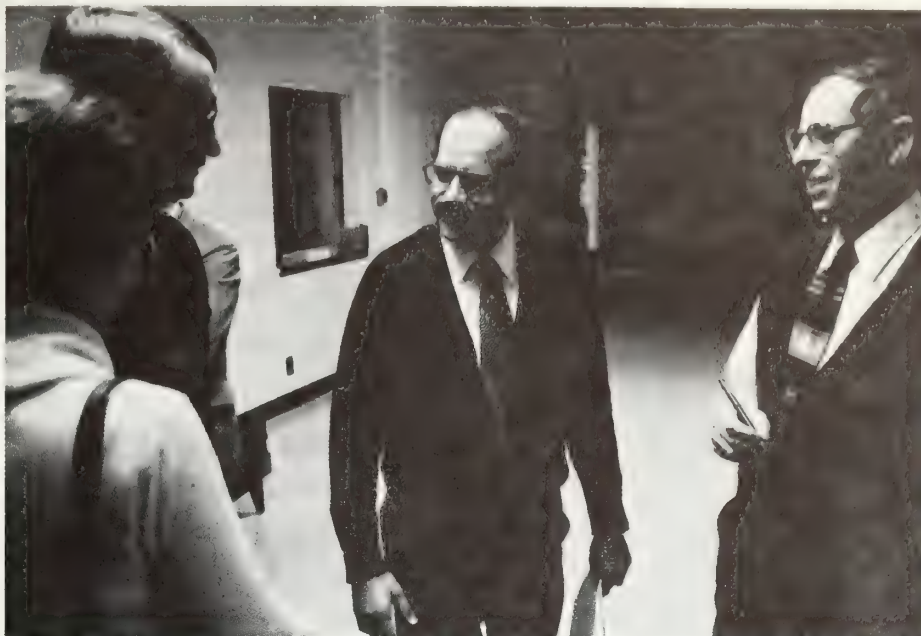
Evangelical church people had been taught that Christians should not be involved in political things and should not criticize the government. But the Somoza government had long been accused of extreme corruption and in 1977 church people began to hear of mass executions of people in the mountain areas.

Pastors documented stories of the torture and murder of innocent victims, including evangelicals. Parajon detailed the suffering of Nicaraguans under Somoza during 1978, such as the systematic bombing of cities and slaughter of young men and some young women in an effort to stop the revolution.

The evangelical church was unable to agree on a way to speak out against the injustices, Parajon reported, while increasing numbers of young people and some pastors, infuriated and anxious, left the church and joined the Sandinista guerrillas.

"The uprising was definitely popular throughout the country," Parajon told the group. Anger at Somoza created a great wave of nationalism and of support for the guerrillas. "You have no idea how happy all of us were that Somoza was gone. July 19 was an exuberant day. Everyone celebrated in the streets, hugging one another and cheering," he described.

The past six months have been a time for the new government to be shaped and for the churches to find their new role. Five hundred pastors met in October in Managua, the capital city, and drew up a statement recognizing the new government, congratulating the leaders for its new programs of social justice, encouraging evangelical people to serve with the government in programs such as literacy and health and reaffirming their "absolute faithfulness to the lordship of Jesus Christ for the glory of God the Father."



Gustavo Parajon (center) talks with Jeanette and Herman Bontrager and Edgar Stoesz (right).

The new government has agreed to observe the U.N. Declaration of Human Rights and has said it will not restrict religious freedom. Mennonites at the January meeting discussed the church in other socialist countries and expressed deep concern that the freedoms of Nicaraguan Christians continue to be respected. At present the government has recognized the evangelicals and has, in fact, called on CEPAD to give assistance after natural disasters.

But Parajon expressed concern that present nationalism following a successive military rebellion has created a situation "where everyone in the country perceives violence as

the only way out. The peace option the Mennonite church has should be loudly proclaimed," he asserted.

Christians in Nicaragua and North America need to find peaceful ways to speak out strongly against injustice, he said. "We had no answer but to encourage our people not to get involved. When the churches do not come face to face with these issues of injustice, people no longer will hear the gospel."

Parajon hopes the Mennonite and Brethren in Christ churches will help provide opportunity for church and church agency leaders in Central America to grapple with peace and justice theology in seminars.

Canadian VSer gains U.S. entry visa after long delay

On Aug. 20 last year, Clifford Kennel of Petersburg, Ont., was traveling by car to Elkhart, Ind., anticipating his Voluntary Service orientation at Mennonite Board of Missions.

Orientation would kick off his 22-month assignment with the York Street VS unit in Philadelphia, Pa. An electronics technician, Kennel had been called to serve the Philadelphia Mennonite Council's Christian education program by transporting students from the city to Christopher Dock High School and providing tutorial services.

Clifford, however, got "hung-up" in Detroit and faced the alternatives of turning back or requesting a formal hearing with an immigration judge. Not realizing the importance of his situation, he made a phone call to Mennonite Board of Missions and proceeded with the hearing.

Clifford was surprised, after answering all questions honestly and forthrightly, with a deportation notice from the judge. He faced

heavy fines and possible imprisonment should he attempt another crossing at any other port of entry within one year. (See *Gospel Herald*, Sept. 18 and Sept. 25, 1979.)

I (Clair Hochstetler) was in Ontario at that point and unavailable by phone, so I could not prevent what followed or arrange to help represent Clifford's case. I stopped in Detroit the next day and attempted to unscramble the details, but I realized I was one day too late.

Exactly four months later, Clifford officially received his B-1 permit from an immigration officer in Philadelphia. The paperwork then took five minutes. That occurred after months of numerous phone calls, many personal contacts with various Immigration and Naturalization Service officials, missing files on several occasions, letters to officials from both Christopher Dock School and Philadelphia Mennonite Council, the valuable assistance of a Mennonite lawyer in Detroit, and much prayer and persistence.

We had waited five weeks after properly

initiating the long process of obtaining permission to reapply for a B-1 status. We had earlier experienced the delay of a full month by working with improper forms which had been given by the U.S. immigration inspector at the border office. My impression is that recently there has been a great misunderstanding in Detroit of the purpose and nature of VS, as well as aspects of Clifford's assignment.

On Oct. 25, I contacted the Attorney General's district office in Detroit to request information on any progress. I received word a week later that Clifford's file could not be found.

On Nov. 3, I secured the donated services of John Otto, a Mennonite lawyer in Detroit who had read about the case and volunteered to help out. John was unofficially informed that Clifford's reapplication had been acknowledged. But official notice of this was detained or lost in the mail; Clifford never received the original document. John discussed details of the case with the supervisory immigration officer and was initially informed that another hearing, as well as the posting of a \$500 bond, might be necessary. Clifford was however, permitted to reapply for entry.

On Nov. 9, John reached an agreement with the supervisory immigration officer that another hearing would not be necessary. The B-1 would be given by the supervisor himself, and an appointment was set up for Nov. 12, provided all papers were in order.

Clifford arrived at the Detroit Immigration Office accompanied by members of the Stratford (Ont.) VS Unit, to which he had been temporarily reassigned after the Aug. 20 episode. John joined them, but he experienced anxious moments as the supervisory officer never showed up. Clifford once again faced the suspicion and reluctance of the same officer who had originally referred him to a hearing!

After much discussion and a phone contact with the supervisory officer at his home, John succeeded in getting both Clifford and his case transferred to the Philadelphia office. He would not have official B-1 status and was required to report promptly to the Philadelphia officials to await their verdict, but he would at least enter the U.S.

After Clifford's long-awaited welcome at the York Street VS Unit, he and I met with an immigration inspector on Nov. 13. Acknowledging our sincerity, she gave oral permission for Clifford to carry out his new responsibilities.

However, an expected three- or four-day wait for the next step turned into a three-week delay when President Carter asked immigration officials to investigate the status of Iranian students living in the U.S.

Clifford's file in Detroit was finally delivered to our immigration friend in Philadelphia at the end of November, but then she left on a two-week vacation. At last Clifford received his B-1 permit on Dec. 20—just in time to cross the border again to spend Christmas with his family in Ontario.

Most intensely frustrating in this experience

is the fact that we cannot determine exactly the underlying reason for the original denial of entry for Clifford, followed by his subsequent deportation. To my knowledge, this is the first time any Canadian attempting to enter the U.S. to participate in VS has experienced exclusion and deportation.

With the knowledge gained from this case, the respect for VS demonstrated by Immigration and Naturalization Service officials in Washington, and the relationship established with John Otto, I am confident that similar experiences can be avoided in the future.—Clair Hochstetler, VS Eastern Region director

Workshop emphasizes need for church in city

The church has as much responsibility to the non-Christian world as it does to the Christian world, Cleveland pastor Vern Miller told participants in an urban concerns workshop held Jan. 12-13 at Fountain Retreat Center, Sterling, Ohio, and Oak Grove Mennonite Church, Smithville, Ohio.

The workshop was sponsored by the Fountain, Oak Grove, and the Peace and Service Commission of Ohio Conference.

In his talk on "The Christian and Social Action," Miller said that Christians and the church have a mandate to share the gospel and reform the world. The biblical concept of brotherhood conveys God's love for people in totality, the Lee Heights Community Church pastor said. The church has redefined brotherhood to mean caring in a mutual way for those who respond positively to God. But the assignment given to the church does not call only for caring within the church, he said.

Urban leadership development was addressed by Ed Taylor, associate secretary of Home Missions with Mennonite Board of Missions, Elkhart, Ind. Most leading is learned through modeling, Taylor said. Congregational leadership is developed by using people in worship services, helping people to understand themselves, and teaching people "how to" (counsel, heal, baptize, prepare sermons, and so on).

Even good leaders need assistance and outside resources, Taylor said.

Ken Sims, hospital administrator and counselor from Cleveland, spoke on mental health and mental illness. Because of societal problems, including economic instability and the ease with which people can get and use drugs, everyone comes into contact with mental illness in one form or another, he said.

Sims noted that attempts are being made to update and de-institutionalize approaches to people with mental health problems and that treatment today is more available than in the past. In addition, he said Christians can become involved by educating themselves about mental health and mental illness, volunteering for involvement with the mentally ill, helping

to train people recovering from mental illness for reentry into society; and working at providing support for programs that rehabilitate rather than those that destroy, such as weapons.

Prison ministries was discussed by Eldon Steiner, Hamilton, Ohio. Prisons do not rehabilitate people, Steiner said, noting that the church needs to be an instrument of rehabilitation.

Steiner cited two programs in which workshop participants could get involved: Man-to-Man and Woman-to-Woman, supervised groups of volunteers who help prisoners in Ohio state prisons prepare for and begin new lives in volunteers' hometowns; and On Target, a ministry committed to bringing new life to adult and juvenile offenders through the message of the gospel.

Workshop discussions were held on Sunday at Oak Grove Mennonite Church. Topics included "Rural and Urban Mennonites Building a Community," "Minorities in America," and "The Gospel Message Is for All." After a carry-in dinner, the film *A People Garden* was shown.

Students show interest in MCC at Urbana 79

Hoarse voices and a constant stream of visitors and questions characterized Urbana 79, 12th triennial Inter-Varsity Christian Fellowship missions conference, for personnel staff of Mennonite Central Committee.

Over 18,000 college and university students gathered Dec. 27-31 to learn more about and commit themselves to world missions and service. Five MCC representatives attended the conference.

Along with representatives of six other Mennonite groups, MCC sponsored a visitors' booth where conference participants could inquire about service opportunities. Six thousand were matched with MCC on a computer printout listing service opportunities with individuals' skills, and staff were kept busy every afternoon speaking almost nonstop with the many students who stopped by to learn more. Personnel plans to note how many applications in the future are a direct result of Urbana contacts.

At least a dozen students came to the display out of interest aroused by the *More-with-Less Cookbook*. "I use your cookbook all the time, but I didn't realize Mennonite Central Committee was involved in service programs as well," said one young woman.

One innovation this year was an inter-Mennonite booth in the display area at which registrants could find general information on Mennonites and Anabaptist beliefs. This resulted from planning by the Mennonite Urbana Planning Group (MUPG), which also was responsible for all Mennonite organizations locating in the same area instead of separately, as had been done in previous years.

Goshen to open exchange with Chinese university

(continued from page 80)

for the American students, though the exact amount has not yet been determined. Burkholder said that he will seek out help from foundations to offset the extra cost, "so that the privilege to go will not be dependent on the availability of funds.")

Another factor in the agreement was the Chinese desire to learn English. "The Chinese see themselves as an underdeveloped nation and want help, especially technological help, from other countries," commented Burkholder. They said that the Chinese knowledge of English has come mainly from books and they need help on pronunciation and vocabulary, especially idioms.

Mrs. Burkholder also saw the Mennonite identity of Goshen College as a plus. "They knew of our relief efforts and that we identify with the suffering, and I think that meant something to them," she said. "They had researched us quite a bit," Burkholder added. "They had heard I was in jail with Martin Luther King once; they liked that."

President and Mrs. Burkholder have had previous experience living and traveling in China. They lived in Shanghai from 1944-48 as relief workers under Church World Service. President Burkholder traveled to China in 1975 as one of 21 American educators.

Catholic leader to speak on SALT at Goshen

Political, ethical, and ecclesiological themes underlying the SALT II debate will provide the focus for a Goshen College public affairs lecture on Feb. 14.

J. Bryan Hehir, associate secretary for the Department of Social Justice and World Peace under the U.S. Catholic Conference, will speak on "Surveying the SALT II Debate." He plans to examine positions taken by various religious groups and will look at sectors of the Catholic debate in detail.

Hehir has lectured and written widely on social ethics and peace theology. Recent publications include "The Just-War Ethic and Catholic Theology," "Human Rights and U.S. Foreign Policy," and "The Ethics of Intervention."

An ordained priest since 1966, Hehir was a member of the Vatican delegation to the U.N. special session on disarmament in 1978. He is a member of the editorial board of *Worldview* magazine and a trustee of the Council on Religion and International Affairs.

The endowed Goshen College Public Affairs Lectureship, now in its second year, previously brought to campus Fred Graham, CBS correspondent, and Robert Johansen, president of the Institute for World Order.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

An "Affirmation of Farming" Weekend will be held Mar. 7-9 at Laurelville Mennonite Church Center. It will be a time to share ideas and experiences with other farmers, to get specific help on land use, the family farm, partnership models, estate planning, new methods in production and management, and to look at the increasingly crucial role of the farmer as world food needs increase while energy costs spiral. Resource persons are Robert Yoder, Dwight Stoltzfus, Kenton Brubaker, and Arnold Cressman. To register, contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412-423-2056).

A Visual Arts Conference is being hosted by The People's Place, Mar. 21-22. Resource persons are Paul Friesen, Dorcas Hanbury, and Tom Schenk. More information is available by contacting The People's Place, Main Street, Intercourse, PA 17534; (717-768-7171).

tian. \$4.95 at Provident Bookstores.

Herald Press Tracts are suitable for many uses. Categories include Tracts for the Unsaved, Tracts for Specific Needs, Jesus Broad-sides, New Life Series, Mennonite Faith Series, Tracts for Special Days, Visitation Pamphlets, and Spanish Tracts. A complete set of all English tracts is \$5.25 (cat. no. 7005). The latest title and price list can be obtained from Herald Press Tracts, 616 Walnut Ave., Scottsdale, PA 15683.

The Ploughshares Monitor is a bimonthly newsletter of "Project Ploughshares: A Working Group on Canadian Military Policy," sponsored by Canadian religious and civic organizations including Conrad Grebel College and MCC (Canada). A fee of \$10 covers printing and production costs for one year and includes membership in Project Ploughshares. Make checks payable to the Canadian Council of Churches. Order from the Institute for Peace and Conflict Studies, Conrad Grebel College, Waterloo, Ont. N2L 3G6.

A study booklet on abortion issues has been prepared by the General Conference Mennonite Church. It contains a six-session study guide, background information, biblical perspectives, legal aspects, case histories, audio-visual and person resources, and a bibliography. Copies of the abortion booklet are \$2 each from Faith and Life Press, Box 347, Newton, KS 67114.



PRINTED RESOURCES

Mission and the Peace Witness: The Gospel and Christian Discipleship presents peace and reconciliation as an integral part of the gospel message. Editor Robert Ramseyer calls for us to make clear that "there is no such thing as a faithful disciple of Jesus Christ who does not follow him in the way of peace," adding that we need to "return to the New Testament understanding that there can be no saving faith apart from Christian living." Chapters by seven Mennonite church leaders, missionaries, and scholars bring together biblical, historical, theological, and missiological perspectives in an attempt to deal from within the peace church tradition with what the Christian gospel is and what it means to become a Chris-

AUDIOVISUAL RESOURCES

"*As We with Candles Do*" is a moving television drama which asks whether the words of a wedding ceremony really have any meaning for the lives of the couple. It explores the significance of wedding vows in giving shape to the quality of a marriage—and the way in which a marriage must be worked at if it is to succeed. This NBC Religious Special was produced in cooperation with the Communication Commission of the National Council of Churches. It is scheduled to air on the NBC network on Sunday, Feb. 24. Contact your local NBC affiliate to check if and when they are planning to air it and to encourage them to do so.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

mennoscope

Living Word Fellowship has been meeting near Kidron, Ohio, since September. The congregation is pastored by Ken Stoltzfus. Sunday morning attendance has been averaging 30-35. The new congregation is in the process of applying for membership in Ohio Conference. The fellowship also hopes to sponsor a Christian center with a variety of ministries to the local community.

A conference on personal peacemaking and the use of nuclear weapons will be held Feb. 8-9 at Caplin Hall on the University of Virginia campus, Charlottesville, Va. Catholic theologian Richard McSorley of Washington, D.C., will be the main speaker for the weekend. The conference is sponsored by a number of local congregations and groups, including Charlottesville Mennonite Church and Richmond Mennonite Church. Registration is \$2 for adults, \$1 for students and senior citizens. Additional information is available from Richard Early at (804) 293-8306 or Mabel Brunk at (804) 293-7858.

Christopher Dock Mennonite High School has an opening for director of guidance, beginning in August 1980. Masters in counseling and guidance preferred. Interested persons may send résumé to Principal, Christopher Dock Mennonite High School, 1000 Forty-Foot Rd., Lansdale, PA 19446.

A memorial service celebrating the lives of Hesston student Don Leakey and Ralph Buckwalter, father of student Michael Buckwalter, was held on the Hesston College campus Jan. 11. Don Leakey, 19, son of William and Anna Leakey of Harrisonburg, Va., died of a seizure which caused suffocation on Jan. 10 at his home. Leakey transferred to Hesston this past fall after attending Eastern Mennonite College for one term. He was a 1978 graduate of Eastern Mennonite High School. Ralph Buckwalter, 56, longtime missionary in Japan and father of sophomore Michael Buckwalter, died of cancer Jan. 10 in Upland, Calif. Students and staff members planned the joint service. Howard Hersberger, brother-in-law of Ralph, commented on Buckwalter's life of service. Ron Koppenhaver who coached Don in soccer reflected on Leakey's personality and attitudes. A friend, Roger Springer, remembered his relationship with Don.

Kathy Weaver of Quarryville, Pa., will succeed Dianne Springer in February as Voluntary Service recruitment and placement counselor at Mennonite Board of Missions (Elkhart, Ind.). A 1972 graduate of Eastern Mennonite

College (Harrisonburg, Va.), she was a teacher in her home community's school district from 1972-78. For one year following that, Kathy was a VSer in Phoenix, Ariz. She is a member of Mechanic Grove Mennonite Church in Quarryville. Dianne is resigning after two years at MBM to serve half time as a community worker for Belmont Mennonite Church in Elkhart and to pursue studies at Associated Mennonite Biblical Seminaries.

York Street Community Services in Philadelphia has assumed financial and administrative responsibility for a home-repair effort operated by Voluntary Service of Mennonite Board of Missions (Elkhart, Ind.). The transfer occurred Jan. 1, following the signing of a memo of understanding by York Street executive director Lawrence Ressler, York Street board chairman Mel Landis, and VS eastern region director Clair Hochstetler. The York Street agency is a Franconia Conference ministry with a board of directors representing the conference, the York Street neighborhood, and Philadelphia Mennonite Council. VSers will continue to offer assistance to the agency.

Dennis Gingerich was installed and licensed as pastor of Elmira Mennonite Fellowship, Elmira, N.Y., on Oct. 7. Menno Heinrichs, secretary of New York State Fellowship, preached the installation sermon, and Merle Herr, Lancaster Conference bishop of the Southern New York State District, gave the commissioning charge. Gingerich, a Salem, Ore., native, began serving as pastor of the Elmira fellowship in September.

A workshop on TV awareness, with Goshen College professor J. Daniel Hess, will be held Feb. 22-24 at Fountain Retreat Center, Sterling, Ohio, and Oak Grove Mennonite Church, Smithville, Ohio. Hess is professor of communication at Goshen, where he teaches courses in mass media, journalism, and writing. Among the books he has written are *Writing to a Reader*, *Vignettes of Spain*, *Ethics in Business and Labor*, and *Integrity: Let Your Yea Be Yea*. He will use recorded TV programs to illustrate lectures and assist discussion. Further information about the jointly sponsored event is available from Fountain Retreat Center, 8450 Pleasant Home Rd., Sterling, OH 44276, or Oak Grove Mennonite Church, 7843 Smucker Rd., Smithville, OH 44677.

The military draft and conscientious objection are the topics of *Lifework*, a 16-page publication released in January by Mennonite Central Committee Peace Section (U.S.). Fourteen thousand copies of the pamphlet for

teens have been mailed to conference offices of the Mennonite Church, General Conference Mennonite Church, and Brethren in Christ. "Jesus Faced the War Question" declares the lead article under the title "But I Say to You." "How Should I Respond?" (to military conscription) asks Don Ratzlaff in another article. Also, Lloy Kniss and Gideon Yoder, conscientious objectors of a previous era, tell their stories. The issue includes an analysis of Congressional action on the draft by Delton Franz, MCC Peace Section (Washington, D.C.). Bob Koop of the MCC (Canada) Ottawa office takes a look at Canadian military recruitment. Other features include lists of Scriptures for study and helpful books on peace, as well as comments by young people on peacemaking. Copies of *Lifework* will be available to most Mennonite and Brethren in Christ youth through their congregations, which will receive copies from the conference offices. Interested individuals should inquire first of their local church, then of MCC Peace Section (U.S.), Akron, PA 17501, if necessary.

Skyrocketing prices of petroleum products within the past year have brought home to most of us the seriousness of the energy crisis. For the majority of middle-class North Americans such problems can be solved by "belt-tightening." But for people on low or fixed incomes the cost of home heating fuel, which in some areas has more than doubled, poses a terrible dilemma. U.S. Government officials have suggested that churches and other private groups help them publicize the availability of federal funds for those unable otherwise to have a warm winter. HEW and the Community Service Administration have both provided fact sheets, summaries, and pamphlets that: describe available programs on the federal and state level, suggest methods for community organization, and give practical

Watch next week for

Sent
A
WRAP-UP OF
1979
MENNONITES IN
MISSION.

Keep up-to-date
with churchwide missions.
READ SENT!

Mennonite Board of Missions
Elkhart, Indiana

hints for those who may face loss of heat this winter. Persons interested in copies of pamphlets may write to: Janet Ruth, Mennonite Central Committee Peace Section, 100 Maryland Ave., N.E., Washington DC 20002.

Willis and Byrdalene Horst, workers in Argentina since 1970 with Mennonite Board of Missions (Elkhart, Ind.), arrived in the U.S. Dec. 8 for a one-year furlough. They have been involved in teaching, counseling, and literacy work among the Toba Indians of the Chaco region. Horsts' furlough address is 57666 S. 7th St., Elkhart, IN 46514.

Vera Smucker Shenk, a Voluntary Service worker in Fort Dodge, Iowa, with Mennonite Board of Missions (Elkhart, Ind.), was featured on local television on Oct. 30 for her work at Fort Dodge Ethnic School—a preschool and day-care center for children of all races and ethnic backgrounds. Vera and her puppets and her children were part of a half-hour show on the importance of play in child development. It was produced in conjunction with Iowa State University.

You and Your Options, by Palmer Becker, is a self-study and personal goal-setting tool for use in individual or small-group settings. The ten exercises explore one's interests and abilities, personality and values, options and goals. It is designed to help persons better know who they are, for students seeking to decide on a major or career, for mid-career persons contemplating a shift in job or vocation, and for couples or families seeking to know each other more deeply. An optional sheet in each exercise enables users to understand themselves in relationship to the life of a congregation. \$4.95 each. A leader's guide for use in small groups is \$1.00. Both are available from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

Dan and Anne Lind, workers in India for six years with Mennonite Board of Missions (Elkhart, Ind.), arrived in the U.S. Dec. 4 for a three-month furlough. They are both music teachers at Woodstock School, an institution in Landour for missionary children and other English-speaking students. Linds' furlough address is 1123 S. 8th St., Goshen, IN 46526.

Some 15 juniors and seniors at Central Christian High School in Kidron, Ohio, spent their mini-terms, Jan. 3-18, at home-repair projects in Texas and Mississippi operated by Voluntary Service of Mennonite Board of Missions (Elkhart, Ind.). Half of them, led by Suzanne Harnish, are earning academic credit while helping VSers in a low-income Hispanic community at the edge of Brownsville, Tex. The others, led by Fred Miller, are located in rural, predominantly black Mashulaville, Miss.

Peter Rupp, a worker in Ghana with Mennonite Board of Missions (Elkhart, Ind.), completed his two-year term and returned to the U.S. Dec. 30. He was an agricultural assistant at the Langbensi Agricultural Station in Northern Ghana. Peter's address is c/o Levi W. Rupp, 3-15183-16, Wauseon, OH 43567.

Dwight and Edna Hershberger and their son Keith returned to Kenya Dec. 21 to continue their assignment with Africa Inland Mission. Dwight is a pilot of the mission's air service. The Hershbergers were on medical leave for two months in the U.S. to get special treatment for their eight-year-old son, Keith. Their daughters, Karen and Krystal, remained in Kenya during the interim to continue their schooling. The Hershbergers are members of Frazer (Pa.) Mennonite Church and have been seconded by Eastern Board to AIM/AIR. Their address is AIM/AIR, Box 21099, Nairobi, Kenya.

Harold and Joanne Kennel, Gap, Pa., left the U.S. Jan. 5 to serve on the staff of the Pine Grove Academy in Tegucigalpa, Honduras. Harold began his service last September and returned to the U.S. for his marriage to Joanne Diem on Dec. 22. The Kennels are appointed by the Eastern Mission Board as co-missioners. Their address is Pine Grove Academy, Apartado 143-C, Tegucigalpa, Honduras.

Researching and writing Mennonite history can be fun—and profitable—for high-school age youth. For the third year the Heritage Committee of the General Conference Mennonite Church is encouraging students in grades 7-12 to write on any topic relating to past or present Mennonite activities. Manuscripts must be postmarked no later than June 15. The contest has two categories, grades 7-9 and grades 10-12. First, second, and third prizes of \$50, \$30, and \$20 respectively are awarded in each category. Manuscripts should be about 1,500 words and submitted in typed, double-spaced form, 60 characters to a line. All sources, whether publications or interviews, must be listed in footnotes. Contestants are to send their entries to their regional historical committees as follows: Canada—Larry Klippenstein, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4; Central District—Arman Habegger, Route 1, Pandora, OH 45877; Eastern District—Ray Hacker, 5323 Lake Drive, East Petersburg, PA 17520; Western District—Robert Kreider, Box 365, North Newton, KS 67117; Northern District—Rosella Schwartz, Box 268, Marion, SD 57043; Pacific District—Judy Miller, Royal Star Route, Othello, WA 99344.

Congregations, small groups, or businesses that would like to help place the *Choice VII* radio series in their community may write to Ron Byler, Box 1252, Harrisonburg, VA 22801.

A church-planting seminar is planned for Apr. 26 at Waterford Mennonite Church near Goshen, Ind. Main resource person will be James Nikkel, field director for Manitoba Mennonite Brethren Missions in Winnipeg, Man. The event is being coordinated by the Evangelism Church Growth Resource Team of the Mennonite Church. According to team member Eldon King, the purpose of the seminar is to provide church-planting information and resources to district conference missions and evangelism committees and staff

persons primarily in Region IV. More information is available from Eldon King, Box 417, Dalton, OH 44618.

Housing for the 1980 Winter Olympics, Feb. 12-24, and a limited number of tickets is available through Beaver Camp, Lowville, N.Y. More information is available from the camp, Star Route, Lowville, NY 13367. Lowville is approximately 90 miles from Lake Placid, site of the Games.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Cobbtown, Jay, Fla., Feb. 7-12.

readers say

Thanks for publishing James Lapp's "A Call to Prayer." His approach to the Iranian situation is refreshing!

He freely acknowledges the atrocities which took place under the former Shah's reign. And he implicates the U.S., through our arms sales to Iran, etc. Probably all he said, and more, is true.

But I don't get the feeling that Lapp is mad at anybody. He's not pointing his finger at the Shah, or at any other person. He sees a larger picture, and identifies it well in saying, "The warfare God's people are engaged in is primarily spiritual rather than against human foes." In this he's encouraging us to deal with the roots of the situation. That's harder, but ultimately more effective than simply trimming someone's branches.

His comments on the potency of prayer are challenging. Could it really be that the Christian's most powerful response to evil is prayer?

There's something authentic about Lapp's article, and if I dare say so, I believe his approach is altogether in harmony with the vast majority of the grass-roots Mennonite Church.—Ken Stoltzfus, Kidron, Ohio

births

"Children are an heritage of the Lord" (Ps. 127:3)

Amstutz, Charles and Esther (Unternahrer), Orrville, Ohio, first child, Marcus Andrew, Dec. 26, 1979.

Bauman, George and Ruth Ann (Musselman), Salem, Ont., first child, Stacey George, Dec. 17, 1979.

Daley, Dwight James and Beverly Elizabeth (Werner), Selkirk, Ont., first child, Jessica Jolene, Dec. 29, 1979.

Droz, Dave and Joette (Yoder), Wellman, Iowa, first child, Kimberly Jo, Dec. 27, 1979.

Eiler, Phil and Barb (Welty), Goshen, Ind., second child, first son, Chad Phillip, Jan. 4, 1980.

Geiser, Hugh and Philann (Yoder), Rittman, Ohio, first child, Shannon Michelle, Oct. 23, 1979.

Halcomb, Daryl and Sharal (Cender), Gibson City, Ill., first child, Aimee Lynn, Dec. 10, 1979.

Herr, Larry and Barbara (Nolt), Lancaster, Pa., second daughter, Sarah Marie, Nov. 5, 1979.

Hertzler, Dean and Helen (Showalter), Mt. Joy, Pa., first child, Brad Ashley, Dec. 31, 1979.

Hiebert, David and Jennifer (Peterson), Scottsdale, Pa., first child, James Morrow, Jan. 10, 1980.

Histand, John and Nancy (Garber), Portland, Ore., third child, second daughter, Erica Sue, Jan. 4, 1980.

Houser, Thomas and Brenda (Smoker), Lampeter, Pa., third child, second daughter, Wendy Sue, Jan. 5, 1980.

Jantzi, Donald and Marilyn (Hostetler), Cromwell, Ind., second son, Marc Alan, Jan. 5, 1980.

King, Michael and Rosemary (Schmidt), Paola, Kan., second child, first daughter, Sarah Rose, Nov. 19, 1979.

Martin, Delford and Coleen (Stauffer), Ryley, Alta., second child, first son, Benjamin Del, Dec. 22, 1979.

Rutt, Jack and Gloria (Short), Akron, Pa., second child, first daughter, Megan Christine, Jan. 2, 1980.

Shank, Kenneth and Carolyn (Shank), Harrisonburg, Va., second child, first son, Wendell Jason, Dec. 14, 1979.

Slaubaugh, Eddie and Patty (Taylor), Morgantown, Ky., third child, second son, Jacob Allen, Dec. 6, 1979.

Smith, David and Beth (Hamilton), Tillamook, Ore., first child, Aaron Joe, Jan. 5, 1980.

Swartzendruber, Dennie and Kay (Eichelberger), Shickley, Neb., third child, second son, Lucas Lee, Jan. 3, 1980.

Tadlock, Craig and Joanne (Dickel), Kalona, Iowa, third son, Jared Lane, Dec. 19, 1979.

Yamamoto, Hiroshi and Carol (Beck), Tokyo, Japan, fourth child, second daughter, Sumika, Dec. 7, 1979.

Zook, Donald and Verna (Klaassen), Iowa City, Iowa, fourth child, first son, Kevin James, Dec. 16, 1979.

There was an error in the Dec. 18, 1979, issue in the reporting of two births. The following two announcements are corrected ones.

Leatherman, Daniel and Nancy (Alderfer), Hamburg, Pa., fourth child, second son, Nathaniel Jon, Nov. 20, 1979.

Lederman, Billy and Janell (Roggie), Sturgis, Mich., second child, first daughter, Jaclyn Nicole, Nov. 23, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Brubaker—Gochbauer.—Myron Brubaker, Olar, S.C., Barnwell cong., and Jane Gochbauer, Lancaster, Pa., Rohrerstown cong., by Paul Gochbauer, father of the bride, Howard Brubaker, father of the groom, and Harry Brenneman, uncle of the bride, Nov. 22, 1979.

Conkle—Larson.—Stanley Conkle, Sugar Creek, Ohio, United Methodist Church, and Tami Larson, Millersburg, Ohio, Millersburg cong., by David Groh, Dec. 21, 1979.

Glick—Rice.—Michael Z. Glick, Martinsville, Va., Church of the Brethren, and Deborah Kaye Rice, Collinsville, Va., Leetonia (Ohio) cong., by Leonard Hershey and David Hurdley, Dec. 22, 1979.

Kolb—Souder.—Levi A. Kolb, Spring City, Pa., and Rebecca L. Souder, Skippack, Pa., both of Boyertown cong., by Alvin F. Detweiler, Nov. 18, 1979.

Kuntz—Ebersole.—Scott Kuntz and Christine Ebersole, Dixon, Ill., Science Ridge cong., by Phillip Helmuth, Sept. 22, 1979.

Lyndaker—Tiller.—Michael Dean Lyndaker, Croghan, N.Y., First Mennonite cong., and Anita Lorraine Tiller, Lowville, N.Y., Catholic Church, by Bruce W. Lyndaker, Dec. 29, 1979.

Mast—Lipsi.—John Wayne Mast, Lederach, Pa., Methacton cong., and Janet Susan Lipsi, Lansdale, Pa., Baptist Church, by Clayton L. Swartzendruber, Jan. 5, 1980.

Nolt—Weaver.—Steve Nolt, New Holland, Pa., Groffdale cong., and Sharon Weaver, Leola, Pa., Hess cong., by Glen M. Sell, Oct. 20, 1979.

Lutz—Huber.—Philip Lutz, Lancaster, Pa., Elizabethtown cong., and Sandra Huber, Lancaster, Pa., Hess cong., by Glen M. Sell, Dec. 22, 1979.

Rands—Kennel.—Barry Rands, Tucson, Ariz., Shalom cong., and Janine Kennel, Salem, Ore., Western Mennonite cong., by Richard Wenger, Dec. 29, 1979.

Reyes—Schoenleben.—Larry Reyes and Louise

Schoenleben, Sterling, Ill., Science Ridge cong., by Phillip Helmuth, Aug. 25, 1979.

Shirk—Schmidt.—Edward A. Shirk, Leola, Pa., New Holland cong., and Phyllis K. Schmidt, Harper, Kan., Crystal Springs cong., by Frank E. Shirk, Dec. 22, 1979.

Smith—Hamilton.—David Allen Smith, Tillamook, Ore., and Elizabeth Jayne Hamilton, Tillamook, Ore., Portland cong., by H. C. Payton, Oct. 27, 1979.

Troyer—Wenger.—Michael Lynn Troyer, Goshen, Ind., College cong., and Julie Ann Wenger, Goshen, Ind., Holdeman cong., by Art Smoker and Russell Krabill, Dec. 15, 1979.

Witmer—Leaman.—David M. Witmer, Manheim, Pa., Erisman cong., and Carol S. Leanan, Lancaster, Pa., Willow Street cong., by H. Howard Witmer, father of the groom, Jan. 5, 1980.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Alderfer, Arthur L., son of Franklin and Katie (Landis) Alderfer, was born in Bedminster, Pa., Apr. 23, 1905; died of pneumonitis multiple myeloma at Sellersville, Pa., Jan. 3, 1980; aged 74 y. On Apr. 24, 1926, he was married to Anna Keller, who survives. Also surviving are 4 daughters (Arlene—Mrs. Claude Hilstand, Marion—Mrs. Garwood L. Meyers, Anna—Mrs. Harvey E. Meyers, and Evelyn—Mrs. Paul Meyers), one son (James), 23 grandchildren, 6 great-grandchildren, one brother (William Alderfer), and one sister (Grace—Mrs. Walter Yoder). He was a member of Blooming Glen Mennonite Church, where funeral services were held Jan. 5, in charge of David F. Derstine, Sheldon W. Burkhalter, and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Hilty, Elizabeth, daughter of Daniel and Mary (Nafziger) Reber, was born at Holden, Mo., Mar. 7, 1897; died of a heart attack at Dunlap Hospital, Orrville, Ohio, Jan. 6, 1980; aged 82 y. On Dec. 27, 1923, she was married to Noah Hilty, who survives. Also surviving are one son (Marvin) and 5 grandchildren. She was preceded in death by an infant son (Franklin). She was a member of Crown Hill Mennonite Church, where funeral services were held Jan. 9, in charge of Lester Sutter, Reuben Hofstetter, and Dale Hilty; interment in Crown Hill Mennonite Cemetery.

Layman, Charles F., son of Albert S. and Emma (Taylor) Layman, was born at Dale Enterprise, Va., July 5, 1889; died at Virginia Mennonite Home, Harrisonburg, Va., Nov. 25, 1979; aged 90 y. On Dec. 30, 1909, he was married to Lillie Ellen Good, who died in Nov. 1936. In Oct. 1937, he was married to Peachie Carr, who died June 21, 1962. On Feb. 17, 1963, he married Josie Kiser, who died Feb. 12, 1979. Surviving are 4 sons (Earl J., Carl A., Roy F., and Ward G. Layman), 14 grandchildren, 20 great-grandchildren. He was a member of Weavers Mennonite Church, where memorial services were held Nov. 27, in charge of Lloyd Swartzendruber and Samuel Janzen; interment in Weavers Cemetery.

Smeltzer, Mary, daughter of Peter B. and Emma (Huber) Yoder, was born in Elkhart, Ind., Oct. 24, 1900; died of a stroke at Elkhart General Hospital, Elkhart, Ind., Dec. 19, 1979; aged 79 y. On Oct. 4, 1928, she was married to Clarence R. Smeltzer, who died Feb. 8, 1966. Surviving are one daughter (Melba—Mrs. Frank Williams), one step-daughter (Ruth—Mrs. Dwight Newcomer), 4 sons (Dale, Glenn, Clifford, and David), 13 grandchildren, 8 great-grandchildren, and one brother (D. A. Yoder). She was preceded in death by 3 sons (James, Ralph, and Paul), one daughter (Doris), 4 stepsons (Roy, Vernon, Kenneth, and Maynard), and one step-daughter (Viola). She was a member of Holdeman Mennonite Church, where funeral services were held

Dec. 22, in charge of Russell Krabill and Simon Geringer; interment in Olive Cemetery.

Smith, Bessie Virginia, daughter of John M. and Elizabeth (Brunk), Miller, was born at Hinton, Va., Oct. 29, 1883; died at Virginia Mennonite Home, Harrisonburg, Va., Nov. 27, 1979; aged 96 y. On May 10, 1903, she was married to Kirby Franklin Smith, Sr., who died Mar. 4, 1968. Surviving are 4 daughters (Elizabeth Burkholder, Wilda Eaton, Rose Lambert, and Louise Burkholder), 3 sons (Joseph E., Robert S., and Kirby F.), 16 grandchildren, 22 great-grandchildren, 4 great-great-grandchildren, and one brother (Walker B. Miller). She was a member of Weavers Mennonite Church, where funeral services were held Nov. 30, in charge of Samuel Janzen and Lloyd Swartzendruber; interment in Weavers Cemetery.

Sommers, Fannie, daughter of Joseph and Emma (Andrews) Mast, was born in Howard Co., Ind., July 22, 1889; died at Pleasant View Nursing Home, Wabash, Ind., Oct. 8, 1979; aged 90 y. On Oct. 26, 1911, she was married to Edwin Sommers, who survives. Also surviving are 4 sons (Lloyd Clevenger, Ernest Sommers, Clyde Sommers, and Everett Sommers), one daughter (Okla Stodgell), 16 grandchildren, several great- and great-great-grandchildren, and one sister (Marie Pittenger). She was a member of Howard-Miami Mennonite Church, where funeral services were held Oct. 11, in charge of Emanuel Hochstedler and Ralph Stahly; interment in Mast Cemetery.

Yoder, Arthur G., son of Gideon and Mattie (Miller) Yoder, was born in Johnson Co., Iowa, Dec. 18, 1883; died at Pleasantview Home, Kalona, Iowa, Jan. 2, 1980; aged 96 y. On Dec. 12, 1909, he was married to Lydia Swartzendruber, who died Feb. 21, 1914. On Sept. 23, 1923, he was married to Esther Miller, who died Nov. 21, 1967. Surviving are 3 sons (George, Gideon, and Willis Yoder), one daughter (Doris—Mrs. Marion Yoder), and 2 brothers (Dave G. and Willis Yoder). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held Jan. 5, in charge of Dean Swartzendruber, Robert K. Yoder, and Lonnie Yoder; interment in Upper Deer Creek Cemetery.

Zehr, Clara, daughter of Henry and Katherine (Good) Horsch, was born in Gilmore City, Iowa, May 27, 1904; died of cancer at Sandy Springs, S.C., Jan. 5, 1980; aged 75 y. On Feb. 18, 1926, she was married to Clarence Zehr, who died Apr. 13, 1974. Surviving are 3 sons (Eldon, Ronald, and Paul Edward), 3 daughters (LaDonna—Mrs. Gene Stoltzfus, Norma—Mrs. William Schrock, and Phyllis—Mrs. Larry Vogt), 2 foster sons (Merle and Gene Yordy), 19 grandchildren, 3 sisters (Elsie—Mrs. Dorance Birkey, Mrs. Lavina Schertz, and Katie—Mrs. Arthur Kennell), and one brother (Ervin Horsch). She was preceded in death by 2 brothers and 2 sisters. She was a member of Manson Mennonite Church, where funeral services were held Jan. 9, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Cover: Courtesy of Bicenennial '76, p. 89 by Mark Beach.

calendar

Pastors Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1.
Congregational Education Workshop for Church Leaders, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3.
Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9.
Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16.
House Church Retreat Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17.
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Broad approval of intercommunion revealed by church magazine poll

Fifty-three percent of churchgoers surveyed by *U.S. Catholic*, a monthly magazine published in Chicago by the Claretian order, participate in communion in other churches and 83 percent agree that participation would be as beneficial as that received in their own denominations.

These were the findings of a survey conducted by the Roman Catholic magazine in cooperation with nine other religious journals. Editors of the 10 periodicals sent 1,000 copies of a questionnaire to a random sampling of subscribers. Approximately 2,200 persons completed the four-page form.

The participating magazines were, in addition to *U.S. Catholic*, *A.D.* (which publishes editions for both the United Presbyterian Church and the United Church of Christ), *The Disciple* (Disciples of Christ), *Church Herald* (Reformed Church in America), *The Episcopalian* (the Episcopal church), *The Lutheran* (Lutheran Church in America), *The Messenger* (Church of the Brethren), *The Observer* (United Church of Canada), and *Presbyterian Survey* (Presbyterian Church in the U.S.).

Korean congregation topped 100,000 membership mark

A congregation in Korea has topped the 100,000 mark in membership. The Full Gospel Central Church, located on Yoido Island in the heart of this capital city, recorded 100,930 members in November of last year. It has 6,728 home call units.

Initiated in 1958 in a battered tent in the city's outskirts, the church is believed to be the largest single congregation in global church history. Pastor of the Central Church is De. Paul Y. Sho.

Catholic and Protestant churches issue joint Bible in West Germany

A new, joint translation of the New Testament has been published in Bonn, Germany, under the auspices of West Germany's Roman Catholic and Lutheran churches.

According to Cardinal Joseph Hoeffner, archbishop of Cologne and president of the German Catholic Bishops' Conference, the New Testament project, begun in 1962, represented the first such "contract" between the two churches since the Reformation. He said

the aim of the new translation was to present a New Testament in a lively, contemporary German idiom that would provide "a convincing entrance to the content of biblical writings."

Eduard Lohse, Evangelical Church (Lutheran), bishop of Hanover and chairman of the Council of the Evangelical Church in Germany, hailed the new joint translation as "a bringer of new and deeper meaning to the ecumenical relations of the churches."

A new, joint translation of the Old Testament, again under German Roman Catholic and Lutheran auspices, is expected to be released in February.

NAACP's Benjamin Hooks to keynote religious communications congress

Benjamin L. Hooks, executive director of the National Association for the Advancement of Colored People (NAACP) and an ordained Baptist minister, will be the keynote speaker at the 1980 Religious Communications Congress to be held in Nashville, Tenn., May 12-16. A former commissioner of the Federal Communications Commission (FCC), Hooks' communications experience includes production of a weekly television series, *Conversations in Black and White*, and coproduction of a series called *Forty Percent Speaks*.

The theme for the Congress is "Analysis of Ethics in Communication." Features will include 20 seminars on religious communications in the 1980s, a festival of contemporary music, and a performance of 16th-century "Miracle Plays."

In addition to Hooks, major speakers will include Harvey Cox of Harvard Divinity School and Martin E. Marty of the University of Chicago Divinity School. Tentative plans include a luncheon address by President Jimmy Carter and a satellite communication with Pope John Paul II speaking from Rome.

Teen poll terms Bible a largely unread book

The Bible is something nearly every home has but very few teenagers regularly pick up to read, says the latest Gallup Youth Survey. Only one teen in 10 reads the Bible daily while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was "somewhat misleading, since it may well include those teens who read the Bible in the course of a church service."

The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old. Broad regional differences were found in the frequency of Bible reading, indicating that the "Bible belt" is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical

Northeast, only 6 percent picked up a Bible daily, 14 percent did so weekly, and 35 percent said they had never read it.

Protestant teenagers appeared to read Scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading compared to 22 percent for Catholics. Perhaps more surprising was the finding that 20 percent of Protestant and 31 percent of Catholic teenagers said they had never read the Bible.

Vermont church unit hires full-time peace organizer

The Vermont Ecumenical Council peace committee has decided to hire a "peace activist" to promote opposition to war in the state. The peace activist won't have an office here, where the council is based, but will be "on the road," working out of the 850 churches in Vermont, said Howard Stearns, executive minister of the council.

Essentially, the peace activist's job will be "to help churches discover that the world's problems cannot be solved with nuclear arms and to build a sense that those problems can be solved in nonviolent ways," Stearns said.

"We hope the industries in Vermont which make arms can be persuaded to consider conversion to another type of production," Stearns said the idea for the peace activist came from Rev. William Cloane Coffin of Riverside Church in New York, a former Yale University chaplain and a leading protester of the Vietnam War in the 1960s and early 1970s.

Black Baptists are taking aim at piece of the social action

The Progressive National Baptist Convention, a network of 1,600 black churches that broke away from the traditional conservatism of a sister denomination nearly two decades ago, is gearing up to put the social activism of the late Martin Luther King, Jr., into the mainstream of black church power through radical social change.

William A. Jones, Jr., president of the convention and pastor of Bethany Baptist Church in Brooklyn, has called upon his fellow ministers to emphasize the bonds that unite them and to ignore the differences that divide them. Black ministers address at least 10 million churchgoers every Sunday, according to church statisticians. The goal of the Progressives is to reclaim for the church its historical position as the provider of spiritual, bodily, and emotional needs in the black community. Jones is convinced that the convention could become a significant influence in the lives of black Americans.

George Lawrence, national director of communications for the Progressive Convention and pastor of Brooklyn's Antioch Baptist Church of Christ, said, "We are moving the church from a Sunday kind of love to a Monday kind of action."

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Peace be with you

Life with Jesus must have been interesting. He was always surprising His friends, sometimes scaring the life out of them. Often they were filled with joyful awe, such as on the Mount of Transfiguration. But on other occasions, they experienced great fear.

When Jesus met His disciples on a turbulent sea, Matthew says they were "terrified." Then He told them, "Take courage! It is I. Don't be afraid."^o The waves subsided, and there was peace. As Jesus was preparing His disciples for His departure, according to John's account, He said to them, "Do not let your heart be troubled." He wanted to give them something to hold onto after He was gone. What better way than to offer the security of a good place to live down the road!

Following His resurrection, Jesus told the women who were searching for Him, "Do not be afraid." And while the disciples were discussing Jesus' crucifixion and apparent resurrection, Jesus appeared among them and said, "Peace be with you!" Nevertheless, Luke says: "They were startled and frightened, thinking they saw a ghost." From this point in the narrative, Jesus had to produce some "empirical" evidence that it was indeed He, the crucified One, who spoke to them; and only then were their fears calmed.

Throughout His ministry, Jesus went about calming people's fears and calling them into a carefree relationship to Himself. Men and women and children were just as fearful then as they are now. So the fear of the unknown, the mystery of the future, and the terrors of the night had to be dispelled if Jesus was indeed the Savior.

Learning to live lives devoid of fear did not come easily to the first Christians. It was an up-and-down experience. Often, as they walked and talked with their Master, their hearts sang with joy. But when they were not close to Him, they would forget, like when the boat was buffeted on the sea, and they had to call their sleeping Friend so that peace could be restored.

From the beginning of history, people have had to cope with things that disturb their peace. I think fear tends to be among the most common of the "intranquilizers." It wears many faces. Fear can be anything from a mild, unidentifiable anxiety to an uncontrollable phobia or paranoia (the idea that someone is always out to get you). Some people are more fearful than others. But no one is entirely free from fear. It's an unavoidable part of being a human being.

What causes fear? Many things. From childhood, we learn to watch out for things that cause pain. I will never forget the time, as a small child, that I stuck my finger in an open electric socket. The body-jarring jolt I got will remind me of the danger of a live current for the rest of my life. Experiences with scalding water, eating too much candy, and physical or psychological punishment are also indelibly etched in my memory. Fear of pain is both primitive and pervasive.

The unknown may cause anxiety. Perhaps that's why there are so many conservatives in the world. (That was said tongue-in-cheek.) Every person has a conservative side. But, seriously, fear of the unknown keeps many people from entering into the a more creative relationship with God, their fellowman, and their environment. A never-ending fascination with the story of Abraham in the Old Testament is related to his willingness to wander right into the unknown at the behest of his God. Humanity's brightest lights have been those people who risk the unknown. Fear of the unknown, however, can be a great inhibitor. There has to be a balance between risking the unknown and working the known.

Another great source of fear is insecurity. Insecure people do all kinds of things to ensure safety. I know people who exhibit a great deal of bravado to cover for insecurity. Then there are those who never feel financially secure. A substantial number of decisions are made to guarantee present and future adequacy in money matters. Then there is the total security package which leads to the need for multi-billion-dollar military systems for protection from "enemies."

But of all the fears that afflict the human soul, I believe the most absorbing are those that have to do with health and pain, what others can do to us, and dying, with all that that entails. These are rooted deep in our beings and are quietly present from day to day and hour to hour. In the end, however, it is death that gives meaning to all our fears.

Jesus taught that it is possible to take care of the death question before we die physically. Dying to self is more than a pious expression. It has to do with coming alive at the same time. And that is the beauty of the Christian faith. By dying to self and becoming alive to God, it is possible to work much more constructively at our fears. I do not believe that by becoming a Christian all fears will automatically be removed, but the nerve of the most troublesome will be cut, or else we haven't understood the implications of the new birth.

Furthermore, Jesus foresaw that the eradication of fear should be done in community. It was in "loving one another" that fear would be removed. "There is no fear in love," says the first epistle of John. "But perfect love drives out fear, because fear has to do with punishment. The man who fears has not been made perfect in love." Hence all the teachings that His disciples should dwell together in love. It was to be the earmark of those who were called by His name, the true witness.

And Paul, quoting Hosea, says:

"Where, O death, is your victory?
Where, O death, is your sting?"

For me, such an attitude can only emerge from faith, faith in a never-dying God, who cares about my fears.

—David E. Hostetler

^oBible quotations are taken from the NIV.

The worldwide Muslim revival

by David W. Shenk



Muslim missions in the United States have recently received a \$50 million grant from Saudi Arabia for inner-city ministries. This grant is more than five times the annual budget of Mennonite Central Committee. The Quran commands Muslims to have compassion on the poor. North American Muslims are taking that command seriously. They will be developing Model Communities in urban slums across America which will provide broad-based social service ministries to the dispossessed of America. By 1981 the Arabian government is prepared to increase the grant to \$150 million, if the initial program seems successful.

Islam is on the march. There is an astonishing growth of Islamic missionary zeal. Countries which have had only marginal experience with Islam are being blanketed with Muslim missionaries today. This missionary outreach is having some success, especially in the U.S., where Islam is growing about 25 percent per year. There are now between 2 and 3 million Muslims in America, half of whom are recent converts.

Muslim missionary strategy in America is largely three-pronged: First, urban blacks are being attracted by the World Community of Islam in the West, the former Black Muslims. Second, the Muslim Students Association of North America aims its missionary zeal at American campuses. This year the Students Association has decided to establish a Muslim center on every American college and university campus; they already have nearly 150 campus chapters. Third, Muslim missionaries are attempting to reach all of America with the Islamic witness: "There is no God but Allah, and Muhammad is the prophet of Allah." There are already more than 300 Muslim centers in America which are places for worship and teaching the Islamic faith.

The present revival of Islam is remarkable. For at least one century Islam has suffered from serious malaise. In the nineteenth and early twentieth centuries the West colonized the community of Islam. Then in the wake of decolonization a multitude of independent Muslim countries were formed. Uninhibited nationalism in itself is a form of distortion of the ideal of one worldwide community of Islam. The theological crisis created by colonization and subsequent nationalism cannot be exaggerated.

These twin crises were further exacerbated by subsequent but interrelated developments. I shall mention five:

First, Western culture seemed irresistibly attractive. In almost every Muslim country around the world, Western forms of law replaced the traditional Muslim law (*Sharia*). Consequently, almost every Muslim society developed serious tensions between the civil and the religious spheres. One of the most persistent tension points is the role of women in society. Other issues include the status of religious minorities in Muslim societies. There is incipient tension

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between political secularization and the traditional Islamic ideal.

Second, the community of Islam had hardly begun to enjoy the fruit of independence when the state of Israel was carved out of Palestine. Most Muslims I know can interpret Israel's existence only one way: it is an imperial intrusion into the community of Islam; God can never permit the community of Islam to suffer defeat; therefore in time Israel must become integrated into the community of Islam. In time it must happen, but in the meantime Islam suffers from a serious sense of loss.

Third, throughout the twentieth century Islam has witnessed the most spectacular growth of the Christian church which has ever occurred. In Africa alone some 170,000,000 peoples are now professing Christians, with perhaps 20 million more African Christians today than there are African Muslims. In nearly every country on earth, the church is now present.

Some of these churches are growing in Muslim areas. This is particularly true in Sahelian Africa, that 200-mile-wide belt of scrub land which lies just south of the Sahara, and which had been about 75 percent Islamized. Today many of these peoples are beginning to turn Christward. In some places the movement into the church is very substantial. This Christward movement from Islam into the church is also pronounced in some parts of Indonesia. Even in some hitherto totally Muslim societies there are now a few clusters of indigenous Christians.

During this time of unprecedented church growth, Islam has generally experienced growth stagnation. There are now twice as many professing Christians in the world as there are Muslims. (Estimates: 1,300 million Christians; 650 million Muslims.)

Fourth, a number of predominantly Muslim nations have

experienced an explosive growth in wealth and economic power due to oil. Paradoxically, oil wealth and the subsequent financial capability to modernize dormant economies has stimulated an unprecedented intrusion of alien peoples and ideas into Islamic societies which hitherto had been quite immune to outside ideas. Oil-rich Muslim nations and the whole world community of nations have become exceedingly interdependent, and this demands interrelationships at a level which has never been true before.

Fifth, many Muslims are involved in a tremendous intellectual awakening. The sleepy Quranic school is still present everywhere, but a flood of Muslim students are also drinking from the fountain of secular education. Even Ayatollah Khomeini is a student of Aristotle!

These and other cross-currents have contributed to tensions and a wide variety of responses in Muslim communities. While Turkey tries to become secular, Libya, across the Mediterranean, is constitutionally governed by traditional Islamic law. And while the late Maulana Abulala Maududi (d. 1979) had provided a strong intellectual defense for the universal relevance of Islamic law, his fellow Pakistani, Fazlur Rahman, attempted to reinterpret Islam theologically. Probably the greatest modern proponent for a reformed and reinterpreted Islam was the Egyptian Muhammad Abduh (d. 1905), whose writing and teaching at the beginning of this century laid the intellectual foundations for Islamic reformism.

While the internal dialogue within Islam persists, nevertheless, there is a new mood of self-confident resurgency within Islam as a whole.

I have gone to Muslim mosques and listened to the preaching to attempt to detect why the mood is changing. I hear three main themes:

First, the West has become utterly decadent. Muslim

students in unprecedented numbers are coming to Western universities today. They are appalled by the campus sex orgies, drinking parties, and the utter materialism of Western peoples. Even in Christian institutions they are horrified at the loose dating patterns and immodesty of dress. Many return to their homelands totally convinced that the only possible salvation for Western decadence is Islam. This theme is preached repeatedly from mosque pulpits around the world. It is also the conviction of a growing spectrum of Muslim intellectuals.

Second, the oil wealth pouring into the community of Islam today seems to the Muslim leaders to be a providential gift from God to enable them to carry forth their mission into the world before the curtain falls on history in the final judgement. Their new billions are enabling Muslim mission enterprise on a scale unimagined even a few years ago. And the community of Islam gives thanks to God for this confirmation in this crisis time in history that the Quran is indeed His will for all men. They are attempting to be good stewards of the wealth God has given by using their money for the propagation of Islam.

Third, there is an air of expectancy throughout Islam. This is partly due to the advent of the fourteen hundredth year of Islamic history, which begins from the Hejira (flight) of Muhammad from Mecca to Medina. (Recall, of course, the Muslims use a lunar calendar, which is about ten days shorter than the Western solar year.) November 21, 1979, was the beginning of the Islamic fifteenth century. Many Muslims expectantly anticipate special manifestations of divine favor as they experience this new milestone in their common history. Possibly the final judgment is at hand!

The resurgence of Islam is at least threefold:

First, there is a vigorous attempt to cleanse Islam from within of all forms of Western decadence. That is an important aspect of the Iranian revolution. In a less radical, but nevertheless persistent manner, a similar pattern of resurgence and internal cleansing is developing everywhere. Arabia is providing much of the training for these missionaries of purification. They come to the Arabian training centers from all over the world, and return to their homelands inspired with the need to purify Islam from within in order that she may be more perfectly prepared for God's mission for Islam in our modern age. The internal resurgence is exceedingly intense. Islamic law is for modern man; it is God's eternal will; it needs to be applied everywhere that Muslims live.

Second, as already mentioned, there is a vigorous expansion of missionary endeavor. During the next five years probably everyone who reads this article will have met at least one Muslim missionary who tried to convert him. In my own home church district, a Muslim missionary has already approached one of the ministry for permission to preach in his church! This renewed mission is fueled with money. During the next several years Muslims plan to build a \$20 million structure in Rome which will be at least as impressive as St. Peter's Cathedral.

Third, the community of Islam is becoming politically active. Politics and religion are the same in Islam. Muslim communities, therefore, have no inhibitions concerning using political or economic structures to advance their causes. In some countries the political pressure is used to curtail

Christian presence and mission, but more particularly Islam will press for greater recognition in countries wherein it is still a minority.

For example, last year the Nigerian government was pressed to provide \$180 million for Nigerian Muslims to go on the pilgrimage to Mecca. Although Nigeria is not a Muslim country, the government complied. Even in Western countries such as England, the political presence and activism of Muslims is a force which the government needs to recognize.

For most Christians in the West, Islam is still a far-off mystery. Yet it is urgent that we begin to understand our Muslim neighbors. I do not think that it is an exaggeration to say that there was a direct relationship between American insensitivity to Islam and the long gas lines last summer. If the long American presence in Iran could have been touched with grace instead of decadence and arrogance, the backlash against everything Western may never have happened. It is our Christian duty to begin to educate ourselves concerning Islam and hone our vision for a responsible Christian response and witness within a world of Islamic resurgence.

That response should include:

First, become informed concerning our Muslim neighbors. We need to think reflectively concerning the theological meaning of Islam and what the nature of Christian presence and witness in a world of Islam should be.

Second, give thanks to God for the gentle spirit of many Muslims who are concerned about our welfare. We need always to remember that there is really no reason at all why Arabia, for example, would need to keep pumping twice as much oil for our economic engine than they should for their own national good. Thank God for this Muslim generosity of spirit.

Third, pray for those small Christian groups who are the most intimately involved in witness among Muslims. Ask God to open doors for ministry and witness among Muslims.

Fourth, attempt to obey Jesus' command to become His witnesses in the whole world. Very few Muslims know anything except distortions about the gospel. This is a terrible tragedy. As Christians we need to seriously and patiently become present and give witness so that our Muslim neighbors might come to understand and believe the gospel.

All this takes prayerful commitment and effort. At present there is only one missionary to Islam from North America for every one million Muslims. We have only begun! 

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by Nevin Bender

A slice of life in the Green Mountains of

Bethany Mennonite Church is a place, a setting in the Green Mountains of Vermont. Much goes on from day to day. But mostly it's person happenings—persons who are searching, sojourning, playing, and praying together. There are about 50 of us, including men, women, and children. Our backgrounds differ considerably but our goal is moving toward unity.

Sunday morning is our time for gathering together to praise God, learn from His Word, and share concerns. As we bring both group and community concerns before God, we have a time of joining hands in a circle of prayer. Sunday morning includes another happening which Linda Maxham shares:

After church and Sunday school we meet in the auditorium for support groups. Each week we discuss some topic, but in general it is a time to get to know each other better. We are there to give each other support for the coming week and we try to keep in touch during the week.

Gerry Hawkes also writes about these support groups:

The congregation is divided into groups of from five to seven members, each from a different family. The question is given for consideration and discussion within the groups. An example might be, "What is one area in which you would like to be remembered in prayer this coming week?" The group, made up of all ages, then shares with one another its concerns. The time allotted for this is from five to ten minutes.

The benefits of such a support group can be many. Persons come to know one another more directly, both in terms of the individual's thoughts on spiritual matters, as well as everyday concerns. Each person has a definite input, including the children. It is evident that the support groups are indeed helping to foster unity within the local congregation.

Congregational planning and discussion of congregational concerns takes place initially in commissions, with three or four persons in each, which meet six times a year. Reports and recommendations from these commissions are brought together on the alternate months to congregational meetings. We have three commissions: Visitation, Christian Education, and Congregational Life.

One area of the Visitation Commission's responsibility is

arranging for services at the Homestead, which Jean Schmell writes about:

Each month, the second Sunday, we have a vesper service at the Homestead, a home for elderly people in Woodstock. The families of our church take turns in giving this service. It varies according to our talents. Children who play musical instruments, including the piano, take part in that way. Others recite poems and readings; The adults led devotions and prayers. Everyone helps in the singing, including the residents of the home. They seem to enjoy our visits, especially talking and visiting with the children. The home has around 22 residents, not all of whom gather in the large living room. It's a very meaningful experience for us who take part in the service and we hope it is uplifting for those who receive.

The Christian Education Commission is responsible for planning and assignments in Bible school and Sunday school, ordering materials for classes and the library, and relating to other educational programs during the year.

Arranging for worship leaders, music leaders, and special weekends is the work of the Congregational Life Commission. This group also assists the pastor in looking at particular areas of congregational need. The Music Weekend, September 15-16, 1979, was one of the special emphases that emerged. Alice Moyer writes:

After much time was spent looking for a resource person to be in charge of Music Weekend, we found such a person right here in Vermont. John Lutz, from Taftsville, is a very capable person and we had a good weekend with John leading us. We had three sessions: Saturday evening, Sunday morning, and Sunday afternoon. We went over a few fundamentals in singing and spent some time discussing how to sing and why singing is important. John also helped us look at the value of a cappella singing. He also gave some history of this way of singing in four parts. Sunday morning we had songs and readings from the beginning of the Bible to the end, from prophecy to fulfillment. Sunday afternoon we spent some time doing variations of singing, such as singing two songs at once, one part of the congregation singing a verse of one song, the rest of the congregation responding with a verse of another song. John emphasized we should try different ways of planning our singing so we don't stay in a rut,



Vermont



such as always having a Sunday morning combination of two songs-one song-one song.

Another area of our life together that has received considerable emphasis this year is our congregational covenant. One of our goals for the year, set in October 1978, was to clarify the meaning of congregational membership. We were concerned that our commitment to Christ and the local congregation would become more meaningful, that our discipling each other and our witness to our neighbors could become focused. After considerable discussion and prayer in a number of meetings, we gave birth to a new congregational covenant. Althea Derstine shares some thoughts about our covenant:

As Christians, "covenant" is familiar in our vocabulary, but it doesn't necessarily have a personal meaning. A broad definition would be "a binding agreement made by two or more parties to do or not to do a specific thing." In a covenant with Christ we have agreed to follow Him and His teaching, and to spread the good news to others, thus being a faithful part of His body. Due to the great redemptive grace of our Lord, we shall receive the gift of life eternal.

To follow through effectively on our covenant with Christ, the support of fellow Christians is necessary. At Bethany, those of us who worship regularly together have the potential of being supportive of each other.

To make a commitment to a group, an affirmative action must take place, giving each a clear idea of what to expect of others and what is expected of oneself. A congregational covenant was formulated, printed, and distributed. In accepting this covenant, in addition to our allegiance to Jesus Christ, each of us agrees to make this our primary support group for teaching, feeding, counsel, and biblical interpretation. There will be regular, prayerful, active participation at worship services. Everyone's hurts, joys, and gifts need to be shared with the others. All should be enriched through this support, enabling this body to go out in love and to witness in daily relationships, being open to the Spirit. My expectations are high as we enter this pact which will make us a stronger part of the larger body of Christ.

At the conclusion of this process of writing and accepting the covenant, we realized we had expended a lot of energy

in searching through the way a Christian body takes seriously its commitment to God and each other.

Now there came expressions of a deep need to locate each other in relation to that covenant. As Joanne Hershey states it: "We began to feel a need to have some time together to carry through on the covenant." A Sunday in October (the 21st) was chosen to have a retreat at Bethany Birches Camp. Families made arrangements for their children so we could spend six uninterrupted hours together.

Those urged to attend were present members at Bethany and any others seriously considering commitment to Christ and this body. The agenda, which was presented at the beginning of the retreat, emerges as we hear from several participants. Joanne picks up the thought:

Groundwork was laid—prior to the retreat, Nevin called the group to a week of prayer and personal commitment. Some persons chose to fast for the evening meal at camp, others snacked lightly. Feelings of warmth and expectation were evident as everyone gathered. We began by breaking into groups of four, going into larger groups of eight, and back to four. An important part was the time spent in personal reflection—of giving up hurts from the past, time for forgiveness, for healing.

Ed White adds the following about this time of healing:

The highlight came when we were asked to write on paper all the hurts and resentments from the past that seemed to stay with us after many years. We prayed for the desire to forgive those who had offended us. We were then asked to burn the paper, depending on God to cleanse us from all the ill feelings we had harbored.

One could sense the presence of the Spirit when, one at a time, we arose and burned our "hang-ups." Some felt led to share what they had written prior to setting it on fire. As the ashes were being tossed into the wind, my reflections were on how subtle Satan is. We, as professing Christians, must wonder how he so easily gets us to fall prey to his desires.

These thoughts brought me back to our first purpose—to become closer to God and each other, and I recognized at once that it is only in forgiving that we are forgiven and how much our relationship with God is determined by our relationships with each other. This made me realize fully that our love for others is not contingent on what they

believe, say, or do, but on the fact that God also created them and loves them as much as He loves us, even if we are deep in sin. My prayer now is that we may see Jesus in every person we meet. I know that God will bless our peacemaking efforts only if we are really able to love our neighbor as ourself.

Lloyd Moyer mentions that the presence of a relative of his from Pennsylvania was instrumental in suggesting the possibility of fasting on the retreat day during the time we were preparing for retreat. Lloyd states that he found the experience of fasting rewarding and adds the following responses to the retreat:

For me our retreat was abruptly altered as I listened to a young mother of four willing to pour out and share with the group the problems and frustrations of her everyday experiences. This particular sharing and the mood of the group gave me the courage to share with the group, as I had never shared before, some of the very real frustrations of my 58 years of life.

What a joy and comfort it has been to me since to know

that because of what I shared and because of the sharing and caring I saw present in our group, I now have a lighter load. I now believe there was a very real demonstration that our group really cares about each other.

Another result for me is that now I have greater desire than ever to interpret God's Word as it speaks to my life and the life of the church.

Joanne adds these insights concerning the last half of the retreat:

From there, we brainstormed about needs around us. Later we discussed what we felt our group could do to meet those needs. Gifts that we have among us which could meet those needs began to be recognized. As often happens, time was just too short to complete the process of gift discernment. Meetings have been scheduled since to complete the task. Before leaving, we celebrated the group building which had begun. As we gathered in a circle, many expressions of gratitude, spiritual growth, and hope were given. It was truly a time of unity. The Spirit of God was felt among us. 

The making of memories

by Patricia Lehman McFarlane

"It rained the day we took the grandchildren to the zoo," wryly commented our dinner guests. "But I guess we were creating memories."

There it was again, an idea I had played with before in my mind. Creating memories. Out of the bad times, a future good. A seed sown now to later burst in blooms of laughter at family dinner tables.

Sifting through the memories of my own life, I made several discoveries which I hope will help me to cultivate carefully the creation of future memories.

As a Christian I have always believed in an active possession of the abundant life through Christ. Is not the creation of memories a part of this abundant living?

Reminiscing I found that my memories remain undeniably people-oriented. More than the new piano, I remember the laughing blond sales girl who queried, "Are you going to pay cash or buy on the installment plan like the rest of us?" Memories of material possessions receive special value from the people associated with the possession.

I've always loved my white crocheted tablecloth. Looking back I realize I love it most because sister Jacki made it for me. I strongly suspect that many people would still enrich my memory had we never shared a material possession.

Special memories often develop from ironical situations. I'll never forget the hours we spent cleaning our Scotty trailer before returning to the United States across the Canadian border. To our great chagrin, the customs officers never opened the door! No doubt I would have forgotten the incident had they thoroughly inspected our tiny transient home.

Adults may term an experience insignificant, pushing it in the background, only to have a child recall the event with delight. My small nephew recently asked me about the whale who bit the octopus sitting in my guest bedroom. I had told the "fish story" off the top of my head months before, only to find he remembered it now in more detail than the creator of the tale!

A bad experience may actually create a much loved future memory. Recently my husband and I traveled with friends through a flood-ravaged section of Jamaica's mountains. Broken guardrails allowed us glimpses of 100-foot drops to tree-filled gorges. A special memory of the closeness we experienced that night remains and now chases away the recollection of the fear and uncertainty we also felt.

Friends become perhaps the greatest contributors to memories. And these memories are multiplied as we gain a wealth of friends from many places and of many different backgrounds. To restrict our friendships to one kind of people or one nationality of people is to strip our memory banks of rich currency.

I feel fortunate to recall a childhood where I met guests from many faiths and cultures. Different became synonymous with interesting. The Baptist theologian, Dutch woman preacher, and Panamanian student are only several of the treasured friends whose lives enrich our memories.

The mere realization that we constantly create memories may cause us to consciously work toward the creation of good ones. Thus we can positively direct the course of our own lives. To live joyfully in the present and eagerly await the future are blessings of the abundant life. But to sanctify that present and future with rich memories from the past is truly a treasured delight. 

Patricia Lehman McFarlane is a free-lance writer from Lancaster, Pa.

Would you believe?



**that there are trees,
grass, hills and even
a stream or two—**

True, Kansas is a “plains” state but the stereotype is more than a little overdone. It’s not desolate -- just different. Enough different that students from Oregon to Virginia have found spending a year or two here a good learning time.

Seventy-eight percent of Hesston’s student family come from outside of Kansas. Fifty percent have homes that are 800 miles or further from southcentral Kansas. Half live east of the Mississippi River. The leading ten states of residency are listed below along with the percentage of total enrollment from each state.

1. Kansas	24%
2. Pennsylvania	11%
3. Ohio	9%
4. Iowa	8%
5. Illinois	7%
6. Colorado	5%
7. Indiana	5%
8. Nebraska	4%
9. Missouri	3%
10. Oregon, Virginia	2%

For complete Hesston College information, write or call:



**Student Services
Hesston College
Hesston, Kansas 67062
phone toll-free 800-835-2026
in Kansas, call collect 316-327-4221**

MCC board focuses on refugee needs

Deep concern over the plight of world refugees and the growing chill in East-West relations mixed with celebration at the Mennonite Central Committee annual meeting at Kidron, Ohio, on Jan. 24-26.

Refugees' needs were addressed in an emergency resolution passed after committee members heard reports of refugees in Somalia and in Southeast Asia. Persecution of Christians in the Soviet Union was described by Georgi Vins, dissident Baptist minister who was expelled from the USSR last April.

Also at the meeting, MCC's 60th anniversary was commemorated in an opening night, multimedia presentation by Peter Dyck.

In their resolution on refugees, committee members noted that there may be as many as from 10 to 12 million refugees in the world, many of them having been created in the past 12 months. The resolution calls for MCC to give special attention to refugees during the next three years, with particular attention to be given to refugees in Africa, Southeast Asia, and the Middle East, and in areas in which Mennonites have previously worked.

The resolution calls for:

- Increased allocation of funds, material aid, and personnel to meet refugee needs.

- MCC to assist in the repatriation of refugees to their home country or resettlement to a third country.

- MCC constituents to continue to assist in refugee resettlement.

- Attention to be given to the social and spiritual needs of refugees.

- Efforts to encourage reconciliation in situations which precipitate the flow of refugees.

The resolution also calls on MCC constituents to pray for governmental leaders, particularly those in Ottawa and Washington, that they would pursue policies to reduce the number and suffering of refugees; for prayer on behalf of the refugees themselves; and for an awareness of the role that the unequal distribution of wealth in the world plays in creating refugees.

In implementing policies to assist refugees, the resolution calls on MCC staff persons to move quickly and to use new approaches when necessary.

The move toward increased flexibility comes partly in response to criticism that MCC's response to refugees from Kampuchea (Cambodia) and hungry people within that country has been inadequate. Committee chairman Elmer Neufeld noted that MCC has been criticized as being too focused on development and not enough on relief, too politicized, and



Georgi Vins (left) speaks at an evening session of the MCC annual meeting while George Epp translates.

too institutionalized.

MCC's insistence that it participate in the distribution of its food aid was criticized by Frank Epp, chairman of Peace Section (International). "I don't question the basic soundness of the rule. But I do have some question about the rigidity with which it has been enforced," Epp said, referring specifically to Kampuchea.

"When we talk about irresponsible use of food, there is more irresponsibility in the use of food in North America than anywhere else in the world," he continued. "The onus is on those who have the food."

The sufficiency of MCC's financial response to the refugee situation in Somalia was questioned by committee member Siegfried Bartel, in response to a report by Africa secretary Ray Brubacher. Somalia may have as many as 1 million refugees, with 1,000 more coming in each day from Ethiopia, Brubacher reported.

Edgar Stoesz, associate executive secretary for overseas, noted in response to Bartel that the 1980 budget is over 25 percent higher than the 1979 MCC budget. "The question is whether any more money is available," he said. "If you can assure us that it's there, we'll spend it on need such as this."

The 1980 budget approved by the committee includes a 34.3 percent increase in overseas activity. The \$12.1 million budget (all figures are U.S. dollars) projects a \$640,000 deficit. Material aid, not included in the above figures, would add another \$3-4 million to the budget.

Both the emphasis on refugees and East-West tensions were dramatized by the Jan. 25

address of Georgi Vins to 700 meeting participants and Kidron-area Mennonites. Despite many difficulties, "The church lives and works in the Soviet Union," Vins said, through translator George Epp.

Vins, whose grandparents were Mennonites, compared the situation of Soviet Christians to that of the early Anabaptists. He said that Soviet Christians have few Bibles and little Christian literature, and showed photos of three Christian leaders who are in prison or in hiding. "The blood of the martyrs was the seed of the church, and thus it is still in the Soviet Union," he said.

Vins told of his imprisonment in 1974 and of his release last spring in an exchange of prisoners between the U.S. and Soviet governments. He told his listeners to appreciate their freedom and opportunity to read the Bible freely, and to "love Christ more every day."

"Who knows—maybe persecution will come to this part of the world," he said. "And then you will need the strength to stand."

In response to a question, Vins said that North American Christians can help Soviet Christians through prayer and resolutions and letters to the Soviet government. But he side-stepped a question on a possible boycott by U.S. athletes of the summer Olympic Games in Moscow, calling the issue "a question for government."

Vins' suggestion that Christians write to the Soviet government was accepted at the final day's business session. Committee members approved a resolution calling on the Soviet (continued on page 123)

MCC U.S. expresses alarm over possible draft

Some children are forced to grow up quickly.

Such has been the case for MCC U.S., which held its first full committee meeting Jan. 24 at Kidron, Ohio. Even before the organization was legally created (by Mennonite Central Committee on Jan. 26, during the parent group's annual meeting), MCC U.S. found itself faced with a crucial issue: the possible resumption of the U.S. military draft.

In addition, MCC U.S. has been administering the U.S. Ministries and Peace Section (U.S.) programs since October, under authority from the binational MCC. An interim organizational structure for MCC U.S. was begun last June.

The draft issue surfaced in response to President Carter's call the night before for the registration of draft-age youth. Committee members approved with several changes a hastily written statement on world tensions and the draft that was presented by John Stoner, executive secretary of Peace Section (U.S.).

The statement expresses alarm at the "intensifying international conflict in such countries as Kampuchea [Cambodia], Iran, and Afghanistan. There has been an apparent breakdown of dialogue on arms control; there are signs of a return to Cold War politics; military budgets are skyrocketing; and moves to restore the draft are underway to the United States.

"We are disturbed that a return to military conscription is being proposed. The Mennonite and Brethren in Christ churches have called upon their members to refuse military service in the past and continue to do so today."

The statement also urges "young Mennonite men and women to record their convictions as conscientious objectors with the church through the Christian Peacemaker Registration program" and encourages participation in the March 27-29 Assembly on the Draft and National Service to be held at Goshen, Ind. In addition, the statement calls on the church "to promote a lifestyle of simplicity and voluntary service," and calls on all Christians to pray for God's guidance for leaders of government.

The committee not only approved the statement but provided for emergency funding for Peace Section (U.S.) to respond to whatever registration or conscription program may be passed by the U.S. Congress this year. Committee members also approved MCC U.S. cosponsorship—with Peace Section (U.S.)—of the assembly on the draft. (The MCC U.S. executive committee had earlier approved cosponsorship.)

The emergency funding action followed committee member Bruce Harder's call for preparing contingency plans in case the draft is reinstated. Harder called for cooperative planning among a variety of church agencies, not just by Peace Section (U.S.).

Harder noted that the return of the draft would bring more volunteers to church agencies. These volunteers should be "consciously deployed," he said, adding that an increased number of younger volunteers would provide church agencies, including MCC, with an opportunity to start new programs.

But Delton Franz, Peace Section (U.S.) representative in Washington, D.C., warned that one conscription proposal would eliminate all church alternative service programs in favor of federal programs. Franz explained that the government is worried that far more people would apply for conscientious objector status under a new draft than did under the old one, and so is attempting to make the CO option less attractive.

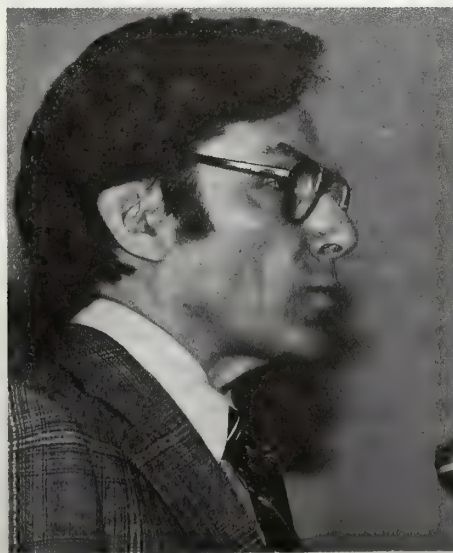
William Snyder, executive secretary of MCC, expressed the hope that all U.S. constituent groups would consider the implications of registration. A variety of individual responses is possible, he said. The church needs to decide which it can support.

Snyder also expressed concern about hawkish attitudes which seem to have become prevalent in the U.S. as a result of the taking of U.S. hostages in Iran and the Soviet invasion of Afghanistan. "I think we're going to face a new psychology," he said. "I think the U.S. people are going to be much more behind whatever Carter takes us into than they were behind the Vietnam War."

Franz reported on a meeting he had had that morning with a Congressman whom he described as being sympathetic to peace and justice issues. Franz said that the Congressman had conveyed a sense of deep isolation and discouragement.

"This is a very lonely hour for people of goodwill," Franz said. He called on Mennonites to express their support to people in government who want to be peacemakers.—Dave Graybill

Below: Delton Franz, Peace Section (U.S.) representative in Washington, D.C., reports on efforts to reinstitute the U.S. military draft.



Two students detained, threatened on West Bank

Two students at the Hope Secondary School, formerly Mennonite Secondary School, in Beit Jala, West Bank (Palestine) were arrested and detained in jail without charge in December, allegedly underwent abuse during long interrogation, and were finally released after pressure was exerted by school and Mennonite Central Committee administrators. The school, now under local administration, was begun by MCC.

Mark Siemens, West Bank program director, said that this arrest followed what has become a pattern in Israeli arrests of Palestinians; The arrests were late at night, there was no charge against the two (they were taken for "questioning"), there was harsh treatment during interrogation, threats were made against the two and there was psychological pressure for the students to confess or to become informers.

One student was arrested at home without the knowledge of school officials. Police and soldiers came to the school for a second student. Siemens and Headmaster Bishara Awad, a Palestinian MCC volunteer, talked with the arresting officer before the student was arrested.

A day later Siemens and Awad visited the military governorate in Bethlehem to ask the reasons for the arrest, whether the students would have an attorney present while being questioned, and to inquire about the students' well-being.

They were told the students would be held for several days. Officials said no attorney would be present for the questioning because the students had not been charged.

Several days after the arrest the students were abruptly released in an all-Jewish area of Jerusalem, where they might have been in some danger, and left to find their own way home. The students reported they were accused of starting or supporting a subversive cell to work against the Israeli government.

The Israeli government defends its detention and questioning policies on the grounds of security needs. No contact with International Red Cross, attorney, or family is permitted for the initial period of interrogation which may by agreement with Red Cross take up to two weeks.

The students said they were slapped and kicked during interrogation, were threatened with another arrest if they told anyone the details of their arrest and release, and were prevented from sleeping normally during their detention. One student was confined to a small, unheated cell with no bed or blanket. One was also stripped during interrogation.

It is thought likely that the interest expressed in the two's welfare by school and MCC officials was a factor in their release. There are no present indications that the students will be questioned further.

Eastern Board orients 18 workers at Salunga

Eighteen persons spent the week of Jan. 6-11 in Voluntary Service orientation at the headquarters of Eastern Mennonite Board of Missions, Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (left to right): Bob Shirk, Manheim, Pa., hospital worker in Birmingham, Ala.; Seth Brubaker, Washington Boro, Pa., home repairman in Syracuse, N.Y.; David Dry, Pottstown, Pa., not assigned; and Steven Frey, Chambersburg, Pa., van driver in Philadelphia, Pa.

Second row: Eldon Selzer, Canton, Kan., woodshop instructor in Anderson, S.C.; Renee Meyers, Lansdale, Pa., secretary in New York City; Vera Rohrer, Lancaster, Pa., secretary/aide in psychiatric center, Syracuse, N.Y.; Darlene Blair, Castleberry, Ala., secretary in Philadelphia, Pa.; and Teresa Kupp, Manheim, Pa., child care teacher's aide in Anderson, S.C.

Third row: Keith Fretz, Reading, Pa., not assigned; Ruth Lapp, Peach Bottom, Pa., nurse in Anderson, S.C.; Pattie Byler, Dakota, Ill., unit hostess/community worker in Elmira, N.Y.; Elaine McMichael, Lancaster, Pa., hospital worker in Mobile, Ala.; and Rufus Miller, Lagrange, Ind., home repairman in Johns Island, S.C.

Fourth row: Amy Hochstetler, Mylo, N.D., hospital worker in Birmingham, Ala.; Herbert Landis, Coatesville, Pa., home repairman in Syracuse, N.Y.; Dale Martin, Kokomo, Ind., bookkeeper in Corning, N.Y.; and Carl Zimmerman, Manheim, Pa., home repairman in Johns Island, S.C.



Russian evangelicals experience growing pains

Just before Christmas 525 elected delegates representing evangelical churches throughout the Soviet Union met in Moscow for their regular congress.

Delegates listened to singing and music, heard reports from General Secretary Alexei Bychkov, discussed and approved a revised constitution, and elected the central leadership.

If until 1974 the primary concern of the leadership had been the simple survival of the churches in an unfriendly atmosphere, this congress highlighted their five years of growth. Church growth included 35,000 newly baptized members but also meant greater maturity.

This time, instead of "Unity," the congress theme was "Sanctification" (1 Thess. 4:3). The All-Union Council of Evangelical Christians-Baptists (AUCECB) teaches that sanctification or holiness is a process of gradual growth. Obviously attaining sanctification is not easy, and observers detected numerous indicators of growing pains.

The attempt to make their church more Bible-centered has been painful. When the leaders were forced to issue a letter of instructions to their senior presbyters (superintendents of churches) and a new constitution in 1960, they precipitated a major split. The split-away group, now known as the Reform Baptists, labeled the letter an "anti-evangelical document" because it explicitly discouraged evangelism while strongly urging obedience to state restrictions.

Subsequent constitutions went a long way toward meeting reformers' criticisms and affirmed that faith and practice be biblically based. The 1979 revision attempted to strengthen the biblical basis of the constitution even further.

The first delegate to lead off the discussions

on the second day, a young woman representing the Moscow young people, read a statement on behalf of Moscow and Kiev young people asking for the creation of a youth department for the union. Other speakers repeated this call. Youth work has long been taboo because youth circles, like children's and women's groups, are forbidden by law.

Ukrainian discussion leader Iakov K. Dukhonchenko, pointed out in response to a question that the law does not prohibit children attending church, as even the chairman of the Soviet Council of Religious Affairs said in print in 1978. He promised that the AUCECB Presidium would request the Council of Religious Affairs to grant permission for a youth department.

Another example of growing pains was the matter of unity and ecumenism. There were almost no references to the breakaway, CCECB, although official appeals to them as well as to independent Pentecostals and Mennonite Brethren to join the union were approved.

The ethnic German delegates were most vocal in protesting against AUCECB membership in the World Council of Churches and in the ecumenical movement generally. Their spokesman, Abram A. Fast, asked that the AUCECB switch from full membership to guest status in the WCC.

Not just state limitations but also a diverse membership make the achievements of AUCECB impressive. General Secretary Bychkov reported that 203 new congregations had been registered during the past five years.

Bychkov's major concern for the future was the need for more theological training.

The leadership hopes to open a theological seminary in Moscow, and Michael Zhidkov reported that he expected the seminary to be functioning before the next congress five years hence.—Walter Sawatsky, MCC

MDS meeting to discuss floods, nuclear accident

Discussions of natural disasters and potential man-made ones will head the agenda of the Mennonite Disaster Service All-Unit Meeting, to be held Feb. 8-9 in Saskatoon, Sask.

Hosts are Region V and Saskatchewan MDS unit, with local churches hosting participants.

Banquet speaker at the Friday evening fellowship banquet will be Anna Dueck of Rosentort, Man., who has been active in relief for both Manitoba tornadoes in 1978 and Red River spring flooding in 1979.

Also featured will be Ray Landis, pastor of the Middletown (Pa.) Mennonite Church, speaking on "MDS Response to Nuclear Disasters," and Harry Hill, Drought Disaster Specialist for the Canadian Federal Government in Regina, Sask., speaking on "Drought and Disaster."

Sessions will also include regional reporting of unit activities, panel discussions, and open floor response on leadership, volunteerism, and fiscal needs.

Ontario workers begin short-term Brazil work

Sun, sand, and surf are in the dreams of many Canadians facing months of bleak, blustery winter weather. For eight Ontario adults along with two of their children, a January trip away from it all to the southern hemisphere won't be a vacation! When they arrive at a Sao Paulo airport their luggage will include construction boots and tools.

Mennonite Board of Missions, Elkhart, Ind., occasionally offers short-term volunteer assignments like the appeal for builders to construct a house in Campinas, Brazil. MBM workers Grace and Ken Schwartzentruber are involved in Christian bookstore and literature work and now live in rented quarters.

Vernon Zehr, pastor of Steinman Mennonite Church, Baden—which the Schwartzentrubers called home—announced the MBM proposal at his church and at a fall meeting of the Western Ontario Mennonite Conference in late November. Volunteers were expected not only to work without wages but also to pay their own travel expenses; accommodations and food would be provided. Response was quick and enthusiastic.

Delton and Helen Boshart of Petersburg had been "tied down with dairy farming for years." Their 21-year-old son Larry, a polio victim, has required constant care. Since selling their herd, Delton works part time for a neighboring beef cattle farmer and every day taxis a vanload of mentally handicapped persons to and from a special center in Kitchener. Each year the Bosharts also plan a trip. Canceling this year's Hawaiian vacation to respond to MBM's call was strongly supported by their family. Their eldest daughter, Carol, volunteered to move in with her four children to assume care for Larry.

Wilfred Iutzi's initial reaction was, "I'm too old." His family felt otherwise. A widower from Baden, he is also a semiretired dairy farmer who has worked for nearly 20 years as a part-time carpenter with a Baden company. He has done volunteer flood cleanup for Mennonite Disaster Service in a Saskatchewan Indian village as well as helping locally after floods and tornadoes. Both Wilfred and Delton serve on the Steinman MDS committee.

Don and Nelda Erb had mixed feelings. Don heads his own construction firm, mostly renovating farm and commercial buildings. Since his five employees wanted time off, he had already decided to close down for a month in the new year, leaving him free to volunteer. With sons Nathan, two, and Jeremy, two months, Nelda wasn't sure. Travel costs were also a problem. "We laid a fleece before the Lord in our prayer group," said Don. Before their decision was final, friends said matter-of-factly, "I hear you are going to Brazil." Freewill offerings at the Crosshill church, nearly matching the ticket price, helped remove all doubts. Nathan will go along, but Jeremy will stay with relatives.

Bill and Deb Siegner of Stratford have traveled with the Erbs before. Four-year-old Adam is sharing the excitement with his Sunday school friends at Mapleview church. Bill, trained as a computer programmer, also knows carpentry and is currently employed with a tile drainage company in Wellesley.

Roger Brubacher, a young bricklayer from northern Ontario, will join the team. Wilfred and Roger leave Toronto on Jan. 23, traveling via New York, Rio de Janeiro, and Sao Paulo, then returning on Feb. 24. The others leave two days later for Lima, Peru, and Sao Paulo, Brazil, returning to Toronto on Mar. 1. They are working through confusing directives regarding requirements for entry to Brazil. (Some of them will have shots for yellow fever; others won't!)

Building a brick house with a tile roof and no basement in one month is the assignment. Beyond that the volunteers aren't sure what to expect in terms of work, equipment, or living accommodations. "I don't care if there are spiders, but I don't like snakes!" Deb admitted. The women expect to do more hammering and mortar-mixing than knitting, crocheting, or oil painting on this vacation. They hope they will have time for a little sight-seeing in places like beautiful Rio de Janeiro and for visiting with Brazilian Department of Agriculture persons.

This vacation with a difference is viewed much more as a meaningful opportunity than a sacrifice by the persons involved. Perhaps their enthusiasm will be contagious!—Ferne Burkhardt

Mennonite minister named chaplain of Indiana prison

A Mennonite minister, Abe H. Peters, was appointed Protestant chaplain of the Indiana State Prison, a maximum-security prison in Michigan City, Ind. on Jan. 2.

For just over ten years Peters has grown increasingly involved in a Christian ministry to offenders, the past 4½ years, supported under the Mennonite Steering Committee on Corrections, a committee representing the Indiana-Michigan Conference of the Mennonite Church, the Central District of the General Conference of Mennonites, and several North-Central Indiana congregations of Conservative and Beachy Amish Mennonite churches.

During the past several years Peters has worked full time in counseling inmates of the Michigan City Prison, of the Indiana State Reformatory at Pendleton, and of other Indiana penal institutions. He has held services with fellowship groups in the prison.

Asked how he as a Mennonite sees his task as chaplain at a maximum-security state prison (a possible "first"), Peters said he hoped to "put some positive thinking into a negative world." He would "try to dispel distrust between inmates and between officers and inmates," he said. —Marlin Jeschke



Larry Kehler reads an emergency resolution on refugees as MCC chairman Elmer Neufeld listens.

Refugees, chill in detente top MCC meeting issues

(continued from page 104)

government to release 33 Baptist, evangelical, and Mennonite prisoners cited by name and urging an end to the "harassment of all believers of whatsoever religious persuasion they may be."

Also at the annual meeting, committee members:

- Approved a series of actions legally creating MCC U.S. as a separate but related organization.

- Heard a report from MCC U.S. on the possible reinstitution of the U.S. military draft, in the wake of the Soviet invasion of Afghanistan and President Carter's call for registration of draft-age youth.

- Discussed the possibility that the new hard-line stance of the U.S. government may force some overseas work to be done from Canada, rather than from the international office in Akron, Pa.

- Appointed executive secretary William Snyder to a final three-year term to end in 1983. A search committee will begin consideration of candidates to succeed Snyder, with the new executive secretary to begin responsibilities after the annual meeting in 1982.

In addition, committee members elected vice-chairman Elmer Neufeld to the MCC chairmanship, replacing Newton Gingrich, who died last summer. Hugo Jantz, chairman of MCC (Canada), was elected vice-chairman. Phil Rich, Archbold, Ohio; Dave Giesbrecht, Clearbrook, B.C.; and Frances Jackson, Philadelphia, Pa., were named to the committee as members at large. Ross Nigh was named to the MCC executive committee.

In response to the recommendations of the Thomashof meeting of European Mennonites and MCC representatives in November, the committee extended an invitation to strengthen "fraternal relationships" by providing unspecified "representation" for Europeans at the MCC annual meetings and through ongoing involvement at the MCC staff level.—Dave Graybill

mennoscope

German-speaking Mennonites in South America have begun printing their adaptation of The Foundation Series. The South American Sunday School Curriculum Committee, representing Mennonite churches in Brazil, Uruguay, and Paraguay, plans to adapt all of The Foundation Series curriculum, kindergarten through grade eight. Expected to cost at least \$150,000, the project also includes the translation of the Bible story book, *God Keeps His Promise*, by Cornelia Lehn. The book was translated by Elfriede Bartel of Agassiz, B.C. The Foundation Series task is expected to take three more years. The adaptation requires reorganization of the curriculum, rewriting, and new illustrations suitable to the South American setting.

An MCC Self-Help shop in Fort Wayne, Ind., sold nearly \$1,100 worth of items in one week on the campus of Taylor University, Upland, Ind., during the Christmas season, as an informational service became a highly profitable venture. During a study of Third World countries, Taylor professor Dave Neuhouser decided to expose his students to craft items made by people in some of those countries. Being familiar with the MCC Self-Help program, he arranged to take a small number of items on consignment from The Dove's Nest Gift and Thrift Shop to the campus. Neuhouser and the students who had accompanied him to pick out the items returned twice for more items as response was much greater than they had anticipated.

Fifty persons have signed up to date for the "Fourth Bible Lands Pilgrimage" sponsored by Eastern Mennonite College and Seminary, but there's still room for a few more. That's the word from Larry E. Nolt, director of college and seminary relations at EMC and on-campus coordinator for the Mar. 29-Apr. 14 tour. EMC President and Mrs. Myron S. Augsburg will be tour hosts and Dr. Augsburg will lead Bible studies during the 17-day event that is open to alumni and friends of EMC and EMS. A brochure with complete itinerary and other details is available by contacting Larry E. Nolt at EMC.

David Chiu, a junior at Associated Mennonite Biblical Seminaries attended Urbana '79, December 27-31, to represent and introduce AMBS. The conference sponsored by Inter-Varsity Christian Fellowship, focused on missions and evangelism with the theme "That all nations might believe and obey Jesus Christ." Each afternoon from 2:00-5:00 p.m. participants could talk with the numerous church agency representatives at booths in a

large auditorium. Chiu estimated he talked with about 250 students during the four days. Only five were Mennonites. "It was very exciting for me," he said. "I could have used more help, but I kept talking and talking and tried to keep my table full." Chiu, who is from Hong Kong, also put up a Chinese sign to attract some of the 500 Chinese in attendance. Thirty other seminaries also organized displays.

Eastern Mennonite High School's 1979 Christmas Work-Fund Drive surpassed its \$110,000 goal by more than \$12,000 bringing in a total of \$122,309. Of that total, students and faculty brought in \$95,409 in cash and pledges, according to a school spokesman. The development office raised the additional \$26,900. Of the Fund Drive total \$23,352 was pledged payable June 1. About \$28,500 is still needed beyond the pledges to meet the \$176,500 necessary to balance this year's budget. An additional \$6,000 is needed in order to meet grant-in-aid commitments.

Emmy Arnold, wife of the late Eberhard Arnold, died on Jan. 15. Together they founded the Society of Brothers which was forced to move from Germany to Paraguay and finally to England and the U.S. The Society has become a part of the Hutterian Brethren in the U.S. and Canada. Emmy wrote *Torches Together*, the story of the Society, and co-authored *Seeking for Kingdom of God*. She was born on Dec. 25, 1884.

Dawn Ruth Nelson, a worker in Ireland sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, has joined the staff of *Dawn*—an Irish peace journal. "I don't believe in predestination, but I do think this was meant to be!" Dawn wrote. "I think it is the only journal of its kind in Ireland." *Dawn* promotes nonviolence, civil rights, and movements for change, as well as providing a forum for analyzing the church as an institution in Irish society. The journal is published by a small group of volunteers in Dublin and Belfast.

Two volunteer builders are needed in Ireland for a Mar. 1-May 15 assignment with Mennonite Board of Missions, Elkhart, Ind. Masonry, especially, and also carpentry and plumbing are the skills needed for general renovation work and the addition of two rooms at the house in Dublin owned by MBM and MCC. Volunteers are asked to pay their own transportation costs, but MBM will provide room and board in Ireland. Those interested may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Many Mennonite Disaster Service volunteers active during this fall and winter have been students at Mennonite colleges. Students have given Thanksgiving and Christmas breaks to assist MDS. Eastern Mennonite College, Harrisonburg, Va., had nine volunteers helping on the Mobile, Ala., Hurricane Frederic recovery project during Thanksgiving and another nine assisting on the flood recovery project at Majestic, Ky., during Christmas vacation. Goshen (Ind.) College also had a student group participating at Majestic at Christmas. Other schools represented on work groups have included Bluffton (Ohio) College, Freeman (S.D.) Junior College, and Taylor University, Upland, Ind.

Mennonite Camping Association is planning another biannual conference to be held Apr. 7-10 at Camp Mennoscah, Murdock, Kan. The theme is: "Church and Camp: Partners in Adult Education." Workshops and seminars are being planned on camping and retreating ministries for the '80s. Topics include Family Camping, Adventure Camping for Adults, Theology of Land Use, God-Man-Land, Integration, Special Needs Camps, Young Adults, and Retreating in the '80s. More information is available from Orv Gingerich, 1016 N. Wahsatch, Colorado Springs, CO 80903.

Jose Ortiz and Dwight McFadden, the Mennonite Church General Board's advocates for minority concerns, told the Home Missions Committee of Mennonite Board of Missions (Elkhart, Ind.) during its Jan. 9-10 meeting that the strengthening of Mennonite Church conferences during the 1970s has actually hurt minority congregations in some ways. They said black and Hispanic congregations have had more trouble gaining conference program priority in recent years. Jose and Dwight underscored the continuing need for effective churchwide structures for minority advocacy and action. In a separate "think tank" session, the eight-member committee agreed that while MBM Home Missions enables conferences to do mission, it must also help minority congregations "do their own thing in their own setting."

Saphir Athyal, principal of Union Biblical Seminary in India, addressed about 100 persons at breakfast meeting on Jan. 19 sponsored by Mennonite Board of Mission (Elkhart, Ind.) at Olive Mennonite Church near Elkhart. The seminary, currently preparing to move from rural Yavatmal to urban Pune, is supported by 23 Christian denominations. MBM's Wilbert Shenk, who presided, is chairman of the cooperating home boards which support the seminary. Some of the challenges facing the church in India today, Athyal said, are a population larger than that of Africa and Latin America combined, variety of cultures and languages and attempts by government officials and by other religions to stop the rapid growth of Christianity.

James Penner of Winnipeg, Man., left the

first week in January to head MCC efforts on the tiny Caribbean island of Dominica, which was ravaged by Hurricane David last August. In December the MCC Executive Committee had approved up to \$35,000 for a reconstruction program in Dominica, as well as the assignment of short-term workers. Hurricane David's strongest winds passed over the village of Scotts Head, where MCC work will be concentrated, on the southwestern tip of the island. All schools and public buildings and 75 percent of the houses were destroyed. Penner, a carpenter and contractor, will lead the reconstruction effort for a six-month term initially. He will train carpenters and possibly also be involved in chicken raising and gardening in Scotts Head. Soon to join him will be Leonard Shirk of East Earl, Pa.; Ken Gaeddert of Lakewood, Co.; and Scott Wyse of Wayland, Iowa. Penner's assignment follows an invitation by the Dominica Council of Churches for MCC to assist in reconstruction efforts on the island.

The *Gospel of Mark* will be presented in drama and Bible study in the 1979-80 Staley Distinguished Christian Scholar Lectures Feb. 4-17 at Goshen (Ind.) College. The series of presentations, sponsored by the Thomas F. Staley Foundation, will include Bible studies on Mark by Willard Swartley, professor of New Testament at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and drama by Urie Bender of Baden, Ont. The Goshen College Players, directed by Roy Umble, will perform the dramatic vignettes with Swartley's lectures. The Players will also present the first full-length production of *To Walk in the Way*, Bender's dramatic interpretation of the *Gospel of Mark*. The lectures will be presented in a series of meetings Feb. 4, 5, 7 and 8 at 9:00 a.m. in the Church-Chapel and Feb. 4, 5 and 7 at 7:00 p.m. in the Umble Center. Performances of *To Walk in the Way* are scheduled for Feb. 8 at 3:30 p.m. in Newcomer Center.

The Bible study-drama combination was developed originally for the 1977 Mennonite General Assembly at Estes Park, Colo. Although the Staley Lectures are open to the public without charge, tickets for *To Walk in the Way* will cost \$2 for the general public and

\$1.50 for students, will all seats reserved. Tickets are available from Goshen College by mail or by calling 533-3161, ext. 240.

An Assembly on the Draft and National Service will be held at College Mennonite Church, Goshen, Ind., Mar. 27-29. MCC Peace Section (U.S.) will be joined by Mennonite Central Committee (U.S.) in sponsoring the Assembly. The Assembly is open to all interested persons. Special efforts are being made to secure the participation of church leaders with responsibility in the areas of policy formation in the event of a return to conscription in the United States and voluntary (or alternate) service administration. The two-day Assembly will begin on Thursday evening and end at Saturday noon. An attendance of approximately 200 persons is anticipated. Registration fee will be \$10 for employed adults and \$5 for students. Lodging and meals will be additional. Some lodging will be available in the homes of members of College Mennonite Church. Copies of the program and registration forms may be obtained from MCC Peace Section (U.S.), Akron, PA 17501.

New members by baptism: eighteen at Central, Archbold, Ohio; three at Lebanon, Ore.

Change of address: Lloyd Gingerich from Mt. Gilead, Ohio, to 14800 Middleburg Rd., Plain City, OH 43064.

readers say

What does the cartoon "Sisters and Brothers" published in *Gospel Herald*, Jan. 22, have to do with "sisters and brothers"?

Are you trying to say something about MDs in general or Mennonite MDs specifically? Being in the *Gospel Herald* I assume the latter. None of MDs I know subscribe to that philosophy. I think the physicians in our brotherhood are due an apology.—Richard H. Crockett, East Petersburg, Pa.

My heartfelt appreciation for James Lapp's profound editorial about Iran and the call to prayer in the Jan. 15 issue. Thank you.—Elaine Sommers Rich, Bluffton, Ohio.

Since the beginning of the Iranian/hostage situation (76 days ago at this writing), I have been looking

for some type of input/information/position from the *Gospel Herald*. Our Mennonite people are formulating opinions and positions influenced by the popular media. Therefore, I was pleased to read James Lapp's guest editorial in the Jan. 15 *Gospel Herald* on this issue. Hopefully, this will give some perspective to our response to this situation.

In this day when a variety of potentially explosive crises surround us, and mass media gives us instantaneous coverage and interpretation, I feel that we need a column in the *Gospel Herald* giving us a Christian perspective from within the Mennonite Church on such events.

It would be well to see in *Gospel Herald* a variety of church leaders speaking "out front" on current issues and concerns.

With this kind of forward look there would be less danger that the smoke of our provincialism would suffocate us or the media mold us. —E. Joe Richards, Villa Park, Ill.

The article "Church Growth at Hopewell Is More Than Theory," (*G.H.*, 1/15), written by Richard Showalter, is both interesting and heart-warming.

After reading the article it was clear that success at Hopewell is based on more than theory. This is borne out by the fact that in 1974, when Merle Stoltzfus became pastor, there were only 60 people in attendance on Sunday morning. Today there are over 400. As the article states, this success can be attributed to the fact that this church is known as a center of love and unity. As one member said, "At Hopewell the Mennonite structure is upheld, but the emphasis is placed on Christianity."

Heading the list of Hopewell's success is prayer. Mention is made of two prayer groups meeting for prayer and concern for the unsaved neighbors. Also there is the pastor's visitation program to every new family which moves into the community. A warm welcome is given to people of all backgrounds. These seem to sum up the reason for the church's existence in the first place. I believe if more Mennonite churches would use these methods, some of our other concerns might become less important.—E.L. Smith, Eureka, Ill.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Dettweiler, Paul and Candy (Rounds), Cambridge (H), Ont., first child, Angela Marie, Oct. 9, 1979.

Egli, John and Deborah (Gramm), Fort Wayne, Ind., fourth child, third daughter, Anastasia Michelle, Oct. 13, 1979.

Ehst, Tim and Sheryl (Petersheim), Colmar, Pa., first child, Angela Sue Petersheim, Dec. 29, 1979.

Erb, Mark and Shelley (Foerster), Elmira, Ont., first child, Kimberly Anne, Dec. 27, 1979.

Gingerich, Ron and Kathy (Yoder), Shipshewana, Ind., second son, Shawn Jason, Dec. 28, 1979.

Hess, Dwight and Cheryl (Rohrer), Mt. Joy, Pa., second son, Michael Bradley, Jan. 2, 1980. (First son deceased.)

Kolb, Aaron and Mary (Hoover), Williamsport, Pa., second child, first son, Jeffrey Aaron, Dec. 18, 1979.

Mason, Michael and Dianne (Troxell), Stuarts Draft, Va., fourth child, third daughter, Dorinda Elaine, Jan. 17, 1980.

Meabon, Randall and Paula (Cmiel), Wattsburg, Pa., first child, Nichole Renee, Dec. 22, 1979.

Miller, Carey and Teresa (Myers), Kokomo, Ind., second child, first daughter, Lindy Lee, Jan. 11, 1980.

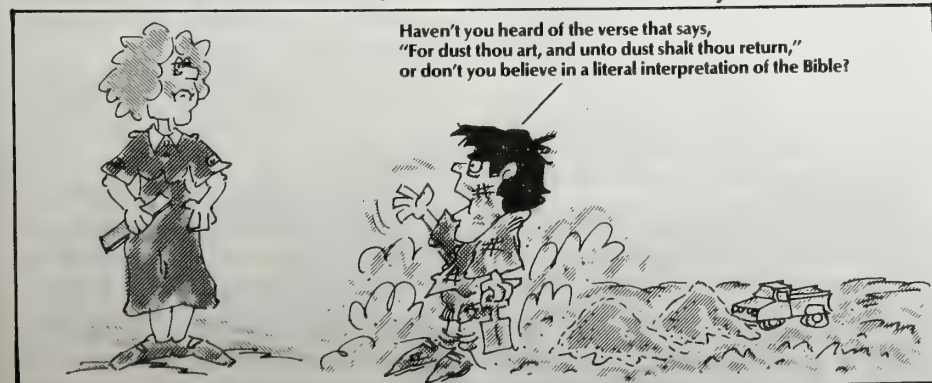
Oesch, Glen and Lois (Roth), Gleneden Beach, Ore., second son, Nicholas William, Jan. 1, 1980.

Peachey, John David and Sharon, Belleville, Pa., second child, first daughter, Stephanie Noelle, Dec. 21, 1979.

Schrock, Alan and Pat (Keener) Schrock, _____

Sisters and Brothers

by Joel Kauffmann



Mum, Daniel Alan, born Feb. 14, 1979; adoption, Nov. 9, 1979.

Shellenberger, Don and Lois Ann (Wert), Leola, Pa., third daughter, Kristy Joy, Dec. 25, 1979.

Shellenberger, Harold and Cindy (Herr), Mt. Joy, Pa., first child, Mitchell Lee, Nov. 20, 1979.

Shetler, Howard and Rosie (Miller), Woodburn, Ore., second daughter, Kristy LaRae, Jan. 15, 1980.

Stutzman, Doug and Lyn (King), Butte, Idaho, second child, first daughter, Desiree Deon, Dec. 23, 1979.

Swartzentruber, Don and Cindy (Stamm), Hatfield, Pa., first child, Ryan Lee, Nov. 18, 1979.

Troyer, Neal and Margaret (Leatherman), Hastings, Mich., third child, first son, Joshua Drew, Dec. 31, 1979.

Wartman, Charles and Emma (Ressler), Howe, Ind., third son, Peter John, Jan. 10, 1980.

Yoder, James and Mildred (Renno), Belleville, Pa., second son, Alex Renno, Jan. 11, 1980.

marriages

They shall be one flesh (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Cameron—King.—David Cameron, Dawson Creek, B.C., Anglican Church, and Priscilla King, Eaglesham (Alta.) cong., by Lloyd King, father of the bride, and Canon Williston, Dec. 22, 1979.

Hershberger—Yoder.—Ezra Hershberger and Katie Yoder, both of Sarasota, Fla., Bethel cong., by John H. Shenk, Nov. 23, 1979.

Horning—Pauley.—Alvin Horning, Terre Hill, Pa., Alsace Manor cong., and Catherine Pauley, Reading, Pa., Fairview cong., by Luke L. Horst, Dec. 23, 1979.

Horst—Horst.—Benjamin B. Horst, Hagerstown, Md., Mt. Zion cong., and Anna G. Horst, Reading, Pa., Fairview cong., by Luke L. Horst, Dec. 22, 1979.

King—Stoltzfus.—Jeffrey L. King, Honey Brook, Pa., and Christine Jo Stoltzfus, Elverson, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Jan. 12, 1980.

Lantz—Grove.—Steven Lantz and Debra Grove, both of Duchess cong., Duchess, Alta., by Charles Ramer, Oct. 27, 1979.

Metzger—Cressman.—Lyle Metzger, Listowel, Ont., and Evelyn Cressman, Kitchener, Ont., by Curtis L. Bender, Dec. 28, 1979.

Mishler—Horrisberger.—Howard Mishler, Sugarcreek, Ohio, and Erdine Horrisberger, Walnut Creek, Ohio, both of Walnut Creek cong., by Alvin Kanagy, Jan. 2, 1980.

Shirk—Schmidt.—Edward Shirk, Milford, Ind., New Holland (Pa.) cong., and Phyllis Schmidt, Goshen, Ind., Crystal Springs (Kan.) cong., by Frank Shirk, father of the groom, Dec. 22, 1979.

Swartzentruber—Martin.—Sheldon Swartzentruber, Greenwood (Del.) cong., and Sylvia J. Martin, Blue Ball, Pa., Weaverland cong., by Aaron Hollinger, Jan. 5, 1980.

Tanigawa—Elton.—Ober Tanigawa, Jefferson, Ohio, and Laura Elton, Toledo, Ohio, by John Ray Miller, Dec. 28, 1979.

Zook—Miller.—Randy Zook, Leola, Pa., Ridgeview cong., and Lois Eileen Miller, Lancaster, Pa., Rossmere cong., by Daniel E. Miller, Dec. 23, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Birmingham, Magdalena, daughter of Daniel and Anna (Zehr) Gerber, died at K-W Hospital, Kitchener, Ont., Jan. 13, 1980; aged 94 y. She was married to James Birmingham, who died in 1965. She was the last surviving member of her family. She was preceded in death by one sister and 3 brothers.

She was a member of First Mennonite Church, where funeral services were held on Jan. 15, in charge of Glenn Brubacher; interment in First Mennonite Cemetery, Kitchener.

Brenneman, Sadie L., daughter of David C. and Mary (Lehman) Myers, was born in Chambersburg, Pa., Jan. 31, 1889; died at Albany, Ore., Jan. 10, 1980; aged 90 y. On Apr. 5, 1942, she was married to Daniel J. Brenneman, who died Jan. 10, 1960. She was the last surviving member of her family. She was preceded in death by 2 brothers and 5 sisters. She was a member of Plainview Mennonite Church, where funeral services were held Jan. 12, in charge of Louis Landis and Byron Gingrich; interment in Fairview Mennonite Cemetery.

Buckwalter, Ralph Earl, son of Earl and Florida Rose (Shank) Buckwalter, was born in Hesston, Kan., Aug. 20, 1923; died of cancer at Upland, Calif., Jan. 10, 1980; aged 56 y. On June 12, 1947, he was married to Genevieve Lehman, who survives. Also surviving are 2 daughters (Dawn Alice and Rosemary—Mrs. Ray Hershberger), and one son (Michael Earl), one brother (Albert), and 3 sisters (Lois—Mrs. John W. Snyder, Martha—Mrs. Howard Hershberger, and Esther Rose—Mrs. Ronald Graber). He was preceded in death by 3 children (Karen Joy, Robert Joel, and Thomas), and one sister (Alice—Mrs. Lowell Hershberger). On Sept. 18, 1949, he was ordained to the ministry and served congregations at Hesston, Kan., and Kushiho, Hometsu, Obihiro, Asahigawa, and Furano churches in Hokkaido, Japan. He was a member of Nozomi Kirusuto Kyokai, Furano, Japan. Funeral services were held at the Whitestone Mennonite Church, Hesston, in charge of Milo Kauffman, Takio Tanase, and Paul Brunner; interment in East Lawn Cemetery, Hesston.

Kulp, Abram C., son of Abraham H. and Eliza (Cassel) Kulp, was born in Towamencin Twp., Pa., June 13, 1880; died at North Penn Hospital, Lansdale, Pa., Jan. 8, 1980; aged 99 y. On Oct. 8, 1902, he was married to Mamie Rosenberger, who died March 20, 1967. Surviving are 3 sons (Abram R., Willis, and Laverne) and one daughter (Beulah—Mrs. Norman Nyce), and 5 grandchildren. He was preceded in death by one son (Ernest) and one daughter (Elmah—Mrs. Herbert Kriebel). He was a member of Plains Mennonite Church, where funeral services were held Jan. 12, in charge of John E. Lapp, Steven Kulp, and Glenn Landis; interment in Plains Mennonite Cemetery.

Loucks, Samuel Lynn, infant son of Lynn and Jeanne (Osman) Loucks, was born Dec. 26, 1979, and died shortly after birth. Surviving are his parents, one brother (Freddie), paternal grandparents (Mr. and Mrs. Vernon Loucks), and maternal grandparents (Mr. and Mrs. Harvey Osman). Funeral services were held at Foursquare Church, Newton, Kan., Dec. 29, in charge of Jake Pauls; interment in Eastlawn Cemetery.

Mann, Mildred, daughter of J. B. and Tillie C. (Netcher) Richardson, was born in Rochester, Ind., Sept. 8, 1893; died of heart failure at Elkhart, Ind., Jan. 8, 1980; aged 86 y. On Dec. 29, 1909, she was married to Rufus K. Mann, who died Nov. 12, 1970. Surviving are one son (Harvey), 2 daughters (Mrs. Orpha Gingerich and Mrs. Clarice Burke), 25 grandchildren, 57 great-grandchildren, and 2 half sisters (Mrs. Margaret Hostetler and Mrs. Letha Peoples). She was preceded in death by 2 sons (Richard and Morris) and one daughter (Ruth). She was a member of Prairie Street Mennonite Church, where funeral services were held Jan. 12, in charge of Dorsa J. Mishler and Philip Bedsworth; interment in Prairie Street Cemetery.

Miller, William Howard, son of John and Lucy (Reck) Miller, was born at Greeley, Colo.; died at Corvallis, Ore., Dec. 18, 1979; aged 70 y. On Nov. 24, 1932, he was married to Esta Stutzman, who survives. Also surviving are 3 sons (Eldon, Richard, and Bill), 3 daughters (Marilyn Smucker, Ruth Elaine Yoder, and Arla Mae Neuschwander), 19 grandchildren, 2 great-grandchildren, one brother (Clarence), and one sister (Ella Miller). He was a

member of Bethany Mennonite Church. Funeral services were held at Albany Mennonite Church, Dec. 21, in charge of Philip Kreider and Cloy Troyer; interment in Fairview Mennonite Cemetery.

Roth, Amos B., son of David G. and Elizabeth (Boechner) Roth, was born in Plymouth, Neb., Feb. 17, 1904; died at Albany, Ore., Jan. 5, 1980; aged 75 y. On Aug. 30, 1925, he was married to Ada Alma Birkey, who survives. Also surviving are 3 sons (Sterling Leroy, Kenneth Dean, and Glen Amos), one daughter (Mary Elizabeth Martin), 17 grandchildren, and 2 great-grandchildren. He was a member of Fairview Mennonite Church.

Schlabach, Ethel May, was born at Brush Prairie, Wash., Oct. 2, 1900; died at Brooks Health Centre, Dec. 25, 1979; aged 89 y. She was married to Roy Mitchell, who died in 1943. On June 23, 1945, she was married to Dan Schlabach, who survives. Also surviving are 4 daughters (Mrs. Nora Porter, Mrs. Nellie Watts, Mrs. Edna Graham, and Mrs. Hazel Dearing). She was preceded in death by one daughter (Catherine in 1941) and one son (Glenn Mitchell in 1977). She was a member of Duchess Mennonite Church.

Thomas, Bertha Ellen, daughter of Henry and Ellen (Baer) Hershberger, was born in Conemaugh Twp., Pa., June 30, 1897; died Nov. 11, 1979; aged 82 y. She was married to Edgar Thomas, who survives. Also surviving are 4 sons (Donald, Raymond D., Alton, and Nevin), 22 grandchildren, and 14 great-grandchildren. She was preceded in death by 4 sisters, 2 brothers, 3 daughters, and 2 grandchildren. She was a member of Blough Mennonite Church, where funeral services were held in charge of Sanford Shetler, David Mishler, and Loren Johns; interment in church cemetery.

Troyer, Milton C., son of John R. and Elsie (Eicher) Troyer, was born at Milford, Neb., June 19, 1922; died Dec. 25, 1979; aged 57 y. On Dec. 27, 1942, he was married to Betty Stutzman, who survives. Also surviving are 4 sons (Robert L., Danny L., Joseph M., and Stephen J.), 2 daughters (Susan—Mrs. Jerry Burke, Kathleen—Mrs. Dave Stutzman), 12 grandchildren, his mother, 5 brothers, and 2 sisters. On Jan. 17, 1954, he was ordained to the ministry and one year later he was ordained bishop to serve in the West Fairview congregation. Funeral services were held at Milford Mennonite Church on Dec. 27, in charge of Herb Yoder, Cloy Roth, Robert Frescoln, Dean Swartzentruber, Emory Hochstedler, and Leland Oswald; interment in Milford Mennonite Cemetery.

Yoder, Donald Elliott, son of Edwin J. and Leah K. (Stauffer) Yoder, was born in Hutchinson, Kan., Mar. 12, 1932; died at San Antonio Hospital, Upland, Calif., Apr. 26, 1979; aged 47 y. On Nov. 23, 1962, he was married to Hilde Fister, who survives. Also surviving are 3 sons (Donald E., Jr., Brett T. and Bart T.), one daughter (Rebecca Richardson), one grandchild, 2 sisters (Betty Ann—Mrs. Ike Oberholtzer, Jean Kurtz), and 3 brothers (Robert, Dewayne, and Edwin, Jr.). He was a member of Mountain View Mennonite Church. Funeral services were held Apr. 30, in charge of John Kreider; interment in Bellevue Cemetery.

Cover by Berne Greene; p. 98 by UNATIONS.

calendar

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9.
Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16.
House Church Retreat, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17.
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Prague-based peace unit backs Palestinian goals

"The establishment of the state of Israel has led to great suffering of the Palestinian Arabs," says a statement adopted in Sofia, Bulgaria, recently by the Working Committee of the Prague-based Christian Peace Conference (CPC).

A report on the meeting, which also deplored the taking of hostages at the United States Embassy in Teheran, has just been issued by the organization.

In a comprehensive statement on Middle East developments, the CPC committee declared that "Israel must come to realize that its own security and peace in the region are functions of the implementation of the rights of the Palestinians to self-determination and of the participation of the PLO (Palestine Liberation Organization) in all negotiations leading to that end."

Carter urges church leaders to promote saving of energy

President Carter appealed to a broad-based group of religious leaders meeting at the White House to get behind efforts to conserve the nation's energy.

"The conservation of oil has religious connotations," inasmuch as "we are stewards" of God's creation, the president told the gathering of 125 Protestant, Roman Catholic, Eastern Orthodox, and Jewish representatives. He spoke at a White House breakfast which opened a day-long Capitol Hill consultation on energy organized by the religious groups (Jan. 10).

The consultation was convened and sponsored by the National Council of Churches, U.S. Catholic Conference, Synagogue Council of America, Interfaith Coalition on Energy, and the Sunday School Board of the Southern Baptist Convention.

UNESCO literacy award presented to summer linguistics institute

The Papua New Guinea Branch of the Summer Institute of Linguistics has been awarded the first annual International Reading Association Literacy Award of the United Nations Educational, Scientific, and Cultural Organization.

The Summer Institute of Linguistics, a research organization concerned with literacy, translation, and community development, is a "sister" organization of the Wycliffe Bible Translators, whose purpose is reducing previously only oral languages to writing and translating the Bible into them. Receiving the award at a luncheon hosted by Benoit Bindzi, ambassador of the United Republic of Cameroon, were Cameron Townsend, cofounder of Wycliffe Bible Translators and the Summer Institute of Linguistics, and Dr. Bruce Hooley, director of the Papua New Guinea Branch of the SIL.

The award included a check for \$5,000, part of which the Papua New Guinea Branch has given to the Papua New Guinea government to be used for the establishment of three prizes to be awarded to many Papua New Guinea citizens who have "excelled in their contribution to literacy among their own people," according to a spokesman.

Thousands of European young people come together in religious sessions

At the year's end, some 7,000 young adults gathered in Lausanne, Switzerland, famed as a center of Calvinism, for five days of worship, workshops, Bible studies, and fellowship. Some 200 European mission-sending societies sent representatives and set up exhibits to interest the ardent young Christians in their work.

An overnight train ride away, in Roman Catholic Barcelona, Spain, some 18,000 other young people met in an ecumenical gathering meant to promote spirituality and social concern among them.

The two meetings exceeded their sponsors' hopes for attendance. Organizers of the Lausanne gathering of mostly evangelical Protestants from across the continent said they could have had double the attendance but had to turn down people because of a lack of facilities. They had planned for only 3,000.

The Barcelona assembly is an annual one in Europe sponsored by the Council of Youth, launched in 1974 by Brother Roger Schutz, the 64-year-old Swiss-born Protestant monk who heads the monastic community of Taizé, France. The Taizé community is well known throughout the continent and attracts idealistic young people of many religious persuasions and none.

Protestants urge pope to weigh crackdown's effect on ecumenism

Pope John Paul II has been urged by a group of U.S. Protestant theologians to "consider the ecumenical implications of the actions" recently taken by Vatican authorities in regard to two controversial Roman Catholic theologians.

In a joint statement, they referred to the questioning of the Rev. Edward Schillebeeckx of the Netherlands by Vatican doctrinal

scholars and the removal of Rev. Hans Küng's mandate to teach Catholic theology at Tübingen University in West Germany.

"We are not concerned to defend the theological formulations peculiar to Father Küng and Father Schillebeeckx," the Protestant scholars said. "We are concerned that the processes of the Congregation for the Doctrine of the Faith threaten the spirit of unity for which our Lord prayed and which Vatican II revived throughout all the Christian churches who regard themselves as, in some sense, members of the holy Catholic Church."

The statement, which took the form of a letter to Cardinal Jan Willebrands, president of the Vatican Secretariat for Christian Unity, warned that the "recent actions of the Congregation for the Doctrine of the Faith have brought the churches perilously close to the reopening of old divisive wounds."

Carter apology asked by American atheists

The board of directors of the American Atheists has demanded a public apology by President Carter to "the atheists of America" for his "pejorative" use of word "atheist" in his Jan. 4 address to the nation.

In his address on the Soviet invasion of Afghanistan, Carter called it "a deliberate effort of a powerful atheist government to subjugate a Muslim people."

The board of directors of the American Atheists, in a statement, sharply criticized Carter for his "unjustifiable inclusion of a blatant appeal to religious prejudice."

Moravian texts mark 250 years of uninterrupted publication

They offered spiritual sustenance in the Buchenwald concentration camp to Paul Schneider and were read in the Gestapo prison in Berlin by Dietrich Bonhoeffer.

The *Moravian Daily Texts* were also mentioned in the journal kept by poet Jochem Klepper before Nazi persecution drove him to suicide.

Believed to be the oldest daily devotional guide published continuously, the *Daily Text* this year marks its 250th year of publication. And with a daily press run of more than 2 million copies in 20 languages, it has a circulation 4½ times the worldwide size of the Moravian Church, the denomination that publishes the texts.

For the Moravians of Bethlehem, Pa., the devotional guide holds special meaning. The first edition was published in 1731 in Herrnhut, Saxony (East Germany), from a collection of "watchwords" compiled by Count Nicholas Ludwig Von Zinzendorf, who came to Bethlehem 10 years later and gave the new settlement its name. Today, the American edition of the *Daily Texts* is translated and published in Bethlehem.

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Reflections on walking

My two favorite forms of exercise are walking and swimming. Last night, as I walked to the local YMCA for a swim, I reflected on how pleasant it was to get some fresh air in my lungs and to enjoy the subfreezing weather. This morning, when I got up, Scottsdale was covered with a soft powder of snow. On my way to work, the snow glistened with crystalline purity in the lamplight and reminded me of a blanket of diamonds.

When I travel to new places alone, I do not even think of taking a guided bus tour. I like to walk. Some of my happiest moments were those I experienced while walking. Even now pictures come to my mind. I can see a sun-washed street in Lisbon—a street winding to the sea. Along this street the children are happily playing, jumping, shouting, running. Pigeons flutter from rooftop to rooftop to street, walking, head-bobbing, in front of me.

Or I can sense the hubbub of eager, but relaxed, shoppers along the Kaelverstraat in Amsterdam. I can smell exotic foods cooking or baking along the way.

I can recall with no effort at all the intense fragrance of spring as I walk along country roads near my boyhood home in Ohio. Red-winged blackbirds flutter from fence posts to furrow. Bluebirds decorate the fences and the fresh smell of early sunshine fills the air.

This reflection on walking was stimulated by an item that came through Religious News Service. The story mentioned that Ernest Alexander Payne died on January 14. Who was E. A. Payne? His chief claim to fame was that at one time he was president of the World Council of Churches. Before that he was elected general secretary of the Baptist Union of Great Britain and Ireland. He had great skills in organizing church activities.

Among his eulogizers was Archbishop Donald Coggan of Canterbury. Coggan, spiritual leader of the world's 65-million-member Anglican communion, said: "To watch Ernest Payne preside over a large assembly, and particularly an assembly international in its membership and varied in the church affiliation of its members was to receive a lesson in a difficult art. He combined a firmness which was undeniable with a courtesy that was impeccable."

Nice words. True compliments. But there was more. "Many honors came to him (Payne) in the course of a long life, and he appreciated them, but he wore them lightly, and there was about him a total absence of pomposity. Clearly, he 'walked with God.'" The archbishop

felt that Payne's most outstanding characteristic was his "humility."

It was that line, "Clearly, he walked with God," that caught my attention.

My mind immediately flashed back to the story found in Genesis 5, verses 22-24, where the writer says that Enoch walked with God. I'm sure that's where Archbishop Coggan got his expression for Payne.

How good it must be to know someone for whom this can be said. I think of the many famous examples of people who have walked with God such as St. Francis of Assisi, Brother Lawrence, St. Theresa, and Frank Laubach, to name a few.

Are there none, however, for whom this can be said living near me today? Perhaps it is too easy to see the feet of clay of those who later on will be recognized as saints. Their flaws, and my flaws, are all too evident. Yet, I do know a few people who deserve this commendation, "they walk with God." I have a brother and a friend in the faith whose words, actions, and lifestyle, to use Coggan's expression, are impeccable. His spirit is one of dedication, patience, understanding, and love.

The more I reflect on this, the more I see a bit of God in all those who surround me at work. How beautiful that is!

The Apostle Paul has something to say about the way we walk. In Ephesians 5:1 and 2 he writes: "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (RSV).

In that same chapter, verse 15, he writes, "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil" (RSV).

So, for me, a walk from here to there and a spiritual walk in faith and love go very well together. It is my prayer that I may join with multitudes of other Christians who have chosen to walk "the way" in Christ. It can be exhilarating to walk with those whose commitment resides in Christ.

If the book hasn't already been written, I would be pleased to write on "The joy of walking." I wholeheartedly recommend that you study ways to combine walking with reflection. It is a good thing I guarantee you. Some people prefer riding bicycles. That's good too. Why shouldn't we become a people who once again learn the art of walking or bike riding for the sake of better physical and spiritual health? Put on your walking shoes; try it, you'll like it!

—David E. Hostetler

February 12, 1980

Gospel Herald



by Marlin Miller

Editor's note: Doris Longacre, author of the *More-with-Less Cookbook*, died November 10, 1979. Marlin Miller, president of Goshen Biblical Seminary, delivered the funeral sermon. (The text was taken from 2 Corinthians 3:17-18; 4:1, 5-18.) A number of friends found it so moving that they suggested sharing it with the *Gospel Herald* readership. Both the author and Doris's husband, Paul, granted permission to run the message as it was delivered. This accounts for the specific references throughout. The funeral was held in Akron, Pennsylvania.

The occasion for our gathering today reminds us again of the fragility of human existence. Once again the precarious balance of human life has tipped to the side of death. Yet again an earthen vessel has been broken by the ravages of uncontrollable illness. We are left with jagged fragments in our hands and searing wounds in our hearts. Our general awareness of human finitude has been shocked out of the distance of a philosophical principle to the immediate experience of Doris's death. This Doris, who has shared our lives and whose life we have shared, has been taken from us.

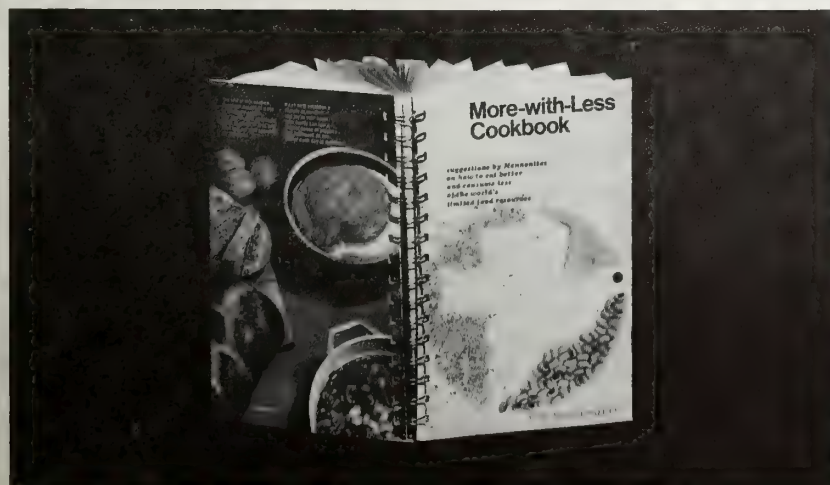
Nevertheless, the Scriptures remind us that the fragility and precariousness of human life remain within, not outside the scope of God's continuing presence and enduring purpose. The story of creation describes the beginning of

human life in terms which dramatize the precarious balance between scattered particles of dust and the unifying power of God's Spirit. God breathed into a handful of dust and created a living human being. God's presence and purpose binds together in each human person the ordinariness of the earth and the glory of the Spirit. God's Spirit holds in precarious balance the material and the divine elements of human existence. Or, as the Apostle Paul reminds the Christians in Corinth and in Akron: the glory of God manifests itself in earthen vessels. In a very special way, this precarious balance of God's glory and earthly existence has been manifest in Doris.

Doris was destined to live in a time of almost insurmountable temptations to disregard or even to overcome this divinely ordained balance in human existence. She reflected the glory of God's Spirit in an earthen vessel in a time when many have either been carried away by visions of limitless human power or crushed by the burdens of an enticing but finally empty materialism.

During Doris' childhood years among the wheatfields of Kansas and on the sands of Arizona, clouds of war gathered over the European continent which had been the home of her ancestors. During her teenage years, her country had again gone to war with the supposed task of preserving the Christian West against the threat of communism in Korea. During her adult years, the U.S. continued the self-assigned task of policing the world by pouring its incredible resources of troops and technology into the tiny country of Vietnam. Many Christians were caught up in the American illusions of grandeur of apparently unlimited power, and the sense of directing and redirecting the affairs of history. They had forgotten that the power and the glory belong to God and not to destructive adventures in nationalism.

Degrees of glory



But Doris did not forget. As a quiet but persistent sign that the power and the glory belong to God, she and Paul also went to Vietnam. But they went to bind up the wounded, to comfort the brokenhearted, and to witness to the power and glory of a God whose name has been prostituted by illusions of unlimited human power. The flagrant contradiction between these two kinds of power and glory came home to Doris one day as she was playing the organ in an international church in Vietnam. In the middle of a patriotic hymn mixing unquestioning loyalty to country and single-minded faithfulness to God, Doris was overwhelmed by the lie in which she was trapped. She abruptly stopped playing the organ, left the sanctuary, and retreated to weep alone. Some friends later asked if she had taken ill, little realizing the depths of pain which Doris felt. She had somehow been stabbed by a nationalism bent on usurping the power and glory of God in human life replacing it with a national spirit of limitless power. She broke down under the destructive weight of this lie and wept.

But the temptation to usurp God's Spirit in human existence has not been the only dominant force in perverting human life in our time. There is also the opposite illusion which threatens to destroy the precarious balance of human life as created by God. This is the illusion of materialism, of grasping for the supposed security of the material side of human existence. If human life is sustained by material goods, then should not the accumulation and the consumption of material goods make life more worthwhile? If God has created human beings from the material elements of the earth, should not more material things make life more human? Or to rephrase the question in the terms of the creation story: should not a larger pile of dust make a better human life?

Many Christians in our time have apparently forgotten that human life as created and ordained by God exists in a balance between the dust of the earth and the indwelling vitality of God's Spirit. Many Christians have apparently been caught in an almost limitless dependence on material things. To live is to use and consume. To live is to consume ever more material resources for ever fewer people. Many have forgotten that we do not live by limitless consumption of food and material resources.

But again, Doris did not forget. She remembered that human beings do not live by bread alone, but she did not flee into a false spiritualism which undermines the proper use of material resources to sustain human life. She offered an alternative way, the way of **more with less**. Rather than

consuming more and more, she remembered the simplicity of those who are compelled to eke out their survival with less and less. Rather than floating with the gathering current of more food for fewer people, she countered with commonsense recipes to share diminishing food resources with more people. Rather than perpetuating the myth that more food contributes to greater well-being, she gathered suggestions to raise the quality of human life by liberating overfed Christians from compulsive consumption and challenging us to share the earth's resources with the hungry. Little wonder that the *More-with-Less Cookbook* is probably the most widely read Mennonite book of our time—taking into account the Augsburgers, the Benders, the Millers and the Yoders, and including the books by the Dycks, the Epps, the Friesens, and the Schroeders. It's fitting that the most widely read book from a Mennonite pen in the twentieth century should be by someone whose first name is Doris and whose two names (Janzen and Longacre) join a traditionally General Conference with an "old" Mennonite family.

What does all of this have to do with our text? What does stopping the organ and editing a cookbook have to do with "being changed into the Lord's likeness from one degree of glory to another"? Taken in the context of Doris's life and her response to the almost overwhelming forces of nationalistic glory and limitless material consumption, this all has much to do with what I would call the first degree of being changed into the Lord's likeness from one degree of glory to another. It has to do with soberly and humbly, yet joyfully and persistently, accepting and preserving the precarious balance of human life as created by God. It has to do with reflecting the glory of the Creator rather than of nationalistic pride. It has to do with carefully stewarding the earth's material resources rather than being swept along by the boundless urge of materialism.

But there are yet other degrees of glory. And there are yet other levels at which Doris sought to be changed into the Lord's likeness from one degree to another. Doris lived out a deep and enduring commitment to Christ in the corporate existence of the church. She sought to be transformed into the Lord's likeness not as a lonely witness against the forces of national glory and material wealth, but as a participating member of Christ's body, the church.

I knew Doris most recently as a member of the seminary board of overseers during the past three years. Her participation in the deliberations and the decisions of the Board was symbolic of the way in which she sought to reflect in some measure the Spirit's leading in the life of the church. She saw the task of the seminary in terms of the church's mission in the world.

She carried into the Board meetings her concern for stewarding the earth's resources and building spiritual fellowship. The last letter we received from Doris came early last month just prior to our fall meeting. She suggested that we cooperate with a local congregation or someone in the area to provide a simple meal at the seminary rather than scattering in neighborhood restaurants for lunch in the midst of an already harried schedule. As a result, Board members shared a salad-and-cold-cuts buffet with several students and faculty on the campus—and strongly affirmed following this precedent in the future. Partly because of Doris' quiet persistence and concern, the remodeling and building plans

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Gospel Herald Volume 73 Number 7



A winter morning

by Mary Cappello

Breathing
silver sighs
of a star
before it reaches
the white ground
makes me glide
between
a shimmer
and the whistling sound
of falling objects
that land and don't
explode
but dissipate
and bloom
beneath my feet.

for the seminary will also include simpler and alternate ways of conserving energy and space while enhancing the teaching and training tasks of the seminary community.

But perhaps the most significant way in which Doris has reflected the glory of God in the life of the church has been her style of leadership. Again, she has somehow sensed that we are faced with temptations in our time to find and to exemplify what it means to be mutually subordinate to each other as leaders in the body of Christ. Doris has assumed the role of leadership in the church without reactions against forms of leadership which have been dominated by men. She has also assumed that kind of role without making people aware that she was carrying peculiarly women's agenda. She has called us all as sisters and brothers to reflect the kind of servant stance that Jesus manifested in His own life, the kind of servant stance to which He called all of us to live with each other and to serve with each other in the church. In this way also Doris reflected the glory of Christ in the life of the church.

But there are still other degrees of glory. Our text is certainly not exhausted by what we may call the first and second levels of being changed in the Lord's likeness from

one degree to another. On the threshold of life and death, Jesus gasped out the words, "It is finished." In a very real sense His mission had been accomplished, His task had been completed. I do not know whether Doris was able in her last hours to say, "It is finished." I do know that many of us are left with the nagging and almost inexpressible feeling that her task among us has not been finished. The letters and jars, the manuscript and the photographs on the table before us cry out that much has been left unfinished.

A year ago, in February, Doris and I were together for Board meetings in Newton, Kansas. We were eating together with several other people at a table in the basement of First Mennonite Church in Newton and began to talk about what it means to live with cancer. After we had talked for a while, Doris suddenly got up and left the room. I waited for three or four minutes and then followed her and found her on the stairway leading up to the pulpit in the back of the church. She was weeping. I put my arm on her shoulder and she said, "In spite of what I said at the table, about being sustained by the church—which is true—about being carried along by God's Spirit—which is true—there is so much that I want to do yet. I'm not finished being a

mother. I'm not finished being a wife. I'm not finished sharing in the life of the church. I'm not finished giving some assistance in the direction of the seminary as we train men and women for ministry and mission in the life of the church." So the question remains—wouldn't it have more nearly reflected the glory of God if we could say that Doris's tasks had been finished? If we or she could say something like Jesus was able to say, "It is finished"?

I would like to point out that the Scriptures remind us that in another sense Jesus left much unfinished as well. True enough, He accomplished His purposes and God's eternal purpose of bringing about the way of salvation and opening that way to us. But Jesus was not finished being a human Son. He passed on that task to His beloved disciples as He died. Jesus was not finished healing many who were ill and broken. Jesus was not finished feeding those who were still hungry. Jesus was not finished preaching the good news of the kingdom. He had barely gotten to the borders of His own people and His own country. He sent His disciples to those who were still unhealed, to those who were still hungry, and to those who had still not heard the good news. The church, the body of Christ, had not yet come into existence as Jesus said, "It is finished." Reconciliation between Jew and Gentile, master and slave, men and women, parents and children, neighbors and enemies, had not yet become a reality around the world.

Jesus sent His disciples to witness to the reconciliation with God and to live out that kind of reconciliation between different races, between those who rule and those who are ruled, between men and women, parents and children. When Jesus died, the new heaven and new earth had not yet come. And He said He'd come again to complete that task.

In some measure I'd like to suggest what Doris has left unfinished also reflects the glory of God as we see it in Jesus Christ. It is a kind of glory which is passed on to each of us, namely to become participants in the unfinished task. To each of us who have shared in her life, she points us away from herself to the glory of Jesus Christ and invites us to go with one degree of glory to another as we are moved by her example and as we catch a glimpse of God's glory in her.

There is still another degree of glory and perhaps a hundred more, and perhaps a thousand more. It's the degree of glory that begins at the threshold between our human existence and that next degree of reflecting the Lord's glory and being changed into His likeness from one degree to another. At our conversation in Newton, Doris was beginning to get a glimpse of that level of glory too. And in the midst of her weeping because of the unfinished tasks, she also said that she was beginning to see life and beyond life in the light of Christ's glory from beyond that threshold. In our Board meetings, Doris took the minutes together with Sheldon Burkhalter. She also characterized keeping a journal as having a meeting with God and keeping minutes. The level of glory which Doris now reflects and the threshold which she has crossed makes it unnecessary for her to keep minutes any longer.

As we remember Doris, we are also invited to give thanks for this new level of glory in Christ. "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." ❧

by Robert L. Hartzler

Mennonite minister

or

how to keep your preacher

How does your pastor feel about his job, his congregation, his family, and himself? Does he feel good, positive, and optimistic or otherwise? Who in your congregation is responsible for finding the answers to these questions? Is he or she getting them and reporting to the congregation?

I observe that the typical Mennonite minister today is about 45 years old, without a seminary degree, has three or four children, is buying his own home, and receives about half his living from the congregation he serves.

Your pastor will probably move sometime in the next five years. In our cluster of four congregations, three have had pastoral changes in the past five years and the fourth will change next summer. Of these four congregations, two have had to be without a pastor for periods of several years at a time in the past six years.

What is happening, or maybe more accurately, what is not happening? Why the shortage of ministers in the Mennonite Church today? And why is there so much moving around? The mobility rate is becoming downright embarrassing. I personally have served two six-year pastorates and am in the fifth year of a third.

There have been changes—changes in our style of ministry, and changes in our expectations of pastors. In several decades, the Mennonite Church has moved from preachers who were largely self-supported men, ordained from the congregations they served, to pastors trained in the tradition of the Protestant professional largely dependent upon the congregations they serve. It has been a mixed blessing.

Our expectations of the pastor have changed significantly. A retired bishop friend of mine tells of how when he was ordained he took his turn preaching every three or four weeks, shared in visiting the sick, and was available for weddings, funerals, and times of crisis.

Today I preach at least once a week, teach an instruction or Sunday school class, lead two Bible study groups, write the study guides for the midweek groups, serve on a conference committee as well as several churchwide and local bodies. In addition, there are the usual chores of planning, visiting, and counseling.

In light of such drastic changes, is it any wonder that Mennonite ministers are moving around and some congregations are without pastors? What can we do to improve the situation?

The author is pastor of the Washington (Iowa) Mennonite Church

maintenance

Develop a clear mandate. Make sure that your congregation knows and understands what it wants from your pastor. The administrative board and pastor should be able to sit down and discuss with clarity and precision what it is that the pastor is expected to do. This will mean some negotiating since no pastor is adequate for all the needs of a given congregation. But, if the mandate is clear, the pastor and board can find alternative ways of meeting the needs. Remember, even Christ did not satisfy everyone in Nazareth.

Provide for effective communication. There needs to be a concrete communication link between pastor and congregation. Who is responsible for providing constructive criticism and general feedback for your pastor? To whom does he speak when the foyer is a mess or his bills are overdue? Who serves as that vital liaison between pastor and people? Someone must do it.

When unmet needs pile up and are ignored they become twice as serious and infinitely more difficult to meet. Both preacher and people need to know whom to talk to when there is something crucial that needs to be said.

Support your preacher. His salary can be compared to your local junior or senior high school principal's scale. The question is not how much is his performance worth, but what does a family like his in this community need. The housing allowance must be designated annually by the administrative board in order for it to be considered tax-free.

As a self-employed person your pastor pays Social Security taxes at the rate of 8.1 percent. That is a sizable quarterly payment.

His family needs health insurance. Will the congregation provide MMA coverage? What would happen to your pastor were he permanently disabled while working for you? Your congregation may be legally liable and required to carry workmen's compensation on its employees. Does yours?

When your pastor attends district and churchwide meetings who picks up the tab? Do you want him to be involved in such activities? If so, you will probably want to provide some incentives.

Most pastors need to continue their education if they are to be stimulating, growing ministers. Are you willing to pay for the annual ministers' week at the seminary? How about local workshops and refresher courses, an advanced degree program, or even a sabbatical after six or seven years of service?

How will your pastor derive his income upon retirement? Mennonite Retirement Trust is one option. Does your pastor

have a retirement plan?

What compensation does your pastor receive for the endless miles he drives on congregational business? If you give him a new car he will have to pay taxes on the gift.

Does your pastor take an annual vacation? How much? At whose expense? Two weeks and three Sundays with pay is a starting base.

Do you have an annual review? Is there an annual review of the pastoral part of the congregation's program? An appointed person or group should sit down with the pastor periodically to see how it's going with him. How does he feel about his ministry, the congregation, and his life situation? How is it with his marriage and family? Who is your pastor's pastor? With whom does he counsel when he needs to talk with someone confidentially? Does he have anyone to hear him out? Is there a support group for the pastor in the congregation, conference, or denomination?

These are some questions and areas of concern about pastoral support. Salary and benefits are important, but far more significant are the many obvious and subtle evidences that tell your pastor that you love him and really care for him and his family. A hug at the door next Sunday may mean more than a generous check.

Each situation will call for a different package, for each one is unique. However, each congregation is responsible for working out its particular way of keeping its preacher. The Board of Congregational Ministries and the district conferences may be helpful but you must do it.

As a pastor who has performed many marriages I read the literature which says that sex and money are the two items giving marriages the most trouble. Separations and divorces come because of disagreements over intimacy and finances.

Mennonite ministers are leaving their calling and playing musical chairs for similar reasons. They perceive that they are not loved. They give and give and give of themselves without a corresponding response from those they serve. Others find it impossible to maintain a standard of living comparable to that of their own congregation and peers. Eventually they see no alternative but to give up or move on in hopes of something better.

Mennonite minister maintenance is no simple matter. It requires deliberate and diligent effort. If you want to keep your preacher, then find the best answers to the questions raised above. As a member of Christ's body it is your right and responsibility to see that your congregation comes up with the best answers for your particular situation. 

Rx for winter joy: Hot cocoa, an easy chair, and one of these:

Festive Breads of Easter

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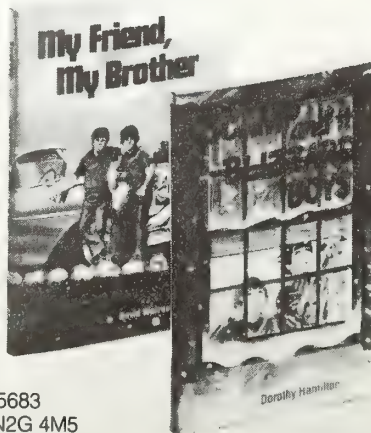
by Dorothy Hamilton

Unexpected adventure and excitement when Doug is snowed in with his mother by a howling blizzard. When Craig and his dog, Scamp, are rescued by snowmobile and brought to Doug's house for the night, the boys and their families grow closer together.

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by Katie Funk Wiebe

The breeze before the draft

The announcement by President Jimmy Carter that registration of youth will be reinstated shortly came as no surprise to those who have been monitoring political events. Despite efforts of pacifists and other opponents of the draft, the general criticism of the shortcomings of the volunteer army, the events in the Middle East, and more recently, the Afghanistan invasion precipitated the decision.

The President says he is reinstating registration to know where the young men are should conscription seem necessary. The public service announcement which says, "It's 10:30; parents, do you know where your children are?" could be reworded to meet the occasion: "It's 11:30; parents, do you know how your children stand toward the draft?"

Many young men and women will be caught in the dilemma of not knowing how to respond to the draft. Should they join the military? Should they claim a conscientious-objector (CO) status because somewhere in their tradition a brother, father, or grandfather did so? Should they register? When no breezes were blowing, questions about the draft seemed irrelevant. Now they must be answered.

At a New Call to Peacemaking seminar in the fall, Eldon Brandt of the Tabor Mennonite Church near Goessel, Kansas, told us of a method his congregation is using to help their young people deal with the issue. They simply held their own mock registration and draft to help young men and women sort out their views.

Each person in the congregation between 18 and 25 was sent a letter by the Peace and Social Concerns Committee asking the question, "If Selective Service were reinstated, what would you do?" They were asked to fill out a form similar to that used by the government for registration of conscientious objectors if they wanted to participate. Each person was assigned a draft number for a mock lottery to get the feeling of the reality of the situation.

After the forms were filled out, two young people were sent a registered letter advising them their numbers had been drawn. They were asked to appear before a "draft board" the following Sunday morning. They could bring someone with them to help them substantiate their claims.

The hearing was headed by H. B. Schmidt, a man well experienced in advising young men regarding the draft and someone who has witnessed many actual hearings.

That morning at the seminar we listened to a tape recording of the simulated hearing. Schmidt's questions as he role-played the draft board judge were hard ones. At times I cringed under his assault on the young person's beliefs. How

would you answer these questions he asked an 18-year-old?

1. Are you a church member? If not, why not? Isn't church membership important to a person with such a stand? Do you take an active part in church activities?

2. What is the position of the Mennonites on opposition to war? Why do Mennonites take this position?

3. Do all Mennonites take this position? They don't? Then why do some Mennonites serve in the military? What percentage of Mennonites served in the military in the last war? You don't know? Why not?

4. Aren't there Christians in the army?

5. You use Scripture to support your answers. The Scriptures say to obey the higher powers—the government. Why don't you obey the Scriptures?

6. Do you believe the entire Bible is the inspired Word of God? You do? Then how do you interpret passages like Psalm 144:1: "Praise be to the Lord, my Rock, who trains my hands for war, my fingers for battle?" or Ecclesiastes 3:8 or Psalm 18:14? Does God change? Doesn't He say the same things today?

7. Give me some examples of how you would love your enemy.

8. If there were a war and people were injured, would you take part in it by taking care of the injured? You would? Then why aren't you becoming a CO in the army?

Schmidt stressed that the registration forms filled out by the young people will be kept on file in the church office, for such statements are crucial pieces of evidence when they face resurrected draft boards. (Mennonite Central Committee will also file statements for those who desire it.)

Schmidt concluded with some significant comments regarding their first peacemaker registration, which they intend to repeat this year: First, young people today are unable to explain themselves clearly. During the time they worked on the forms, they did more thinking, reading, and even praying than usual. Second, some do not know why they object to war. A heartening by-product of the mock registration was the way friends, parents, and other adults became involved in helping the youth think through the issue.

Since President Carter's announcement I've heard young people respond with dismay, fear, support, and even indifference. I've sensed older adults heave a sigh of relief that it doesn't mean them, yet grieving that another generation may get caught. The return of registration is a test for all, but the time is short. What feels like a small breeze blowing may soon become a draft.

SWJ

Tax resister gets sentence of one year in MVS program

Bruce Chrisman of Ava, Ill., a General Conference Mennonite who was convicted on Dec. 3 of failure to file an income tax return in 1975, was sentenced on Jan. 2 to one year in Mennonite Voluntary Service.

Chrisman is a war-tax resister. He believes conscientious objectors should be exempt on First Amendment grounds from paying that portion of federal income tax that supports the military.

Judge J. Waldo Ackerman of the U.S. District Court in Springfield, Ill. ordered the unusual sentence, giving Mennonite Voluntary Service (MVS) staff 30 days to work out a program with Chrisman.

"I'm amazed," said Chrisman. "I feel very good about the sentence. The alternative service is probably the first sentence of its kind for a tax case. I think it reflects the testimony in the trial and its influence on the judge." Chrisman could have been sentenced to one year in prison and a \$10,000 fine.

Chrisman and his wife, Mary Anne, and two-year-old daughter, Venessa, live on a small farm near Ava. Plans are for them to join MVS as a family. They will remain in their home community and engage in prison ministries and peace education work along with their farming. Charles Neufeld, regional MVS administrator, is working with the Chrismans and local support committee headed by Ted Braun, pastor of United Church of Christ in Carbondale, Ill., to give guidance to this ministry.

At the November trial Bob Hull, Jim Dunn, and Peter Ediger joined with Chrisman in testifying to Christian conviction against warfare, including payment of taxes for support of war. When the prosecution cross-examined Chrisman from the Bible they also called Ediger as a trial witness. Ediger, who is director of Mennonite Voluntary Service, articulated Mennonite pacifist beliefs and how the tax code infringes on the First Amendment rights to religious pacifists.

Dunn, who is pastor of the First Mennonite Church in Champaign-Urbana (Ill.), was a character witness. Hull, secretary for peace and social concerns of the General Conference Mennonite Church, and Ediger testified about Mennonite beliefs during the earlier pretrial hearing.

An appeal of the case has been filed by Chrisman's attorney, Jeffrey Weiss, not to contest the sentence, but to test the court's rulings denying relevance of First Amendment rights in this case. Persons interested in helping with court costs may contact the General Conference Mennonite Church, Commission on Home Ministries, 722 Main Street, Newton, KS 67114.

The Chrismans are ready to share their faith and concerns for peacemaking in their community and beyond. Persons or churches interested may write them at Route 2, Ava, IL 62907.

Mennonite lawyers hold first meeting

Mennonite lawyers, aspirants, and friends, made history of sorts when they got together for the first time in North America on Jan. 25 and 26 in Washington, D.C., at the Methodist Building near the Capitol.

The meeting, in the same building where the Mennonite Central Committee Peace Section (U.S.) has its offices, was arranged by the Mennonite Student and Young Adult Services.

Jacob Hildebrand, a General Conference Mennonite from St. Catharines, Ont., told the assembled that the meeting was his first opportunity in over 25 years to talk with fellow Mennonite legal practitioners. For Mennonites who have chosen the legal profession, Hildebrand indicated a certain separation that is only being closed within the past five years. Planners had anticipated an attendance of about 20 people and were surprised with about 50. Not all were attorneys.

Keynote speaker Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Ind., opened with a statement that "It seems to me that Protestant theology in general and Mennonite thought in particular need carefully and critically to reassess their interpretations of law in the Bible."

Further, "I would ... hope that the deliberations of this symposium may in some sig-

nificant measure be shaped by, and contribute to the mission of the church in our time. ..."

Miller spent quite a bit of time in his speech, "Witnesses to the Law of Christ," struggling with a way to achieve common understanding between theology and law. But his major concern seemed to be how Mennonites can be lawyers, and, once they are lawyers, how they can best serve the needy and bring justice to fulfillment. In his words, "Our common task could very well include mining these vast resources of Scripture in seeking to understand Christian faithfulness in the area of law and legal practice."

Miller's main concern seemed to be that Mennonite lawyers not be afraid to be different, to bring moral and ethical values to the profession, to stand out if necessary for biblical values.

From a quick assessment made by Hildebrand, the majority of the lawyers present had begun practicing within the past five years. A number of these had seen law as a way of getting at social injustice, a position acknowledged and recommended by Miller.

Ron Kraybill spoke on "Mediation and Alternatives to the Court Process." Kraybill, the first full-time staff person at MCC, Akron, Pa., to work for Mennonite Conciliation Services,



Ruth Stoltzfus, Harrisonburg, Va., talks with Marlin Miller.

recommended "dispute processing" as an alternative to litigation.

(continued on page 139)

Workers view community in seminar at Chicago

Home missions pastors and Voluntary Service workers gathered in bitterly cold Chicago Jan. 21-25 to sharpen their skills for dealing with the complex problems of the city.

Forty of them from across the Mennonite Church had been invited to participate in a Community Development Seminar sponsored jointly by the Home Missions and Relief and Service Divisions of Mennonite Board of Missions (Elkhart, Ind.).

"For too long, urban churches have been stuck with picking up the pieces from the destruction caused by social problems," said Lee Hochstetler, a local Mennonite pastor who served as one of the seminar coordinators. "But this week, veteran urban church workers helped us see that we must work to change the systems that cause the problems."

The seminar was conducted for MBM by the Seminary Consortium for Urban Pastoral Education (SCUPE). Participants were lodged at the Lawson YMCA and attended sessions at nearby LaSalle Street church and other locations. Lectures were interspersed with small-group discussion and visits to various community development projects.

Bennie Whiten of the Community Renewal Society told participants that "natural communities"—whether they be families, neighborhoods, or other traditionally close-knit groups—are breaking down in the city. "But people want to be part of something," he said. "Christians have a great opportunity to show the cities what true community means."

Whiten explained that community development is organizing resources for action so that



Raymond Jackson, a home missions pastor in Philadelphia, gets acquainted with a member of a senior citizens center during a tour of community development projects in Chicago.

people can gain control of their own communities and of their own lives.

"When we help oppressed people do this, we are also helping ourselves," he continued. "If my brother or sister is impoverished, then I am, in a sense, impoverished, too."

Other seminar speakers were Raymond Bakke of Northern Baptist Theological Seminary, Dale Suderman of Logos Bookstore, William Leslie of LaSalle Street church, Gilbert Leigh of New World Christian Ministries, William Ipema of North Park Seminary, Lee Hochstetler of Grace Community Church, Daniel Alvarez of the Center for Community Change, and Menno and Margueritha Ediger

of the Mennonite congregation in suburban Markham.

Organized by MBM's Dale Wentorf and Edward Taylor, the week-long event drew enthusiastic reaction from participants. "I wish the whole Mennonite Church could have shared in our experience here," said Larry Miller of Mashulaville, Miss.

EMC week draws 200 ministers, leaders

Over 235 ministers and layleaders from as far as Colorado attended the fifty-second annual "Ministers' Week" Jan. 14-17 at Eastern Mennonite College and Seminary. Leaders from across the Mennonite Church spoke on the theme, "For the '80s ... Leading God's People."

Many participants regarded George R. Brunk III's early morning Bible studies as a program highlight. The seminary dean used the synoptic gospels as a basis to examine Jesus' spiritual experience. He told listeners that "people need to be aware of the spiritual dimension of everything they do." He noted that if we are to be "children of God" we need to have an understanding of the way Jesus related to God as "Father." Brunk said that the spirit of discipleship is "communitarian" and people need to develop as friends, students, and servants.

Brunk said he believes it is important for church leaders to examine the spiritual experience of Jesus because He held a leadership position, and because Mennonites place Jesus at the center of their theology and need to understand how He related to God.

John M. Drescher and Richard C. Detweiler also led sessions on "Ministering in the Spirit" and "Faithful Leadership," respectively.

Drescher, who teaches part time at the

MBM administrators plan for new mission era

Nineteen administrators of Mennonite Board of Missions (Elkhart, Ind.) met for a working retreat at Winona Lake, Ind., Jan. 15-18.

The objective of the retreat was to look backward and forward into the '70s and '80s to gain perspective for setting working goals.

"We are now caught up in the end of an era, an era which has been ending since World War I," said Wilbert Shenk, secretary of Overseas Missions, as he outlined the dilemmas of the modern Western world. "Today, limitations are suddenly looming up against us. We don't know when the curtain will finally fall on our era, but we know that much is ending, even now."

Paul Gingrich, incoming executive secretary of the Board, set the stage for his administration in the new decade by outlining the mission purpose of the church. "The church is a sign, glorifying God for the re-creation of the world through embodying hope and jubilee," he said. "We are to keep alive the fact that the Lord is coming again."

Ernest Bennett, outgoing executive secre-

tary, reflected on mission on the '70s, underscoring this conviction that "all the gifts of the church are useful in the mission of the church." Richard Showalter, coordinator of the Evangelism/Church Growth Resource Team, opened a discussion of mission strategy for the '80s by calling for "mission under the cross" as a posture of "proclamation for an open grave," referring to a 20th century martyr-witness in Korea.

The four addresses punctuated an intense process of reflection, dialogue, worship, and work. The group wrestled seriously with overarching questions like "what is our mission?" (In answer to this one, they reaffirmed the Board charter which focuses on evangelism, church growth, and social concern.)

Throughout the week, the group tested "management by objective" as a tool for coordination and goal-setting within the Mission Board. Hubert Brown served as moderator for the meetings.

—Richard Showalter

college and seminary this year, said that "walking in the Spirit is a steady step-by-step process that corresponds to the physical growth stages of infancy, childhood, adolescence, and adulthood."

Detweiler described various types of leadership and outlined several models including the shepherd and the apostle. He said that "leadership is developing wholeness" and has five basic ministries—sustaining, healing, guiding, communicating, and reconciling. He noted that when these ministries are operating, congregational life and mission develop out of a healthy body and the goals of salvation, community, and mission are realized.

Tuesday and Wednesday afternoons the group joined in worship experiences led by Owen Burkholder, pastor of Community Mennonite Church in Harrisonburg, and Bill Detweiler, pastor of Kidron (Ohio) Mennonite Church. The two pastors also conducted workshops on leading worship.

Of the 16 workshops offered, those garnering high attendance were "Living with Less," led by Kenton Brubaker and Gloria Lehman; "Team Ministries," led by David Thomas and Lester Graybill; "Ministry with Youth," led by Gerry Keener; "Pastor's Wife in Ministry," led by Dorothy Blosser and Fern Erb, and "Sermon Building," led by Art McPhee.

EMC President Myron S. Augsburg spoke each evening on "Christology and Evangelical Faith" as it relates to biblical authority, ethics, and the new community.

Co-moderator Lloyd Weaver, Jr., of Newport News, recognized two faithful Ministers' Week participants—Albert Slabach, pastor of Longenecker Mennonite Church in Winesburg, Ohio, and Henry Ruth, pastor of Rockhill Mennonite Church in Telford, Pa. Slabach has attended 22 years and Ruth has attended 21 years. Several other pastors had attended 15-20 years.

Choice Books plans for growth, eyes storage

Anticipating future growth of the bookrack ministry and planning in advance for it was one concern of Choice Books International Committee during a meeting in Harrisonburg, Va., Jan. 14.

The five-member Board, which functions under the Media Ministries Division of Mennonite Board of Missions, looked at warehouse needs for the coming decade.

The Board asked staff to do further study on the advantages and disadvantages of warehousing versus shipping directly from publisher to distributor. After evaluation of this study, a recommendation will be sent to Mennonite Board of Missions.

"Long-range plans call for Choice Books to be self-supporting," noted Director Paul A. Yoder. "Warehousing allows us to obtain maximum discounts through volume buying.

The question that needs to be answered is, are these savings offset by warehouse costs?"

"If warehousing results in net savings, it will help both our office and the district offices to move closer to self-support," Yoder said.

The Board also looked at ways to obtain capital for future growth. As the number of racks increases, the capital needed to stock and service them also increases.

The Board affirmed staff efforts to solicit capital from business and professional persons and named this group "Choice Books Investors." However, the Board noted that long-range capital requirements should be built into yearly operational budgets.

Muslim student claims U.S. to blame for crisis

A Muslim student leader told a Goshen College convocation audience on Jan. 22 that U.S. policy in Iran has been "in contradiction with the morals and beliefs of this country."

Mostofa Abulghaith, president of the Washington, D.C., chapter of the Muslim Students League, claimed that U.S. actions in Iran were directly responsible for the embassy siege and that it could have been avoided.

"Diplomats have preached democracy and respect for the constitution," he said. "But contrary to the spirit of that constitution, U.S. policy makers went around the world destabilizing popularly elected governments and establishing tyrants who were to serve as puppets."

Abulghaith, a doctoral student at American University, has spoken with presidential candidates Jerry Brown and George Bush on the Iran issue. He planned to leave the last week in January for Teheran, where he hopes to talk with student leaders involved in the embassy takeover.

Abulghaith, sympathetic to the Iranian cause, said that he will encourage a compromise between the U.S. and Iran. However, he said that "the problem of the hostages cannot be solved with the stance Carter is taking. He will have to show some compassion, some understanding for the people."

A possible compromise would entail a full international investigation of the Shah's crimes in return for the release of the hostages. The Muslim student does not view this action as a response to political blackmail: "If the U.S. had a clean record, it would be a clear case of being wronged. But it is responsible for the present situation and should begin by admitting its mistakes."

Abulghaith predicted upheavals similar to that of Iran in other nations, such as in Morocco, Saudi Arabia, and Pakistan. "Leaders of these regimes have no respect for human rights and eliminate anyone who speaks out against them," he said. He went on to call the last election in Morocco a "mockery of democracy."

Surveying the present situation in Iran,

Abulghaith concluded, "The question is whether the U.S. will learn from its mistakes: will it go on supporting ruthless leaders or will it begin siding with the people of the country?"

The Muslim student said he sees Mennonites as "coming closest to ideal Christians" and praised their nonviolent stance. He called on Christian students to "get involved in government and inject moral judgment in politics."

Food-for-work projects assist farmers in Nepal

In one of the poorest areas of Nepal, the United Mission to Nepal (UMN) now has a food-for-work program.

Nearly all the people living in the Buling-Arkhal area are farmers. During the winter months unemployment reaches 75 percent.

The reason for the economic depression in the area is that the spring maize crop, the most important food source for the people, failed last year due to a lack of rain. Reserves had not been built up in recent years because of previous poor crops due to weather conditions.

The food-for-work projects come at a crucial time as many people are without food now. Some steal food from large landowners' fields. Providing work eases the suffering of many of the poor small farmers and landless laborers.

To set up the program UMN worked with village leaders and the local government to select suitable projects. Villagers suggested building canals for irrigation or to supply waterpower for ginger-drying facilities, planting of fruit trees, and improving paths and wooden bridges. UMN plans for cooperative structures to own and operate the projects after their completion.

As much as possible present local and traditional methods will be used to organize the work projects. UMN will supply technicians and accountants to assist the villagers, but expects to employ 2,000 people, giving priority to the poor and those without food.

UMN will observe good nutritional practices in selecting the food given for work. Foods already a part of people's diet and those having much nutritional value will be chosen. Purchases will be made in South Nepal where a food surplus exists.

John Williamson of UMN, who wrote the program, will administer and direct it along with a Nepali, Bhum Bahadur Giri. They will prepare monthly progress reports and program staff will meet weekly to evaluate the work projects. After completion of the program a team will visit the area and evaluate the specific projects and the wider program.

Mennonite Central Committee is giving \$25,000 towards the project and MCC (Canada) is attempting to raise an additional \$100,000 through the Inter Church Fund for International Development.

Twenty-six VSers in Elkhart orientation

Twenty-six persons participated in the decade's first Voluntary Service orientation Jan. 14-21 at Mennonite Board of Missions (Elkhart, Ind.).

The week's activities included Bible study, recreation, two days of exposure to urban life in Chicago, a commissioning service, and sessions on communication skills and VS policies and lifestyle.

VSers included (back row, left to right): Bob Good, Lancaster, Pa., to Philadelphia, Pa.; Roger zumFelde, Wauseon, Ohio, to Indianapolis, Ind.; Lonnie Sears, Tiskilwa, Ill., to Mashulaville, Miss.; Kenneth Beachy, Amboy, Ind., to Champaign, Ill.; Nevin Martin, Greencastle, Pa., to Aurora, Ohio; Kevin Headley, West Liberty, Ohio, to Fort Dodge, Iowa; Willard Metzger, Harriston, Ont., to Columbus, Ohio; and Byron Yoder, Nappanee, Ind., to Downey Calif.

Third row: Pat Good, Lancaster, Pa., to Philadelphia, Pa.; Duane Reinhardt, Goshen, Ind., to Pearl River, Miss.; Karen Rugani, Creston, Ohio, to Champaign, Ill.; Lora Leichty, Wayland, Iowa, to Carlsbad, N.M.; Wanda Miller, Washington, Iowa, to Philadelphia, Pa.; Darwin Keener, Hagerstown, Md., to Indianapolis, Ind.; and Lowell Miller, Wellman, Iowa, to Tucson, Ariz.

Second row: Clifford Kennel, Petersburg, Ont., to Philadelphia, Pa.; Tina Stoltzfus, Oskaaloosa, Iowa, to La Junta, Colo.; Deb Aeschliman, Archbold, Ohio, to Columbus, Ohio; Richard Walter, Chardon, Ohio, to Brownsville, Tex.; and Mickey Geltmacher, Columbia, Pa., to Richmond, Va.

Front row: Ellen Troyer, Cornelius, Ore., to Inglewood, Calif.; Diane Cressman, Kitchener, Ont., to La Junta, Colo.; Cherie Finch, Berea, Ohio, to Starkville, Miss.; Helen and Paul Yoder, North English, Iowa, to Brownsville, Tex.; and Diane Hinkle, Fort Wayne, Ind., to Carlsbad, N.M.

Menno lawyers meet in Washington seminar

(continued from page 136)

Dispute processing is an attempt to resolve conflict through negotiation or mediation before it gets to the court systems. Dispute processing is becoming a recognized approach to dispute resolution, Kraybill said. There seems to be a tendency toward the use of alternatives to the adversarial court system in early conflict resolution, he added.

Elam Lantz, currently residing in Washington, spoke on "First Amendment Religious Freedom." He spoke at some length on the "free exercise" phrase as some have tried to apply it to war-tax resistance.

A second meeting has been planned for the fall of 1981.—David Hostetler



Volunteers assist young, old in Toronto district

Living in a huge city can be a lonely experience, especially for the elderly and the disadvantaged. The Warden Woods community, in Toronto, has many lonely and disadvantaged people. There are about 500 seniors, who have lots of time, with little to do.

Also, in the Warden Woods community there are about 500 parents and about 1,000 children. With this high a density of children it becomes important for them to have things to do. This is especially the case in single parent families, or in families where both parents work, and where supervision and parental stimulation is lacking.

In this setting MCC (Canada) volunteers Marlene Plett, Les and Evelyn Bartel, and Barry and Joyce Suderman are at work helping seniors with their shopping, leading children's groups, and doing family counseling and Community Development work.

Part of one volunteer's work also includes being a special friend to someone who has never enjoyed such a privilege. Evelyn Bartel has developed a special relationship with a 17-year-old, who had been in so many foster homes that she had become unable to relate to people in a meaningful way. She had no one to turn to in a time of crisis except her boyfriend, who often abused her. A social worker felt that this girl would benefit from having a special friend, so Evelyn was introduced to her.

The relationship has grown slowly; the two have known each other for about one year. "The relationship has grown into a two-way friendship," says Evelyn. "She has helped me in as many ways as I have helped her."

Les Bartel and Barry Suderman serve as leaders of a group of ten-year-old boys. There are six in the group. All are from single parent

families. Four of the boys receive very little supervision or guidance at home, while two are overprotected and have not learned to hold their own with peers.

"They are an energetic group," says Les Bartel, "Often testing us to our limit, not wanting to participate at times, yet not wanting to leave when it's time to go home." Activities with the boys include swimming, making cookies, playing group games, watching movies, and playing table games.

Of the 500 seniors in the Warden Woods community, about one quarter are men, who live very isolated lives. They find it hard to make friends. Les and Barry lead weekly men's clubs in order to provide opportunity for the men to meet socially. Relationships grow fastest between the men and the group leaders, but Les says the aim is that the men shall learn to relate to each other. With time that does happen.

"I find watching the relationships bud and grow very rewarding," says Les. "A friend is something that is important to everyone, and helping make friends and being one myself is a feeling I will cherish the rest of my life."

Barry and Joyce Suderman spend Thursdays taking the seniors shopping. Most of the shoppers are women and most are very grateful for any help offered them. An average of 50 seniors take advantage of the shopping excursion, and for many of them it is the only outing of the week. "Some of the seniors get very lonely," says Joyce.

Whether shopping, talking, playing games, visiting, or counseling, the five MCC (Canada) VSers in the Warden Woods community are working to build relationships in a lonely world.

mennoscope

At the end of the first half of the Goshen College fiscal year, contributions toward current operations totaled \$587,092, reported Director of Development Daniel Kauffman. Kauffman said July-December contributions were "right on target, since that amount is 56 percent of the total needed to balance our budget this academic year." Of the six-month total, approximately 31 percent is from Mennonite congregations, 39 percent from GC alumni, 21 percent from business and industry, and 9 percent from other sources such as foundations and non-Mennonite friends.

Members of Matamoros, Mexico, and Brownsville, Tex., congregations gathered at La Nueva Jerusalem church in Matamoros on Jan. 13 to ordain Homero Ruiz. The first Mexican national pastor to be ordained by South Central Conference, Ruiz has served as pastor of the Matamoros congregation for 2½ years. Conference minister Millard Osborne and Gilberto Perez of the conference leadership commission were present for the service. Conrado Hinojosa, pastor at Brownsville, delivered the ordination message. The church work in Matamoros was begun by Hinojosa as an extension of the Brownsville congregation in the early 1970s.

Eastern Mennonite College has a position open in vocal music. PhD degree preferred, two-year appointment. Interested persons may contact Albert N. Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

Special events at EMC: Interdenominational Youth Convention, Jon Burnham, speaker, Apr. 18-20; Homecoming weekend, Apr. 25-27; 62nd annual commencement, May 18, 11:00 a.m.

Eastern Mennonite College, Harrisonburg, Va., has added a two-year program in computer processing to the curriculum. In addition, the college will also begin awarding degrees rather than diplomas to students graduating this spring from any of the seven two-year programs EMC now offers, assistant dean Lee F. Snyder said. Computer processing, she reported, will provide an understanding of computer languages, structured programming, and elementary business data processing procedures to prepare students for employment as computer programmers in the data processing field. Areas of study besides computer processing leading to a two-year Associate of Applied Science (AAS) degree at

EMC are food service management, paraprofessional education, office administration-secretarial, and office administration-medical secretarial. Associate of Arts (AA) degrees may be earned in Bible and general studies.

Christians in service professions will gather at the Goshen College Center for Discipleship Mar. 7-9 for a weekend workshop. Entitled "The Professionalization of Personal Services," the workshop will focus on the compatibility of professional identity and role with commitment as Christian disciples, said Don Blosser, director. The three-day workshop will feature autobiographical case studies by professionals in church and secular organizations. Among them are Kansas City pastor Frank Ward, Indiana physician Wallace Shellenberger, Goshen College president J. Lawrence Burkholder, and Messiah College professor Jan Evans. Don Kraybill, professor of sociology at Elizabethtown College and author of *The Upside-Down Kingdom*, and Ruth Krall, director of student services at Goshen College, will also speak. All workshop sessions will be held in the Newcomer Center on the Goshen College campus. Persons interested in attending should contact the Center for Discipleship at Goshen College, Goshen, IN 46526.

Carol Erb, a Canadian Mennonite worker in Afghanistan, is reportedly safe after the Soviet military invasion of that country which began on Dec. 27. "We wonder what the future holds for us and our projects in view of the change," Carol wrote on Dec. 29. "Pray with us that the Lord's will may be done." A native of Zurich, Ont., Carol is a secretary at an eye institute supported by a West German mission agency. She is an overseas mission associate with Mennonite Board of Missions (Elkhart, Ind.).

Hurts Christian Assembly, a ministry geared to American Jews, may soon become a joint project of Atlantic Coast Conference of the Mennonite Church and the Home Missions Division of Mennonite Board of Missions (Elkhart, Ind.). Under the leadership of Hebrew Mennonite Herbert Zwickel, the ministry is located in the resort town of Bloomingburg, N.Y. Hurts Christian Assembly is a retreat ministry, Bible institute, Christian community, and counseling center, according to MBM Home Missions secretary Lupe De Leon, Jr., who visited there on Jan. 21. The Assembly will soon join the Atlantic Coast Conference

and Zwickel will be ordained a Mennonite pastor.

Eastern Mennonite College's Chamber Singers, under the direction of Kenneth J. Nafziger, will present Henry Purcell's opera, "Dido and Aeneas," and Carissimi's oratorio, "Jepthe," 8:00 p.m. Mar. 7-8 in EMC's chapel-auditorium. Paul Hildebrand, Jr., resident director with Theater Wagon, a performing company in Staunton, Va., will be guest stage director for both works. Nafziger is chairman of EMC's music department. "Dido and Aeneas," a three-act opera, portrays Dido, queen of Carthage, and her ill-fated love for Aeneas, prince of Troy. The story of Jepthe comes from the Old Testament Book of Judges and describes how Jepthe led the Israelites in battle over the Ammonites, but was forced to sacrifice his only child for the victory.

Response to the first Winter Voluntary Service opportunities has been "overwhelming," according to Mennonite Board of Missions (Elkhart, Ind.). Some 35 persons from nine states and provinces have so far volunteered to work in home repair projects in three southern VS locations. Most of them are serving four-week terms. The largest group of Winter VSers is from the Archbold, Ohio, area.

An exchange among Christians of various nationalities and backgrounds took place recently in Paris, France. The Christian community which is a part of Foyer Grebel, a Mennonite-sponsored international student center, was invited to worship with the International Circle of Kimbanguists—part of an African independent church. "It became clear during the afternoon that the meeting had the approval of the spiritual leader of the Kimbanguist Church and that it was viewed as a part of the larger exchange between Mennonites and Kimbanguists over the years," wrote Larry and Eleanor Miller, workers with Mennonite Board of Missions (Elkhart, Ind.). Also in attendance was a delegation from the European Mennonite Missions Committee, which is considering the possibility of cosponsoring Foyer Grebel.

Residents of Greencroft, a retirement community of Goshen, Ind., now have an official representative in the Goshen General Hospital Association. J. J. Hostetler, longtime Mennonite Church worker, was appointed by the Greencroft Residents Advisory Board. Greencroft is sponsored by Mennonite Board of Missions (Elkhart, Ind.).

Joseph and Linda Bender Liechty and their daughter Anna, new workers appointed jointly by Mennonite Board of Missions and Mennonite Central Committee, arrived in Ireland on Jan. 28. They are part of a witness initiated by London Mennonite Fellowship through one of its members, Michael Garde. North American co-workers Paul and Dawn Ruth Nelson arrived in November. Liechty's address is 4 Clonmore Villas, 92 Ballybough Road, Dublin 3, Republic of Ireland.

Ten persons to teach English conversation

in Japan are needed by Mennonite Board of Missions (Elkhart, Ind.). They would serve on the island of Hokkaido as overseas mission associates with MBM under the direction of Japan Mennonite Church. Those interested may contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

The January 1980 edition of the Mennonite Board of Missions (Elkhart, Ind.) Overseas Missionary Directory is available. Free copies can be obtained from Sarah Conrad Yoder, MBM, Box 370, Elkhart, IN 46515.

Washington-Franklin Conference (North) has changed its name to Franklin Mennonite Conference. The change, made on Jan. 7, was to eliminate confusion with Washington-Franklin Conference (South) which was created when the two groups divided in 1965.

Faith Mennonite High School, Paradise, Pa., has openings for full- or part-time teachers in math, science, business, and foreign languages. Interested persons may contact the school at Route 1, Box 270, Paradise, PA 17562; phone (717) 442-8818.

Seminars on church and home architecture will be held Feb. 29-Mar. 2 at Laurelville Mennonite Church Center. The church architecture seminar, titled "Caves to Cathedrals," will be led by historian Jan Gleysteen, theologian Paul Lederach, and architect LeRoy Troyer. "Cabins to Castles," a new seminar on home construction, will meet at the same time as the church architecture seminar. Programs for both events are available from Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666; phone (412) 423-2056.

Russell Musselman was honored by Franconia Conference at a special service on Jan. 20. Musselman recently retired after 23 years as treasurer of the conference. Fellow conference staff and representatives of other commissions and agencies with whom he served paid tribute to his gentle demeanor as a person and his expertise as a treasurer. James Longacre, conference moderator who presided at the service, presented a colorful Fraktur painting by John E. Lapp, as a constant reminder of the conference's appreciation for his loyalty to Christ and his commitment to his task over the years.

Associated Mennonite Biblical Seminaries will host Tilman R. Smith of Goshen, Ind., as the academic year's second Theological Center Guest, Feb. 11-22. Smith has had wide experience in educational, administrative, and development work within the Mennonite Church and in community concerns. Gerontology and organizational practices are particular interests of his. Since he retired, Smith has continued to write, serve on church and community councils, and to lead workshops in local congregations on these topics. At AMBS, Smith will address the campus in two chapels and a forum discussion. In addition, he will be available for classroom lectures or discussions, and informal conversations.

Some 50 Mennonites will be exposed to "The Washington/Moscow Renewal of the Cold War" at a Washington, D.C., seminar to be sponsored by two conferences Mar. 23-25. Delton Franz of the MCC Peace Section (U.S.) Washington office is coordinating the two days of activities on behalf of South Central Conference and Western District Conference (General Conference Mennonite Church). Activities will include a briefing from a Pentagon official and visits with members of Congress. Scheduled speakers include Richard McSorley, professor of theology and peace studies at Georgetown University; and Richard Barnet, codirector of the Institute for Policy Studies. About 20 seats have been reserved at group fare rates on a round-trip flight from Wichita. Interested persons may register for the seminar by writing by Mar. 10 to Judy Krehbiel, Box 237, North Newton, KS 67117. To reserve space on the special flight, notification should be made by Feb. 15. Registration is open on a limited basis to members of nonsponsoring conferences.

Laurelville Church Center will host its annual "Affirmation of Farming" seminar Mar. 7-9. The seminar will include discussion on planning, management, production, ownership, land use, and the dilemma of world hunger vs. surplus and low profits. Scheduled speakers are Kenton Brubaker, Dwight Stoltzfus, and Robert Yoder. Programs are available from Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666; phone (412) 423-2056.

Eastern Mennonite High School has begun a program of studies for children of Vietnamese refugee families. Three students whose families are sponsored by Harrisonburg, Va., area churches, enrolled in the program. Each morning students attend regularly scheduled classes such as art, physical education and music. Also each student is receiving special assistance in math during the morning hours. In the afternoon, each student is enrolled in an intensive language study session. Jean Fisher, who with her family recently returned from Mennonite Central Committee assignment in Botswana, is teaching English as a second language during the afternoon sessions. As soon as the students learn the language well enough to cope with some expertise in the regular classroom, EMHS officials anticipate adding classes for credit to their individual schedules.

Thirty-six charter members of Cove Mennonite Fellowship, Woodbury, Pa., were received as one of the 35 congregations in Allegheny Conference during services held Jan. 27. Conference moderator John H. Kraybill preached in the morning service. Paul M. Lederach, chairman of the conference ministerial committee, spoke to a crowd of more than 100 persons in the afternoon. The new members range in age from 11 to 91. The group includes 19 persons formerly affiliated with Martinsburg (Pa.) Mennonite Church, seven persons transferring from Canan Station

Mennonite Church in Altoona, and eight persons from other denominations.

Mennonite Central Committee headquarters can be an ideal location for a couple or individuals who wish to donate a short but useful period of service to MCC. To accommodate such people, MCC is expanding the short-term Voluntary Service program to include Akron headquarters office as well as the nearby Ephrata Self-Help outlet and warehouse, where short-term volunteers have served in recent months. The kinds of jobs open for short-term workers are also jobs which do not require specialized skills and are easily learned in a short time, according to an MCC representative. Additional information is available from Lowell Detweiler, MCC Personnel Services, 21 S. 12th Street, Akron, PA 17501.

Special meetings: Stan Shirk, Lyndhurst, Va., at Ridgeway, Harrisonburg, Va., Feb. 22-24. Glendon Blosser, Harrisonburg, Va., at Cedar Grove, Greencastle, Pa., Mar. 9-16. David Augsburg, Goshen, Ind., in Spring Spiritual Renewal Week, Eastern Mennonite College, Mar. 10-14 (9:20 a.m. and 7:00 p.m.).

New members by baptism: eight at Millersburg, Ohio; four by baptism and two by confession of faith at Berlin, Ohio.

Change of address: Nelson Lehman from Pocomoke City, Md., to Route 1, Westover, MD 21871.

readers say

Joel Kauffmann's cartoon "Sisters and Brothers" usually adds a delightful bit of spice to your magazine. However, I protest strongly against the implications of his cartoon in the Jan. 22 edition of *Gospel Herald*.

It is irresponsible to allow false stereotypes to be portrayed by what is ordinarily a useful satirical tool. Contrary to the implications of the cartoon neither physicians nor the AMA receive direct profits from the sale of drugs. While I do not defend the AMA in all areas I do not think I have ever heard the allegation that their organization is a subsidy of drug companies. And unless a physician owns stock in a drug company or drugstore he/she gains no profit from the distribution of drugs or drug samples.

The serious problems of the cost of health care in this country deserve the responsible attention of thinking editors everywhere, even in church periodicals. You do physicians a disservice to imply that they, in collusion with drug companies, are primarily the cause of high health care costs. The causes are multiple, complex, and difficult to deal with. Physician fees and profits are a symptom of the problems in health care delivery, not a cause of high health care costs. The cartoon unfortunately provides reinforcement of the widely held but false stereotype that physicians are to blame. It does not highlight any pertinent insights to the problems or causes of high health care costs.—Mrs. Annie E. Wenger-Keller, Sylvania, Ohio.

I've been reading the *Gospel Herald* since 1924, and feel that about the last three months have brought us some of the most perceptive reporting especially on reaching out to minority peoples in North America or anywhere else. Of course we do not learn to appreciate people of other languages in

other cultures, unless we get to know them with love, patience, and perseverance, and then under the Spirit of God in faith bring them the gospel wherever He sends us. The Lord bless those whom He sends, those who report the results, and each concerned reader —Dale Bixler, Elkhart, Ind.

births

Children are an heritage of the Lord (Ps. 127:3)

Aschliman, Larry and Roberta (York), Columbus, Ohio, first child, Benjamin Troy, Nov. 12, 1979.

Birky, Howard C. and Anna Beth (Unruh), West Chicago, Ill., fifth child, first son, John Christian, Oct. 20, 1979.

Derstine, David and Lynette, Telford, Pa., second child, first daughter, Tiffany Lynn, Jan. 14, 1980.

Erb, Jim and Marianne (Schmidt), Waterloo, Ont., second son, Michael Daniel Albert, Jan. 13, 1980.

Gingerich, John and Anita (Knepp), Mylo, N.D., second child, first daughter, Wendy Ellen, Dec. 23, 1979.

Hartzler, Loren and Darlis (Glick), Belleville, Pa., second daughter, Debra Jean, Jan. 17, 1980.

Hogben, Wesley and Delores (Roth), Stratford, Ont., fourth child, first son, Jason Earl, Nov. 26, 1979.

Kanagy, Fred and Lila (Hochstetler), Phoenix, Ariz., third child, second daughter, Tami Jo, Dec. 12, 1979.

Knodel, Gary and Marlene (Metzler), Williamsport, Md., second child, first daughter, Amy Jean, Jan. 16, 1980.

Mauck, Robert and Carol (Schrock), Sturgis, Mich., first child, Nathaniel Robert, Jan. 19, 1980.

Miller, Winfred J. and Susan (Glick), Harrisonburg, Va., fourth child, second son, Steven Joel, Oct. 22, 1979.

Ozuzu, Okeckukwu and Joan, Oyo, Nigeria, third child, second son, Aug. 17, 1979.

Roth, Bruce and Kathy (Ireland), Corry, Pa., second daughter, Michele Louise, Dec. 16, 1979.

Rupp, Wesley L. and Kathy (Nofziger), Pettisville, Ohio, first child, Becky Jo, Oct. 20, 1979.

Ruth, Jeffrey and Faye (Moyer), Harleysville, Pa., second child, first son, Jeffrey Scott, Jan. 21, 1980.

Shank, Nelson and Barb (Lantz), Stuarts Draft, Va., first child, Lorissa Renae, Jan. 13, 1980.

Shantz, Don and Pat (Martin), Guernsey, Sask., third child, second daughter, Glenda Jean, Dec. 27, 1979.

Shantz, Ross and Betty (Petkau), Guernsey, Sask., second child, first daughter, Renee Nicole, Dec. 27, 1979.

Troyer, Jake and Anna Joy (Classen), Hesston, Kan., second daughter, Chelsea Le, Dec. 26, 1979.

Yantzi, Garry L. and Elaine (Baechler), Tavistock, Ont., first child, Ashley Jarret, Jan. 17, 1980.

Yoder, Frank and Jane (Widmer), Kalona, Iowa, first child, Laura Elizabeth, Jan. 15, 1980.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Boer—Bacher.—Jan Willem Boer, The Netherlands, and Nancy Arlene Bacher, Wolford, N.D., Lakeview cong., by Vernon Hochstetler, Nov. 24, 1979.

Burkholder—Blosser.—Ruel Jacob Burkholder and Diane Faye Blosser, both of Harrisonburg, Va., Zion Hill cong., by Glendon L. Blosser, father of the bride, Dec. 22, 1979.

Hulock—Martin.—Joseph Michael Hulock III, Chambersburg, Pa., Presbyterian Church, and Crystal Renee Martin, Greencastle, Pa., Salem Ridge cong., by Merle Cordell, Oct. 27, 1979.

Kuhns—Eidse.—Philip Kuhns, Harrisonburg, Va., Parkview cong., and Faith Eidse, Steinbach, Man., Evangelical Menn. Conf. cong., by Stanley

Shenk, Dec. 23, 1979.

Short—Grieser.—Randy J. Short, Stryker, Ohio, Lockport cong., and Debra Grieser, Wauseon, Ohio, Central cong., by Roy Sauder, Jan. 19, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Dick, Polly, daughter of Harry and Lavina (Blough) Weaver, was born in Richland Twp., Pa., Mar. 29, 1881; died at Lee Hospital, Johnstown, Pa., Jan. 18, 1980; aged 98 y. She was married to Perry Dick, who preceded her in death. Surviving are one daughter (Minnie Ankeny), one son (Paul), 12 grandchildren, and 3 great-grandchildren. She was preceded in death by 4 sisters and 2 brothers. She was a member of the Pleasant View Mennonite Church. Funeral services were held at the Meek Funeral Home, Windber, Pa., Jan. 21, in charge of Charles Shetler; interment in Richland Cemetery.

Fisher, Kathryn H., daughter of Daniel S. and Edna (Horst) Weaver, was born in Lancaster Co., Pa., Oct. 3, 1915; died of a heart attack at New Holland, Pa., Jan. 14, 1980; aged 64 y. On July 12, 1958, she was married to Lester Fisher, who survives. Also surviving are 3 brothers (Allen, Ivan, and John Weaver) and one sister (Anna Mary)—Mrs. Clarence Kilhefner. She was a member of Maple Grove Mennonite Church, where funeral services were held on Jan. 17, in charge of Herman Glick and Abner Stoltzfus; interment in Maple Grove Cemetery.

Godshall, Mary H., daughter of Henry Z. and Hannah (Clemmer) Derstein, was born in Hatfield Twp., Pa., Aug. 3, 1888; died at Grand View Hospital, Sellersville, Pa., Jan. 20, 1980; aged 91 y. On Oct. 31, 1908, she was married to Charles K. Godshall, who died in 1944. Surviving are 2 sons (Curtis and Ernest), 11 grandchildren, 27 great-grandchildren, and one sister (Ellen)—Mrs. Norman A. Rittenhouse. She was preceded in death by one son (Willis) in 1952. She was a member of Plains Mennonite Church, where funeral services were held on Jan. 23, in charge of Gerald C. Studer and John E. Lapp; interment in Plains Mennonite Cemetery.

Graber, Joseph L., son of Levi and Katie (Gingerich) Graber, was born in Rolette Co., N.D., Sept. 9, 1911; died of a heart attack at Rolette, N.D., Nov. 24, 1979; aged 68 y. On Mar. 10, 1939, he was married to Valda Cable, who died on Apr. 8, 1978. On June 23, 1979, he was married to Hilda Reno, who survives. Also surviving are 3 sons (Jack, Monte, and Sherman), 4 daughters (Joann, Marlene, Connie, and Carol), 2 brothers (Abe and Ervin J.), and 7 sisters (Saloma, Elizabeth, Anna, Mary, Ada, Sarah, and Catherine). He was a member of Lakeview Mennonite Church, where funeral services were held on Nov. 27, in charge of Vernon Hochstetler and George Rhode; interment in Rolette Cemetery.

Hershberger, Dorothy, daughter of Delbert and Anna (Garber) Myers, was born at Amboy, Ind., Dec. 31, 1910; died at Forest Park Health Center, Kokomo, Ind., Jan. 21, 1980; aged 69 y. On June 6, 1936, she was married to Marvin Hershberger, who died in 1978. Surviving are one son (Lawrence), one sister (Merlyn Carlock), and 2 brothers (Orville and Kenneth Myers). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Jan. 24, in charge of Lee Miller; interment in Mast Cemetery.

Kauffman, Clyde X., son of Andrew and Amanda Kauffman, was born at Elkhart, Ind., May 13, 1890; died at Beverly Manor Convalescent Home, Petoskey, Mich., Jan. 11, 1980; aged 89 y. On Mar. 18, 1915, he was married to Rosetta Tyson, who survives. Also surviving is one sister (Mrs. Emma Maust). He was ordained to the ministry in 1921 and served the Maple River Mennonite Church until he retired in 1966. Funeral services were held on Jan. 15, in charge of James Gerber and Floyd Bontrager; interment in the Brutus Mennonite Cemetery.

Smith, Marguerite Jane, daughter of George and Mabel (Weymer) Crook, was born at Salem, Ohio, Feb. 11, 1915; died at Lyman, Wyo., Jan. 23, 1980; aged 64 y. On Dec. 22, 1933, she was married to Ed-die L. Smith, who died on Dec. 9, 1975. Surviving are 3 daughters (Maxine—Mrs. Richard Bartholomew, Judith—Mrs. Alfred Foerster, and Karen—Mrs. James G. Shirey), 4 sons (Ronald, Eugene, Eddie, Jr., and George), 30 grandchildren, 5 great-grandchildren, and one brother (Joe Crook). She was a member of North Lima Mennonite Church, where funeral services were held on Jan. 27, in charge of Fred Augsburg; interment in the North Lima Mennonite Cemetery.

Stuckey, Clara, daughter of Levi and Fannie (Gautsche) Short, was born near Archbold, Ohio, Sept. 10, 1897; died at Toledo, Ohio, Jan. 17, 1980; aged 82 y. On Nov. 12, 1919, she was married to Elmer Stuckey, who died on Feb. 23, 1978. Surviving are one son (Loren), 2 daughters (Valerie—Mrs. Mahlon Wyse and Marcella—Mrs. Vincent Frey), 17 grandchildren, and 9 great-grandchildren. She was preceded in death by 2 daughters (Letha and Treve). She was a member of Lockport Mennonite Church, where funeral services were held on Jan. 20, in charge of Walter Stuckey and Keith Leimbach; interment in Lockport Cemetery.

Wilson, Leo, son of Leo and Dorothy (Lanterman) Wilson, was born at Youngstown, Ohio, Mar. 9, 1930; died of a heart attack at St. Elizabeth Hospital, Youngstown, Ohio, Jan. 19, 1980; aged 49 y. In 1962, he was married to Joanne Snyder, who survives. Also surviving are one son (Donald), one stepson (Walter Reynolds), 2 brothers (Robert and William), and one sister (Mrs. Lois Birmingham). He was a member of North Lima Mennonite Church, where funeral services were held on Jan. 23, in charge of Richard Bartholomew and David C. Steiner; interment in the North Lima Mennonite Cemetery.

Yoder, Annie, daughter of Abraham and Saloma (Hershey) Bissey, was born in Cherry Box, Mo., Sept. 15, 1886; died at Wayland, Iowa, Jan. 20, 1980; aged 93 y. On Nov. 25, 1908, she was married to Eli Yoder, who died on Dec. 16, 1966. Surviving are 2 sons (Delmar and Arnold), one daughter (Catherine Richard), 12 grandchildren, 22 great-grandchildren, and 2 great-great-grandchildren. She was preceded in death by one daughter (Orpha Gugel). She was a member of Bethel Mennonite Church, where funeral services were held on Jan. 23, in charge of Oliver Yutzy and Glen Richard; interment in Bethel Cemetery.

Zehr, Ezra, son of Peter Y. and Annie (Ruby) Zehr, was born at Tavistock, Ont., Jan. 11, 1901; died at General Hospital, Stafford, Ont., Jan. 14, 1980; aged 79 y. On Dec. 17, 1931, he was married to Anna Roth, who survives. Also surviving are 3 sons (Melvin, Daniel, and Irvin), 2 daughters (Lorraine—Mrs. Melvin Schultz and Edna—Mrs. Arthur Yantzi), 17 grandchildren, and 2 sisters (Susanna Zehr and Barbara—Mrs. Michael Ropp). He was a member of East Zorra Mennonite Church, where funeral services were held on Jan. 16, in charge of Homer E. Yutzy and Nelson Yantzi; interment in East Zorra Mennonite Church Cemetery.

P. 131 by Rohn Engh; p. 136 by D. Michael Hostetler. From Feb. 5 issue: pp. 104, 121, 123 by D. Michael Hostetler

calendar

Board of Directors, Mennonite Board of Congregational Ministries, Elkhart, Ind., Feb. 15-16.
House Church Retreat Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17.
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Major crackdown on dissent reported underway in USSR

A major crackdown on dissenters appears to be underway in the Soviet Union, says Amnesty International.

The human-rights agency noted that more than 40 persons have been arrested in the Soviet Union in the past three months for nonviolent dissident activities. Several were members of groups which monitor Soviet compliance with the human-rights provisions of the 1975 Helsinki Accords.

In October, Amnesty International sent an open letter to Soviet President Leonid Brezhnev, emphasizing international concern about human-rights violations in the USSR. The Soviet government subsequently decreed an amnesty to mark International Year of the Child at the end of 1979, but Amnesty International reports that no political prisoners are known to have been released since.

"We had hoped that the authorities would release a significant number of prisoners of conscience," an Amnesty official said, "but so far the major development has been an increase in the number of arrests and trials."

Chao Tzu Chen dies in Peking at 91; one of six original WCC presidents

Chao Tzu Chen of China, the last of the original group of presidents of the World Council of Churches (WCC), died in Peking at the age of 91 in late November. His death has just been reported by the headquarters of the WCC in Geneva, Switzerland.

Chao was dean of the School of Religion at Yenching at the time of his election to the WCC post in 1948. He resigned in 1951, and a Chinese newspaper reported that the action was taken to protest the World Council's condemnation of North Korea for aggression.

According to the WCC's Ecumenical Press Service, Chao "always tried to give Christian theology in China an authentic expression." Following the Communist Revolution in 1949, he became a leader of the "Three Self" movement, which is officially supported by the non-denominational Protestant Church in China.

Morality in media TV film disputes idea pornography claims no victims

Pornography—You Are Its Victim, a privately produced television show now beginning to appear on local program schedules, etches a hard case against the popular notion

that pornography is a victimless crime.

Interviews with two Los Angeles adolescents who perform in porno films, an incest victim whose father was a porn consumer, sex crime informants, police officials, and an anti-porn crusader who was beaten up and threatened with murder, suggest that the effects of pornography extend beyond the physical limits of local "combat zones."

A Broadway theater chain owner describes how the pornography industry threatened to drive his business and legitimate customers away from New York's Times Square area. "We had wall-to-wall hookers and every store front was a sex-related business," he said. "We were economically impacted by these activities."

The hour-long documentary was produced at a cost of \$170,000 in private contributions for Morality in Media, Inc., a nonprofit anti-pornography group that runs a National Obscenity Law Center and information and clearing house in New York to aid in court prosecutions of pornography cases. Its president, the Rev. Morton A. Hill, S.J., once served on President Lyndon B. Johnson's Presidential Commission on Obscenity and Pornography.

Study of Catholic ex-priests reveals half married ex-nuns

A study of resigned Catholic priests and their wives showed that about half the men married former nuns, and the priest-nun couples were happier than other couples in the study.

About 90 percent of the resigned priests and 95 percent of the resigned nuns said they were "very satisfied" with the decision to resign. The study by Maureen Hendricks-Rauch was a doctoral dissertation at Denver's University of Northern Colorado.

The study, described in the Kansas City, Mo., *Catholic Reporter*, was based on a sample of 460 resigned, married, or previously married priests and 451 wives of resigned priests, with a total sample of 445 couples. This was believed to represent about 5 percent of all marriages involving priests.

Hendricks-Rauch said the respondents were volunteers and not chosen at random, and it is unknown how this may have affected the research. She also didn't differentiate the results according to variable conditions which may have influenced the couples' marital adjustments.

Jewish dating service organized to combat assimilation pressure

Rabbi Max Shapiro cited the teaching that "marriages are made in heaven" in announcing that Temple Israel in Minneapolis is starting a Jewish dating service.

"Our tradition insists that we are partners with God," he explained. "We can't let Him down."

In less than two weeks after announcement

of the service was made in a Jewish publication, more than 75 area Jewish men and women ranging in age from 23 to 65 requested applications for it. Among the applicants was Temple Israel's assistant rabbi, Daniel Zemel, 29, a single, who is helping oversee the program. Zemel said the dating service was the "brainchild" of Sandy Olkon, who chairs the committee in charge of it. The committee was seeking ways to bring together Jewish singles in the community.

Leader of British Methodists critical of church's direction

The Methodist Church is unable to meet the challenges presented by contemporary, technological society, according to the firm conviction of William Gowland, president of the British Conference, in a front-page interview published in the latest edition of the *Methodist Recorder*.

He outlined four areas which contributed to this critical assessment as the serious lack of ministerial manpower, a laity "theologically naked," a membership possessed of an inability to witness in everyday situations, and a "lethargic approach" to influencing the nonchurchgoer.

The *Recorder* said the manpower situation is causing the president to consider the whole area of the administration of the Methodist Church. "He feels that it has become a critical issue and is of the impression that ministers are prevented from carrying out their primary tasks of going to the non-churchgoer, of deepening the spiritual life of the church, and of equipping the laity, because of time-consuming administrative work," the *Recorder* added.

Methodists urged full amnesty for Mexicans without documents

Participants in a United Methodist consultation on issues involving the U.S.-Mexico border, meeting in Ciudad Juarez, have called for immediate amnesty for all undocumented immigrants and more sensitive media coverage of the problems involved.

In a 15-page position paper, the approximately 250 persons taking part in the three-day consultation proposed a series of guidelines for the church on the subject, which will be presented to the United Methodist General Conference in April.

The conference was sponsored by the National Division of the United Methodist Board of Global Ministries and included a delegation from the Methodist Church of Mexico and observers from other groups.

"Today we are confronted by a major theological, philosophical, political, and human decision: whether we will be a people of diversity, open to newcomers, or whether we will intentionally decide to begin closing the doors to others and become a people unto ourselves," the position paper declared.

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Responses to a possible war registration

Even before President Jimmy Carter delivered his State of the Union Address on January 23, many U.S. citizens had been thinking about the possibility of registration and the draft.

For Canadians or those who have attained a certain age, registration may not appear to be of immediate concern. There are indirect consequences, however, for both the U.S. and Canada. (The situation which has made registration seem important to the U.S. government directly affects all North Americans, and the whole world, for that matter.)

Mennonite Central Committee has been anticipating just such a move for a number of years. As early as May 1978, MCC prepared the Christian Peacemaker Registration form. An introductory paragraph to the form reads: "These pages are designed to help you think through your convictions regarding war and violence and to provide a way for you to place your convictions on record."

The form was prepared to help people of draft age come to an understanding of peacemaking, in a general way, and was not directed to an imminent draft. It now has added significance for people who will be asked to register, which may include all persons from age 18 to an undetermined upper age. The questions and instructions are taken verbatim from Selective Service System Form 150, the special form for conscientious objectors. They are not used because they are specially valid or current, "but because this is the way the government raised the questions when the draft was last active."

Because of the headway the equal rights movement has made in changing perceptions of women's involvement in society and President Carter's commitment to the Equal Rights Amendment (ERA), a new element has been introduced into the possible registration picture. That is, women, as well as men, may be called upon to register, although Congressmen are making such a contingency sound unlikely.

According to various news sources, however, most women leaders oppose registration for the draft in general. However, in case of registration these same leaders insist that "women should not be exempt."

Ethel Taylor, national coordinator of Women Strike for Peace and a strong advocate of the ERA, rejected the idea of draft registration for anyone. Simply stated, she said, "We oppose the draft for all Americans, male or female."

Other powerful voices in America oppose registration and the draft. For example, ex-President Ford went on record as being opposed to a draft in an interview with Barbara Walters on an ABC newscast at the end of last month. Earlier, Senator George McGovern also said that a draft at this time was not necessary. Even Defense Secretary Harold

Brown says that "a draft, under current circumstances, is not indicated."

University campuses across the country are divided on this question. A recent *Pittsburgh Press* news story indicated that the University of Pittsburgh students were "split on draft registration." For those who are opposed, some will take that position out of concern for their academic careers. Others will be opposed on ideological grounds.

At any rate, Mennonites, Brethren, and Quakers are not alone in their opposition to a draft if registration leads to that. Naturally, some religiously oriented opponents will be concerned about the company they keep.

At a symposium for Mennonite lawyers held in late January in Washington, D.C., one of the speakers indicated that two responses to registration, which some young people may choose, will not be accepted by the government. The first is simply noncooperation or, in other words, nonregistration. The second is any attempt to supply an objector's statement of position with registration.

Despite the threatening situation in the Middle East, there remains an enormous residual resistance to any attempt on the part of the government to draft young men and women into the military against their will, especially among those of draft age. Opposition is less among those who would not be called.

All peace-minded Christians everywhere ought to be considering their response to the threat of both local and expanded warfare, which could easily escalate into a nuclear conflagration. This effort must be made in North America, Europe, and wherever people are opposed to war because of their perception of Jesus' example and teaching.

Leaders are saying that though the situation is bad, we are not yet in a total war position. Now is the time to pray and make every effort toward peace through every means.

Mennonites and related groups should think beyond their immediate convictions regarding the military to the broader implications of diplomacy and peacemaking on the larger scene. Some of our people are already in positions to wield significant influence toward peacemaking on this scale.

If you are not in such a position, and most of us are not, then you can inform yourself and exert your efforts toward peace thinking wherever you are. Such work does not need to ignore the very real Soviet menace, but it can count on the good will of millions of people around the world, as well as within Russia itself.

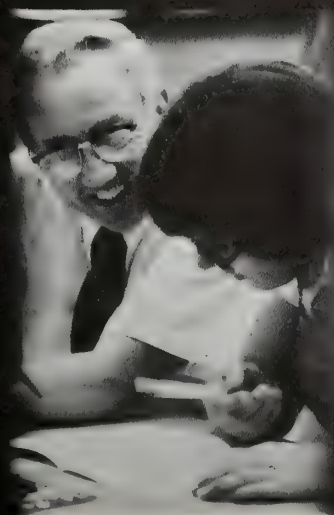
In the meantime, why not write out your position with regard to war and the draft and file your statement with your local church or Mennonite Central Committee? Then pray for peace and work for harmony among all peoples beginning at home.—David E. Hostetler.

Gospel Herald

February 19, 1980



**Mennonite education
for the 80s**





Priorities in educational work for the 80s

Note: The following comments on priorities in educational work emerged from discussions at the Mennonite Board of Education annual meeting in November.

I. Sharpening the mission of the schools. We need education for mission, education that strengthens the church for its mission in society. We must prepare our youth for informed discipleship in a changing society.

Mennonites have a background of lay/self-trained ministry, a distrust of education in general. In many ways that leaves us ill-equipped to face the problems of the late twentieth century—a more urbanized society, increased

interaction with other ideologies. We have lived through so many crises that we have become immune to the singular crisis of our time—namely the exhaustion of the Western ideology at the same time the self-destructiveness of modern technology becomes more and more apparent. Schools must be flexible enough to develop programs which will help prepare students to live in a future rather than simply maintain the status quo.

The mission of institutions includes providing vision for the church, by word and example. Our schools need to provide opportunity for youth and adults to live as the people of God in community so that their life together can be one way of communicating our faith.



The context for career counseling should be Christian service: What is the church calling you to do? Vocational choice follows from the answer to that question. A strictly professional approach inevitably leads to alienation—the institution is seen as an exit rather than an extension of the congregation. Schools must prepare graduates for active congregational life. They are preparing church people, not just professionals.

God's servants have a prophetic role. Schools should reflect the values of the church and at the same time provide leadership in Christian discipleship. The community of Christian scholars should be a prophetic voice, reminding the people of God to be faithful to their calling. Schools should be in conversation with and responsive to the congregations, but they must never be content to be merely an echo.

An example from history: When the churches thought they needed theological ammunition to fight the liberal/conservative battle, the prophet-scholar called them to the Anabaptist vision. Among specific needs to which the prophet-scholar-servant should be sensitive today are 1) to call old congregations which are too comfortable with middle-class values to identification and involvement with oppressed people; 2) to lead young charismatic fellowships to disciplined Bible study; 3) to guide all of us to sound principles of biblical interpretation.

The goal of education is to equip individuals for a mission of service, guided by a vision of service, so they are able to see the needs around them and are ready and willing to respond. And it is not only our youth who need a deeper vision of and commitment to humble service. Nor are the colleges solely responsible for developing that vision. The challenge is for all of us. It is the degree to which we can focus all of life in the Person of Jesus Christ that we will be effective in the work of His kingdom.

II. Planning with realism for the future. We are scared optimists. To discern future needs and ways to meet them with the resources God has given us, the Mennonite Board of Education and the Mennonite Church General Board must work closely with the other boards and the institutions. We need to plan realistically for the possibility of declining enrollments and continued inflation.

As the youth population declines, the educational needs of other populations are increasing. The schools need to make special efforts to attract nontraditional students. The black and Hispanic leadership education programs are but one example. The population of black and Hispanic Men-

nonites is increasing rapidly and their leadership needs must be met. Faculty members could be loaned to groups of congregations for semester-long adult education classes throughout the church.

There are many persons in the Mennonite Church who should have experience at our educational institutions who have not attended in the past. Future students can come from those individuals who never before had the opportunity to attend a Mennonite school.

In brief, in a situation of possible retrenchment, we need to plan creatively and vigorously for changing church needs. We need to identify the new faculty members needed for strong programs in the future.

III. Who will speak for the schools? Confidence is won by doing a good job, by touching many lives in a positive way. It comes from being sensitive, understanding, and principled. Students frequently select teachers and courses on the basis of what they are told by fellow-students; they select schools in the same way.

Institutions need to clarify their goals to churches so that mutual counsel and advocacy will follow. If the churches own the schools and feel responsible for them, and if the schools feel responsible to the church, attitudes of openness to each other can provide a basis for communication and mutual respect. As institutional goals are seen in harmony with the goals of the church, church ownership can follow naturally.

Education is a church effort and all need to work together. All of our church agencies and institutions need to cooperate. We must always keep the life of the entire church in focus. It is not one particular school that matters. It is not missions over education or education over missions. It is the cause of Jesus Christ that matters. 

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Gospel Herald Volume 73 Number 8



Schools coping with the crunch

"At the turn of the last decade American colleges had plenty of fat to trim," president J. Lawrence Burkholder told a group of Goshen College supporters recently. "But after years of tightening the belt another notch each year, we have reached the point where there is no fat left."

Balancing the budget is becoming a more ticklish problem for all of us every year. Inflation continues to eat away at our income, and the situation at Mennonite colleges is no exception.

Since 1971, the average cost per student has almost doubled. The colleges must cope not only with inflation in general, but also with costs for some items which are rising more rapidly than the consumer price index. In some years, prices for items such as fuel, books, and furniture have gone up more than 30 percent annually. At Goshen College last year, the cost for utilities alone was \$20,000 higher than the budgeted 7-percent increase.

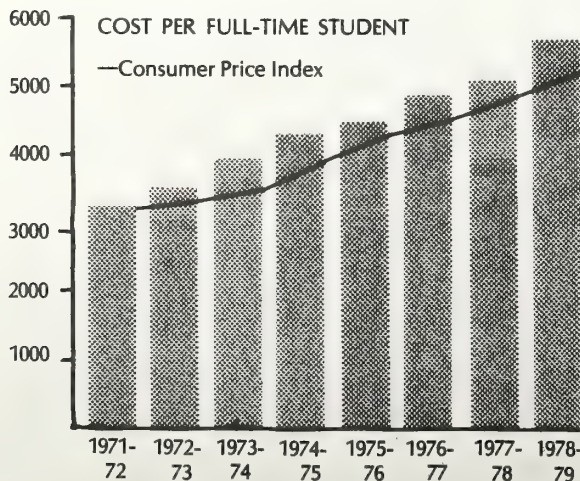
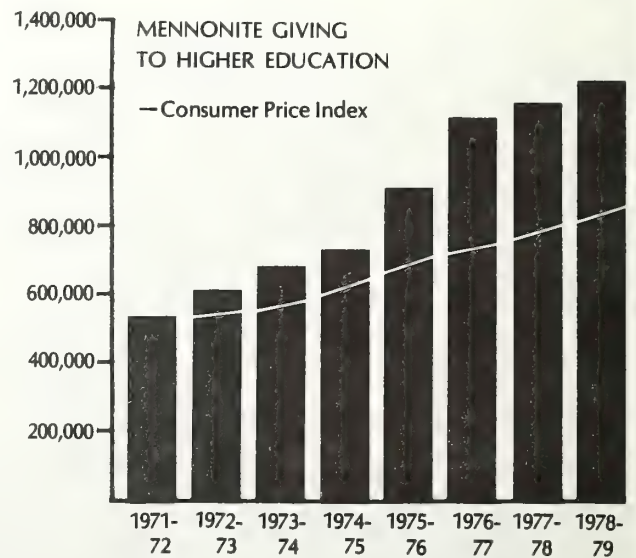
Because they did not want to lose students or serve only more affluent Mennonite students, the schools have been reluctant to pass along the increased costs through higher fees. Inclusive fees—for tuition, room, and board—have gone up only 2 percent over inflation since 1972, while the per-student cost is up 14 percent beyond that. To cope with the crunch, the colleges are cutting costs wherever possible.

"Operating close to capacity on a nine-month basis makes the need for contributed funds substantially less," reports Laban Peachey, president of Hesston College. "With our current program, a 10 percent decrease in enrollment would

require a 60 percent increase in contributed funds."

Enrollment of Mennonite students is up almost 9 percent from five years ago, although the number is still somewhat below the record level of 1970; total enrollment has risen more than 13 percent. However, national population trends show a decreasing number of college-age youth from now through the mid-1980s. This could affect Mennonite colleges as the competition for students heats up.

Contributions made up the difference between fixed income—from tuition, endowments, and government scholar-



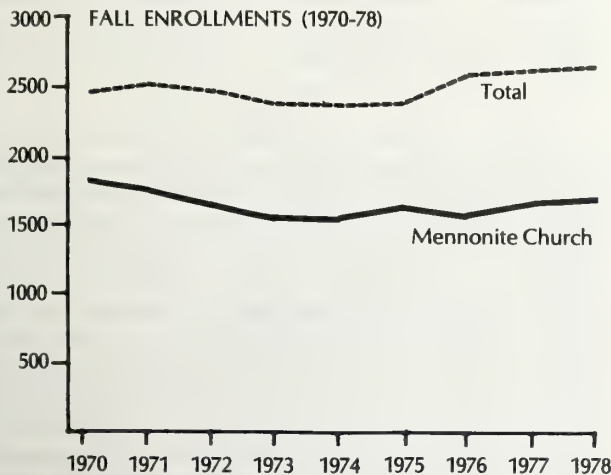
ship grants—and annual operating costs. The church is moving toward a goal of providing this basic operating support, rather than having the schools rely on other sources such as government or local industry. Since 1972, church contributions for higher education have increased 80.5 percent over inflation. In addition, there have been significant gifts which met particular needs in the colleges and enhanced their educational resources. And while giving for operations has not yet reached the goal, the sense of being church colleges is strong nonetheless.

"We perceive our relationship with the church to be mutual and interdependent," said Myron Augsburg, president of Eastern Mennonite College. "The mission of Christian higher education is part of the mission of the church. We need to stimulate within the church a greater understanding of the value of stewardship investment in



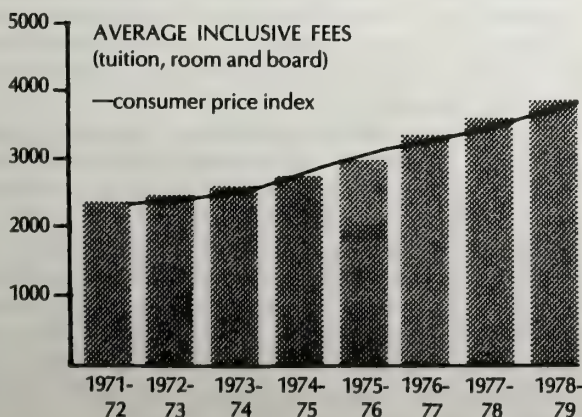
Fungus, fruit flies, and silicon chips

by H. Brent Weaver



Christian higher education, so that our church colleges can become the strong resources the church needs for the 1980s and beyond."

In order to stay alive, the schools are striving to maintain a delicate balance: keeping enrollment up, holding contributions at the current level plus inflation, and managing costs efficiently. Still, administrators look to the future with considerable confidence. "Although the balance is delicate," says Laban Peachey, "the continued support from alumni and the church should tip the balance favorably." 



Fungus, fruit flies, and silicon chips may not seem worth a second thought to most people. But some teachers and students at Goshen College are thinking about them, studying them, and hoping their efforts will benefit the rest of us.

Scientific research at Goshen College has been going on for a long time, usually more or less unnoticed. But this year it gained new visibility with the award of \$247,000 from the National Institute on Aging to zoology research professor Merle Jacobs' project on the aging process in fruit flies. He has been studying the effects of a certain group of amino acids on the hardening and coloration of tissues in fruit flies in order to understand how the flies age.

Stanley N. Grove, associate professor of biology, is assisting Jacobs and heading up his own project studying how fungus cells grow. "The question of growth is fundamental to all biology," said Grove. "What we learn about this type of fungus will likely apply to other kinds of cells."

The award was the largest research grant in Goshen College's history and included \$92,000 for an electron microscope, an instrument for examining objects too small to be seen with a conventional light microscope.

Another project, this one in physics, continues in the Turner Precision X-Ray Measurements Laboratory. There a team of faculty and students headed by Robert Buschert studies highly perfect silicon crystals, one of the main materials used in modern electronic devices. The team uses X-rays to detect small amounts of impurities which can drastically affect the crystals' electrical properties.

What is the ultimate worth of projects such as these? In a letter in the *Goshen News*, student Jerry Smucker wrote that "for scientists to understand complex systems (such as human beings) they need to start out with simple systems (such as fruit flies). Hopefully, someday nursing homes will be less crowded or their occupants in better health because of basic background knowledge gained by Merle Jacobs and his colleagues."

Jim Sweigard, a research assistant to Grove, says: "Basic research produces far more savings through new discoveries than its initial cost. The figure quoted in scientific literature is eight-to-one savings-cost." He points out that the discovery of polio vaccine resulted from research which appeared to have no direct relation to polio.

Almost all scientific research at Mennonite colleges is supported with outside funding as these funds have been available. In addition, significant institutional funds are spent on Mennonite historical research and studies relating to the life and thought of the church in the contemporary world. 



An update on the four Mennonite Colleges and

Conrad Grebel College

Waterloo 79 provided a great deal of visibility for Conrad Grebel College. We are becoming increasingly aware, however, that we have a major task to interpret who we are and what we have to offer.

Relationships between the college and its constituency were identified as a primary concern during the presidential search. We hope to continue developing ownership in the college through increased dialogue with conference and congregational leaders and by providing additional programs which respond to some of the supporting church's educational needs.

Two of the college's three supporting conferences are exploring ways to strengthen communications among the college, the conferences, and the Mennonite Board of Education. This is not primarily an organizational question but rather a concern to build up relationships.

Leadership changes provide occasions for reflections, change, new optimism, and renewed vision. This is true for us at Conrad Grebel College. There is an awareness that we need each other and, above all, that we need to experience the presence and power of God's Spirit in the community.

Hesston College

Major changes are being made in Foundation Studies I and II, the Hesston College general education courses required of all freshmen. The new Foundation Studies I examines the way Jesus' life has been communicated to the world during the past 2000 years. Students study the development of Scripture, writings about Christ, and views of Christ presented in modern electronic media—radio, television, and film. Foundation Studies II focuses primarily on concepts, problems, and alternatives of living in the environment.

Agriculture has been one of Hesston's largest and most enthusiastic programs, and enrollment in the agriculture department continues to grow. To keep up with this steady increase, new staff is being added. This year Heber Ramer began teaching agricultural mechanics. A third full-time faculty person with a specialty in agricultural economics will join the staff for 1980-81.

The early childhood education department opened a preschool lab on campus in September. According to director Star Gipson, "The child care lab provides a more realistic setting for students to gain the necessary skills for good teaching. They have a chance to observe and practice for themselves what used to be words in a book or pictures on a screen."

Hesston will begin granting an AA degree in electronics this year. Growth of the program has been steady since classes began in 1972, and job opportunities for electronics graduates are increasing. Electronics technicians find career opportunities in the service, manufacture, and sale of electronic business machines, communications systems, computers, medical instruments, farm equipment, and household consumer items.

Hesston plans to begin a community journalism program this fall. It will prepare students for all aspects of work on a rural or suburban weekly newspaper—from writing and photojournalism to production processes. Students may pursue special interests in management, design, art, writing, advertising, photography, or printing. The program will include supervised field experience and lab credit for involvement with the school paper, *Perspective*. Community journalism blends well with Hesston's educational philosophy of combining general education and skills development.



their programs

Eastern Mennonite College

"Doing many things well, staying in tune with students, and keeping both students and faculty stimulated—that is the challenge of a small college." So said Albert N. Keim, dean of Eastern Mennonite College, commenting on developments in EMC's academic program during the past year.

New courses. A newly designed "peace and justice" program attracted 140 students for the first class, which eventually had to be split into two sections to accommodate student demand. This program provides increased exposure to possibilities for expressing Christian peacemaking on both personal and corporate levels.

Keim also highlighted the development of the interdisciplinary studies offerings for sophomores and juniors. Added to the four conventional general education courses were several thematic courses on topics such as man and woman, technology, and the Third World. Several other courses—"designates"—allow students to focus on specific disciplines which they might not otherwise have opportunity to study.

New combinations. Offering the wide range of majors needed to maintain a liberal arts college with more than a thousand students does not always mean adding new courses, the dean pointed out. "It is possible to do some old things in new ways," he added.

A good example of this can be seen in EMC's education department. Freshman and sophomores with early childhood or elementary education majors are diving into a newly designed curriculum. To make the most of the benefits of interpersonal and small-group interaction, the new format integrates course input with observation and skills development; individual students are assigned to teachers in the local school system so they will have contact with children and teachers throughout their college careers.

Expanding business program. A major program push comes in business. Dwight O. Wyse, interim chairman of the department, is ushering in a five-year plan to bolster the business program. Internships have been added to help students integrate "book learning" with day-to-day ethical decisions a person may be required to make in a business setting. Business students are now managing the daily operations of "Earthkeepers," an EMC-based recycling service. Other small-scale businesses, such as a typing service, may also be

(continued on next page, column 1)

Goshen College

Goshen College's involvement in international education moves into pioneer territory this fall. Twenty students from Goshen will spend four months studying Chinese language, history, and culture and assisting in the teaching of English at a university in western China. In exchange, eight professors of English from the university will come to Goshen for a year to study methods of teaching English and to take other courses from the regular college curriculum. Students in both China and Goshen will augment their study with field trips to allow for broader cultural exposure. Like the Study-Service Trimester (SST), which was begun at Goshen ten years ago, the new college program with China is another first in American higher education.

A new program to train high-school Bible teachers began this fall at Goshen College. Designed especially for teachers in church high schools, the program supplements the regular teacher certification curriculum. Students complete courses in their major (such as mathematics or English), teacher education requirements, and the Bible-teaching component. The latter includes courses in Old and New Testaments, church history, and basic theology.

Goshen's continued commitment to biblical nonresistance is reflected in the establishment of a "peace chair," an endowed professorship to strengthen peace studies on campus. The \$500,000 chair will fund one professor full-time for research, publication, and lecturing; responsibility for building the peace section of the college library will also be included.

This fall 22 black and Hispanic college students entered two new programs for leadership development within the Mennonite Church. The Menno-Hispanic Ministries program is a continuation of the Spanish Leadership Training Program sponsored by Hesston College, which had been based in San Antonio, Texas, for two years. The new James Lark Leadership Education Program will begin full curricular work in September 1980, although some students have already begun to study. Both programs are sponsored by the Mennonite Board of Education in cooperation with the Mennonite Church General Board.

The life planning program, still in its initial stages, is being developed this year on both theoretical and practical levels. Under the Mennonite Board of Congregational

(continued on next page, column 2)



Eastern Mennonite College

set up to help students gain practical experience.

Self-paced nursing. The nursing department introduced total self-pacing this year; students' own motivation and ability determine their rate of progress. Nursing instructors are thus freed to provide learning assistance on an individual basis.

"The major value of self-pacing lies in developing personal responsibility," said nursing department chairman Vida S. Huber. "A professional nurse is expected to be a decision-maker who can schedule work-time effectively."

Learning "in the field." The sociology/social work faculty are currently restructuring core courses for underclassmen. Most noteworthy is a three-term "human behavior and social environment" sequence for sophomores. Students become involved with social service agencies and study those involvements from various angles during the year. The faculty felt it was important for sociology and social work students to have fieldwork experience early in their college careers.

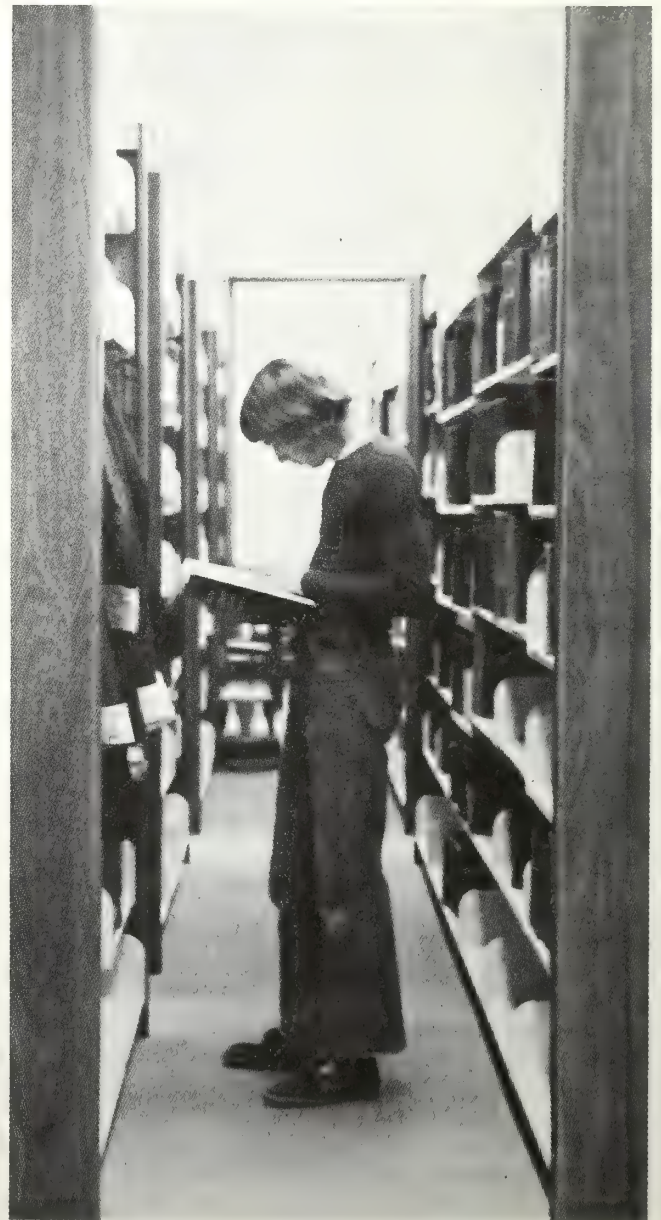
Two EMC students are participating in a pilot program in San José, Costa Rica, this year. Vernon Jantzi of EMC's sociology department outlined the cross-cultural program. Students take courses through EMC at the Spanish Language Institute and the Latin American Seminary in San José. In addition, the students engage in internships and practicum assignments related to their majors. Marcia Good, a senior Bible studies and social work major, works with the Costa Rican Mennonite Conference Committee on Social Concerns helping various congregations implement social action programs.

Projected masters program. A "master of arts for Christian schoolteachers" program, designed to improve the quality of teaching in Christian schools, is in the planning stages. This will offer Christian day school teachers with bachelor's degrees an opportunity to sharpen their skills and in the process earn a master's degree. According to Lee M. Yoder, vice-president for administrative affairs at EMC and director of the program, areas addressed are Christian educational philosophy, teaching, curriculum development skills, theological studies, values and personal relationships. Classes will be offered during the summer on a three-year rotating basis.

"My overriding goal," said Dean Keim, "is to allow very little expansionary growth in the curriculum, but to try to enrich the present curriculum using in creative ways the resources available to us."

Goshen College

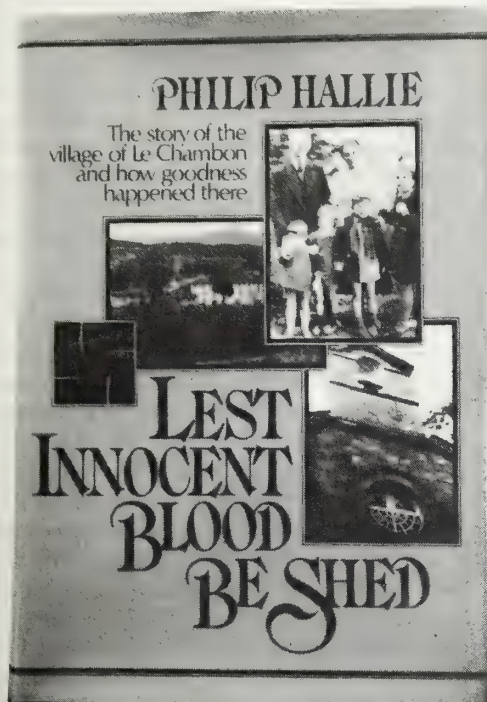
Ministries, selected pilot congregations are working out practical implications. Meanwhile, Norman Kauffmann, of Goshen College's student development division, is spending a sabbatical year working on theories of life planning. Life planning was initially conceived as a way for college students to find themselves emotionally, socially, and vocationally. It may become a general pattern for incorporating Mennonite youth into the life of the church.



How

can a Christian demonstrate nonviolent love in the face of an awesome evil like the Holocaust?

*In the pages of **Lest Innocent Blood Be Shed**, by Philip Hallie, you will find André Trocmé's answer to this difficult question. The setting is a French village in World War II.*



In a review, Winifred Beechy says: "In the words of Trocmé, 'Nonviolence was not just a theory superimposed upon reality. It was an itinerary we explored day after day in communal prayer and in obedience to the commands of the Spirit.' To Magda Trocmé the 'kitchen struggle' was the simple responsibility to help those in need. To the query as to how she could be 'so forgiving, so decent' to the officers who came to arrest her husband and were invited to dinner, that practical woman responded that it was dinnertime, people were hungry, the food was ready; so they all ate."
— from November 13, 1979 *Gospel Herald*.

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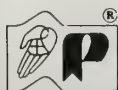
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Provident Readers Club

Not an answer but a presence

Doris Longacre died late last year after a long bout with cancer. Last week Gospel Herald carried the sermon delivered at her funeral by Marlin Miller. This article, supplied by Paul Longacre, is a slight adaptation of a message Doris gave at the Akron (Pa.) Mennonite Church after the Longacres' study leave in Kansas. Date of the message was April 30, 1978. It is a moving testimony of a faith tested by fire.—Editor.

A Mennonite church in Oklahoma has this sign on the nursery door: "We shall not all sleep, but we shall all be changed." This may be appropriate not only for the nursery group but also for us in the meeting room.

We were gone from this congregation for one and a half years. That's a long time because things change quickly here. One thing that makes me somewhat uncomfortable since we came back is that when regular people introduce their guests, I often don't even know the people making the introductions! I wish I knew everyone here as personally and closely as I know some of you, because what I want to say this morning is very personal. In a way, it's my story. Several weeks ago Willard Swartley was here for weekend meetings. He suggested that we might more often tell each other our stories. So I chose this morning to talk about the events that happened to us while we were in Kansas.

It can be summed up like this: while God does not answer all our questions directly, especially when we go through periods of suffering, He does offer his presence. He offers to be with us. He assures us that He is with us. This has been our experience over the last year and a half.

A fact we have to keep in mind, however, is that the presence of God is mystery. It's not something we can easily contact with one of our senses by smelling, hearing, or seeing. In some ways, we come close. We try.

I reached for the presence of God in my illness by touching other persons, by hearing music, and by hearing voices of comfort and assurance. For example, about a year ago I wrote in my journal, "I'm thirsty for music. I'm thirsty for the music of the church and I drink it in the way a thirsty person drinks in water." I was reaching out for the presence of God and wanting to find it firmly in a way that I could experience with my senses. Yet through all this, I constantly had a sense that the presence of God was mystery.

We need to symbolize God's presence sometimes, because as human beings we do not take easily to mystery. Throughout the Bible I find the presence of God was often symbolized with a light, or with fire. Fire was probably the

main source of light at that time. And so in an attempt to bring some symbol that our senses can identify with, I'm lighting this candle. Candles have been used in churches down through the ages. A candle doesn't say everything, but it can give us something to look at that may make the presence of God a little more like something that we can see, hear, feel, or touch.

Jesus said many things about Himself using images people understood so that they could better identify what it meant to have God's presence among them. For example, He said, "I am the water of life." He said that in a very thirsty country. He said, "I am the bread of life." He said that to hungry people. And He said, "I am the light of the world." He said that to people who had no electricity—who spent every evening in darkness, once the sun went down.

When the Apostle John wanted to explain the incarnation, the fact that God was *with* us, he said, "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has never put it out." In the last sentence there is a good clue to the reason why light is a symbol for the presence of God. Light can put out darkness, but darkness can never put out light. A candle can light a room, but the darkness of the room cannot put out the candle. There is suffering and darkness in our lives, but that suffering cannot put out the reality of God. Instead, the presence of God lights the way through our suffering.

Now to get back to the story. Two years ago we took a study leave from Mennonite Central Committee. We intended to go to graduate school. Actually, we ended up going to two schools. One of these was Kansas State University. The other was a school with a much more difficult curriculum—the school for finding God's presence in the experience of having cancer.

There was a first experience with cancer, which was difficult enough because it was a big jolt in a life that had been going quite smoothly and comfortably. Yet there was a strong element of hope that surgery had eliminated the problem. But that was not to be so. A year later I had a second occurrence of cancer. That experience was the real crunch, as we say these days. I was told that with present medical knowledge there was no expectation of a cure for me.

Really, I can't tell you in this setting how I felt because there are too many of you here. I feel a high level of trust in this congregation, but in the kind of setting we have this morning I have to pass over this part of the story rather quickly because the group is so big. If we were sitting together in a small group I would feel more free to tell you all the things that went through my mind and our minds as a family at that time.

Probably the best way to symbolize it is by imagining darkness. We were like people in a very dark place not knowing which way to go. But after periods of darkness, and for me those periods are not over, I find the light of God's presence is still burning on. That's what my story is about.

How did the light come? How did we know it was there? It did not come as an answer to questions. Down through the ages the people ask questions about suffering. We have the record of philosophers asking them, but ordinary people who never write books ask the same questions. Their questions just aren't recorded. Why is there suffering in the world? Why do bad things happen? Why does it seem like

God does not hear me or know me or see me? Why do we read that God is good and yet things happen which appear to be flat contradictions of that?

Some will say these are futile questions. Perhaps they are, because I have not yet read any philosopher that I think has good, satisfying answers. But I still had to ask the questions. I could not take further steps in my life without asking them because experience forced these questions into my consciousness. During this time I read a lot of passages in the Bible and other books that seemed to resolve some dilemmas, although I didn't find many answers. But this is what kept coming to me again and again: God doesn't tell us why these things happen. Instead He offers to be with us, building a deeper, brighter, better relationship.

A favorite book of mine, written by an Asian Christian, Kosuke Koyama, is called *No Handle on the Cross*. In this book the writer says we cannot carry our cross as a businessman carries his briefcase or as we handle a hoe or another object that we can grasp. Neither does God handle us. Rather He invites us. He says, "Come with Me. Walk with Me. Go with Me to a place, and I will be with you on the way." This is how my answer came. This is how I understood the light.

I experienced the light in two ways which seem paradoxical. One was in aloneness, in being alone. The other was with support from others, in being with people. It sounds overly simple I'm sure but this is how it was for me.

I found a much greater need in my life to be alone than I had sensed earlier. I had to schedule into my days periods of being alone to search for God's presence. I could not just find God in other people. There are times when each of us has to face ourselves and face the problems that come to us in silence and aloneness. I found that deep inside of me there was a place that had to be nurtured in silence, in prayer, and in reading and studying the Bible. I had a need to listen for God to speak to me instead of me speaking at Him.

When I was a student at Bethel College, Jake Loewen, a Mennonite anthropologist, spoke about the culture of an Indian group in Paraguay. The Indian people identified within themselves what they called an "innermost." I'm sure they had their own word for it but that's how he translated it. I found through the experience of having cancer that I had an "innermost." It wanted to make contact with God, and it had to be nurtured in that process. It needs the light of His presence, otherwise the aloneness inside of me turns into loneliness.

When life goes easily and well I can jog along without giving this place inside of me the attention that it needs. When things don't go well, my "innermost" cries out for help. It cries for a healing light. Psalm 42 expressed my cry. "As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God?" I identified with the words of music that were sung in the church we were attending in Kansas taken from the *Elijah* by Mendelssohn. "If with all your heart you truly seek me, you shall ever surely find me. Thus saith your God." I also identified with a statement made by a contemporary writer, Robert Raines, "Wrestle with God. Struggle with Him. It is better to offend Him than to ignore Him." I'm sure there are

things in my journal and things I have said to other people at that time which could be construed as offending God. But they were part of my struggle to find Him and to identify His presence.

The other setting for finding the light or finding God's presence was in groups. So often we felt surrounded by you, even though you were far away. There were people in Kansas who offered us love and care although we had a strong desire to be back here in Akron when these things happened. All the love and caring that comes from the people of God at such a time is a treasure. Even now it is often symbolized for me in the loaves of homemade bread that keep appearing at our front door. Someone must know that our family does not enjoy store-bought bread and that I do not have a lot of time and energy now to bake our own bread.

A highlight in our experience of being together with you took place shortly after we came back from Kansas. We requested our house church group, Truman and Betty Brunk, and members of our family who were within driving distance to meet together for a special service of prayer for healing. That was an experience that we will never forget. We felt that we had lifted up the problem to God, looked at it, named it, admitted that it was there, and asked God to act. I had a strong sense of God answering our prayer. Not with a "Yes, I will heal you" or a "No, it's not My will to heal you," but with the words, "I am with you."

We don't know how the story ends. At this time it's at a good point. I'm feeling very well. I'm very thankful for God's love. People ask how do you live with that kind of uncertainty. My answer is we live with it with a mixture of tears and laughter. Really those two emotions seem to be very close together.

The Scripture read this morning from Hebrews has deep meaning for me as I contemplate what it is like to be a pilgrim. A pilgrim is another good image that helps explain what the presence of God is to us. A pilgrim is someone who is moving on. The experience of having cancer highlights that very much for me. I am a person going somewhere. God offers His presence along the way. That's the best part of the story for me.



MCC 1979 ANNUAL REPORT



Seeds of Hope

"The kingdom of God
is as if a man
should scatter seed
upon the ground,
and should sleep
and rise night and day,
and the seed should
sprout and grow,
he knows not how."

MCC Chad
Photo by Mike Eby

Mark 4:26,27 (RSV)

In 1979 the world was troubled by news of the boat people, land refugees and millions starving in Kampuchea (Cambodia). Nuclear stockpiles grew, while the world reacted to an accident at Three Mile Island.

An Islamic Republic was established in Iran; Egypt and Israel signed a peace agreement. Pope John Paul II traveled the globe, a new prime minister was elected, then quickly forced to call another election in Canada, and former Canadian Prime Minister John Diefenbaker died.

1979 ended a decade that began with war and famine in Biafra and Bangladesh—a decade that included the Quebec Separatist movement, the final years of the Vietnam War, Watergate and a growing energy crisis. It was the 60th year of MCC's worldwide ministry in the Name of Christ.

In this year many felt small in comparison to the problems around them. The world's problems were not solved, but Brethren in Christ and Mennonites welcomed Indochinese refugees and international trainees. An estimated 12,000 volunteered at material aid centers, thrift and Self-Help shops, meat cannings and relief sales, and entered service with MCC. Their continued support of mission and service programs was a sign that God continues to give His people hope.

Increased financial support in 1979 indicated the confidence of consti-

tents that their gifts would be used of God. Gifts were not always large in comparison to world need, but as Christ rejoiced at the the two coins given by the widow (Mark 12:42-44), we believe God uses the gifts given to MCC in faith.

Those gifts, the plans laid to use them, and the contribution of workers are seeds, sown with prayer and love, which grow and spread and bear new seed.

Areas of special concern to MCC in 1979 were Kampuchea, Nicaragua, Dominica, Dominican Republic, Uganda and Lebanon, where war and natural disasters created vast need for development, material aid and for spiritual support.

At year's end, MCC has been able to give food aid, medical supplies, seeds and tools to Kampuchea. Such involvement may prepare the soil for future work. MCC seeks to send rehabilitation workers there in 1980.

War in Nicaragua left 150,000 homeless and 50,000 dead. Crops, hospitals and schools were leveled. Food aids and seeds were sent during 1979. Reconstruction will continue in 1980 and 1981.

In Dominica and Dominican Republic, Hurricane David left 150,000 homeless and destroyed crops. MCC has sent personnel and material aid to both countries and will work there in 1980 with Mennonite mission and local church groups.

1979 saw the end of the bloody eight-year reign of Idi Amin Dada in Uganda. That country is still experiencing economic and political difficulties. MCC has sent hand tools, soap, blankets and water pumps, as well as workers. A rural development program will continue in 1980.

The tiny country of Lebanon continued to absorb the hostility of the Middle East, suffering repeated acts of war and terrorism. Early in the year material aid was distributed to refugees from the war. Workers encouraged agricultural development



Africa \$3,160,294 (total program expenditure)
Asia \$2,912,994
Europe \$179,218
Latin America \$1,802,716
Middle East \$966,444
North America \$3,405,439

total personnel	181	77	25	126	24	289
agriculture/nutrition	31	21	1	41	2	1
economic and technical	13	10	1	7	0	6
education	63	5	5	29	9	14
health	10	8	7	23	2	8
religious/social services	16	4	6	10	3	63
language study/study assistance	10	0	0	0	0	4
administration/support services	38	29	5	16	8	193

Bangladesh	35	Haiti	10	Nepal	18	Upper Volta	1
Belgium	2	Hungary	1	Nicaragua	2	West Bank	3
Bolivia	51	India	9	Nigeria	15	Zaire	3
Botswana	32	Indonesia	5	Paraguay	5	Zambia	1
Brazil	27	Ireland	2	Philippines	3		
Chad	2	Italy	1	Poland	1		
Egypt	11	Jamaica	17	Sudan	4		
England	1	Jordan	4	Swaziland	23	Canada	
Ethiopia	2	Kenya	6	Switzerland	2	volunteer	6
France	1	Laos	4	Tanzania	3	salaries	6
Germany	14	Lebanon	2	Thailand	3	United States	7
Grenada	8	Lesotho	13	Transkei	2	volunteer	7
Guatemala	6	Malawi	5	Uganda	3	salaries	8

and are a supporting Christian presence.

Many areas that suffered most deeply—Kampuchea, Indochina, Middle East, Nicaragua—suffered not because of natural disaster, but because of political struggles. The call to reconciliation and justice was discussed often as MCC sought ways not only to offer assistance after the tragedy of conflict, but to be God's presence in the world in a way that prevents tragedy and heals wounds of hatred and injustice. The largest number of MCC overseas workers continued to be teachers, who shared new knowledge, and agriculturists, who shared hope for increased food production.

Disasters at home called for the efforts of thousands of Mennonite Disaster Service volunteers. New work began in Mississippi, where floods struck in the spring and Hurricane Frederic raged in the fall; in Texas and Ontario after tornadoes; and in Louisiana, Alabama, Minnesota and Manitoba after spring flooding.

U.S. Ministries and MCC (Canada) sought sponsors for resettlement of refugees and worked in ministries with Native Americans, the elderly, offenders and the rural and urban poor.

It was a year of sometimes painful, sometimes joyful, discussion between MCC and MCC (Canada) concerning greater mutuality. A fledgling MCC U.S. was born to handle state-side concerns. MCC's relationship to conference bodies and other church agencies was a matter for prayer and dialogue.

At the end of 1979 there were 722 workers—433 in 43 overseas countries and 289 in North American volunteer positions and in headquarters, regional and provincial offices. These workers, motivated by their commitment to Christ and concern for their fellow humans, spread seeds of faith and understanding through sharing friendship and their faith as well as sharing skills in education, health, technology, agriculture and social services.

MCC

Financial Summary

Income

1.			
Contributions:			
U.S. Constituency	3,113,899		
MCC (Canada)	1,415,054		
U.S. Relief Sales and Thrift Shops	1,408,745	5,937,698	
2.			
Other Income:			
Grants	1,975,570		
Volunteer Earnings	477,475		
Self/Help	873,567		
Other	758,872	4,085,484	
3.			
Material Aid in Kind		3,309,577	
	Total Income	\$ 13,332,759	

Disbursements

1.			
International Program		9,630,339	
2.			
Domestic Program:			
U.S. Ministries	238,844		
Mennonite Mental Health Services	23,705		
Mennonite Disaster Service	62,186		
Peace Section	49,313		
Peace Section (U.S.)	75,856		
Exchange Visitor Program	85,444		
Self/Help	724,580		
Other	111,351	1,371,279	
3.			
Administration		1,332,167	
	Total Disbursements	\$ 12,333,785	
Excess of Income over Disbursements	998,974		
Less Funds Spent for Long-term Assets	46,358		
Net Increase in Operating Fund Balances	952,616		

All amounts rounded off to nearest dollar. A detailed financial statement and program report is available upon request.

Material Aid Shipments 7,637,263 pounds

MCC (Canada)

Financial Summary

Income

1.			
Contributions:			
Constituency contributions as forwarded by provinces:			
	General	Designated	Total
B.C.	199,686	49,306	248,992
Alta.	96,262	72,921	169,183
Sask.	130,138	101,103	231,241
Man.	360,813	322,562	683,375
Ont.	465,879	163,688	629,567
Other	35,114	34,131	69,245
Relief Sales	365,800	78,198	443,998
	1,653,692	821,909	2,475,601
Food Bank (farmers' contributions only)		372,033	2,847,634
2.			
Other Income:			
Government Grants		\$3,709,679	
VS Earnings		344,209	
Self Help		195,004	
Other		355,050	4,603,942
	Total income		\$7,451,576

Disbursements

1.			
International Program			4,612,051
2.			
Canadian Program:			
Peace and Social Concerns	\$	54,268	
Native Concerns		55,507	
Die Mennonitische Post		64,943	
Kanadier		18,364	
Food Bank		1,263,692	
Voluntary Service		395,153	
Ottawa Office		44,995	
Offender Ministries		27,989	
Mennonite Disaster Service		2,682	
Mennonite Historical Society		6,500	
Montreal House of Friendship		33,160	
Other		66,907	2,034,160
3.			
Administration			409,004
	Total Disbursements		\$7,055,215
Excess of Income over Disbursements			396,361

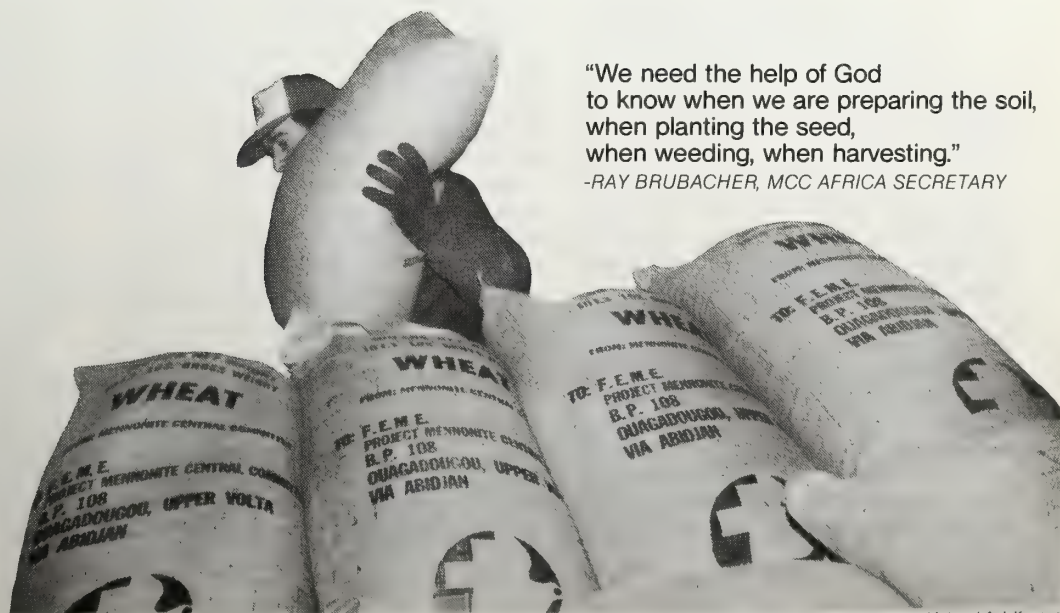
"We need the help of God to know when we are preparing the soil, when planting the seed, when weeding, when harvesting."

-RAY BRUBACHER, MCC AFRICA SECRETARY

For a detailed 1979 financial and program report write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pa. 17501

or MCC (Canada)
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Material Aid, Kansas

Christian colleges eye stronger church ties

Approximately 400 people attended the National Congress on Church-Related Colleges and Universities, held in Washington, D.C., Feb. 1-2.

Among the delegates to the meeting were 11 Mennonites representing the three Mennonite Church colleges in the U.S., the Mennonite Board of Education, and the Mennonite Church General Board. Twenty-two other denominations were also represented.

The Washington meeting was the second major phase of a two-year program to review, reaffirm, and renew the role of Christian colleges and universities. The first gathering took place at Notre Dame in June 1979, when over 700 leaders were present representing 600 educational institutions.

Delegates to the National Congress heard speeches affirming the distinctive contributions of church-related colleges, attended workshops, and worked in small groups to help refine two documents to be used by colleges in attempting to strengthen church ties. The delegates also met in denominational caucuses at the close of the two-day Congress.

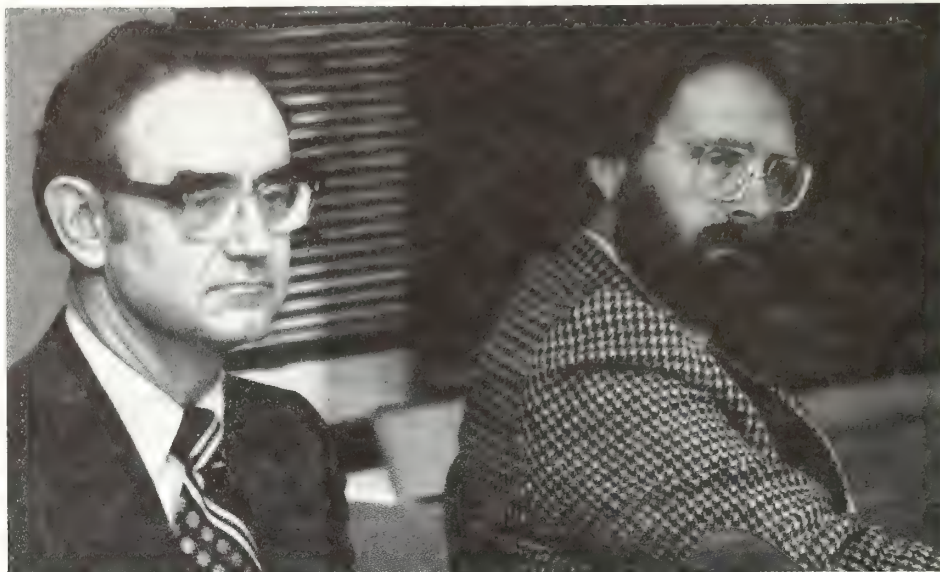
In chairing one of the sessions, Al Meyer, executive secretary of the Mennonite Board of Education, put the Congress in perspective: "In the last five years there has been a rediscovery of our roots," he noted. "This is what is symbolized in our meeting."

The trend during the 60s and the early 70s was for church colleges to disassociate themselves from their denominational affiliation. One reason for breaking church ties was that schools which were considered "pervasively religious" had difficulty receiving federal funding.

The result of the shift in church relationship was that many church colleges lost their distinctive character. Faculties and student bodies became pluralistic, with only a minority of each being from the sponsoring denominations.

That trend is now being reversed. The National Congress is both a result of that reversal and a contributor to it. "There's a rush back to exploring church-relatedness [now that federal monies are not as readily available], and this Congress is a barometer of that shift," said Jim Mininger, dean of Hesston College.

The Mennonites who met in a denominational caucus agreed that Mennonite colleges had not drifted from their denominational moorings like many other schools had. Al Meyer, who was a part of the coalition of higher education church executives which gave birth to the National Congress, reported



Two of the Mennonite representatives to the National Congress on Church-Related Colleges and Universities: Wayne North, associate secretary of the Mennonite Church General Board, Lombard, Ill.; and Jim Mininger, dean of Hesston College, Hesston, Kan.

that Mennonite colleges have been looked to as models for church-related colleges. In fact, he pointed out that some of the statements in the "Affirmation and Action for Renewal" document presented to the Congress delegates for approval were adapted from the Mennonite Church's "Thrust in Education" emphasis in the mid-seventies.

Another sign of Mennonite colleges being used as a model was in a workshop on social issues. Goshen College's Study-Service Tri-mester was given an elaborate and enthusiastic report as one example of how a college can build into its curriculum an international perspective. The report was given by William Byron, president of the University of Scranton, a Jesuit school.

From the first speech to the last, an over-dependence on government support was discouraged. Landrum Bolling, in the opening speech, said, "Government can't solve all our problems and meet all our needs." Government support is too slow, too costly, and over-regulated, he noted. Besides, he said, federal support discourages people from doing what they can for themselves.

Bolling, former president of Earlham College and now president of the Council on Foundations, reminded the audience that the United States was uniquely founded on the principle of voluntarism and voluntary associations. The conventional wisdom of the past 50 years, in which government was looked to for

answers to all our problems, is now being called into question, he said.

President Carter's spokesperson at the concluding dinner meeting repeated some of the same themes. Shirley M. Hufstедler, Secretary of the new U.S. Department of Education, asked, "To what extent is it wise for private institutions, especially church-related ones, to become dependent upon government?" This dependency can lead to the intrusion of government and the loss of privacy, she warned.

The changes in college funding, increased inflation, and a dwindling college-age population do not completely account for the renewed interest in church relatedness. Another aspect of this movement is the experience of spiritual renewal on campuses, as testified to by a number of schools represented at the Congress.

Wayne North, who represented the Mennonite Church General Board at the National Congress, said, "I was surprised to see that spiritual renewal was being shared as a source of revitalization of colleges."

In their soul searching some colleges are asking basic questions about their mission and purpose for being. "We have been too preoccupied with the mundane, day-to-day operations [of our schools]," said Dr. Ralph Tanner of the United Methodist Church. "We have to begin asking the great questions our founders raised."—Richard A. Kauffman

Region II Hispanic pastors meet in Oregon

Region II Hispanic pastors discussed the transition from church planting to church building in a meeting held Jan. 26-27 at Woodburn, Ore.

In conjunction with the meeting, the Hispanic church in Woodburn was accepted into Pacific Coast Conference. Woodburn is the first official Hispanic church in the conference.

Participants at the meeting included the pastors and leaders of the seven Hispanic Mennonite congregations in the Region. The leaders were reminded that five years ago there was only talk about starting Hispanic Mennonite churches in the West. The meeting underlined the progress that has been made.

At the same time, the pastors considered common needs and problems. One of the needs mentioned was the need to work more closely with the conferences and the church structure. Another need is to have continued contact with other Hispanic Mennonite churches that share some of the same problems.

A high priority need cited by the pastors is to have a person who could speak for the Region II Hispanic churches and aid in the communication between the Hispanic churches and the wider church body. The pastors also expressed a desire for some coordination in the development of the Hispanic church in Region II, as the migration patterns of the people who are part of the church often cross conference lines.

In a major action, the pastors gave their approval to the establishment of a Region II Hispanic overseer. Conference and regional leaders have been invited to give counsel on how to proceed to establish this position. The Hispanic pastors will take further action at a later meeting set for June in accordance with the counsel of the regional leaders.

The pastors noted that Region II has the largest Hispanic population in the United States. Region II, however, has the least developed and least supported Hispanic church development in the nation. In response, the pastors unanimously passed a resolution calling on "the concilio nacional, the conferences in Region II, Home Missions, and all others involved in the development of the church in the West to give the development of the Hispanic Mennonite Church in the West their top priority during the 1980s.

Many congregational needs were shared so that the different congregations could support each other better in prayer. Several churches have a pressing need for more adequate space to be able to continue growing. Other churches are reaching out to start new churches. There is a common need for more and better trained leadership because of the growth that is taking place in every one of the Hispanic Mennonite churches of the Region.

The weekend concluded Sunday evening

with the special worship service that included bringing the Woodburn congregation officially into the Pacific Coast Conference. Worshiping together with the Woodburn congregation and the Region II Hispanic pastors were pastors from the Pacific Coast Conference and many members from their churches.

Samuel Hernández, who had been instrumental in beginning the church in Woodburn, shared in the message. Others participating in the worship service were John Oyer, conference moderator; Harold Hochstetler, conference minister; Magdaleno Martinez, pastor at Woodburn; José Campos, pastor at Jerusalem Church in Salem; José M. Ortiz, associate general secretary for Latin concerns with the General Board; and Uvaldo Pequeño, an elder from the Woodburn church.—Allan Yoder

Youth consider responses to draft registration threat

Thousands of potential draftees called the national headquarters of the Selective Service System the day following President Carter's State of the Union message, in which he announced his intention to activate draft registration. Calls are also coming to the Mennonite Central Committee Peace Section offices seeking information. When will registration begin? Will young women have to register? Can this move be stopped?

The plan to resume draft registration will be under consideration by Congress in February. A report by the president, legislatively mandated by Congress last September, was due on Capitol Hill on Feb. 9, with recommendation on thorny questions such as the registration of women and the procedures for registration of youth.

A preliminary White House staff announcement indicated that young men would be required to fill out a "simple form" at their local post office, with the information to be stored in Selective Service computers. Commenting further, John P. White, deputy director of the White House Office of Management and Budget, said that draft cards would not be issued, and that there would be no physical examinations and no classification of registrants into categories at that point.

White said it would be "several months" before registration of men begins. The registration of women will take longer because it requires legislative approval and has set off a sharp debate in Congress.

Already faced with no more than the threat of registration, many youth across the nation are exploring ways to become conscientious objectors. "If I've answered one call from a CO, I've answered a million," a Selective Service employee told us.

While the impact of the Soviet move in Afghanistan has served to harden the lines of support for reactivating conscription, a vig-

orous debate is anticipated across the country, as churches and college students communicate their opposition to the president's move. Senator Mark Hatfield (R-Ore.) issued a statement saying: "This [draft registration] will provide a limitless manpower pool for any president willing to send American boys half a world away to fight in yet another foreign war. . . . I am sick and tired of 18-year-olds being coerced into bearing the burden of the failure of politicians to face the tough domestic choices needed to end our dependency on foreign oil. I refuse to make the price of this cowardice the lives and freedoms of politically powerless young men."

While high school and college students appear divided in their response, it is clear that a substantial number of the "new" generation who were 11 or 12 years old when the draft was abolished, perceive the prospect of war in the Middle East and conscription as the means of entering "Apocalypse Now"—the title of a film many have seen on the gruesome realities of the Vietnam War. Talk about fleeing to Canada or not registering surfaces anew.

Eventually, the implementation of 1,800 local draft boards, 434 area offices, and 97 appeal boards may be in the offing. But Congress will first be asked to authorize \$10 million in supplemental appropriations to activate a centralized computer system to receive the registration data on youth filled out on forms from local post offices. The first step in giving the Pentagon access to the nation's youth would then have been accomplished. On a matter this sensitive, letters to senators and representatives could have an unusually marked impact. The voice of concerned Christians could be significant.

Mennonites and Brethren in Christ people will also have opportunity to dialogue on the draft at the Assembly on the Draft and National Service, to be held Mar. 27-29 in Goshen, Ind.—Delton Franz, MCC Peace Section—Washington Office

College officials oppose registration on campus

Representatives of the three Mennonite Church colleges have expressed their unanimous opposition to the possibility of college campuses being used as bases for military registration of young people.

Discussion of the possible return of draft registration took place at a denominational caucus during the National Congress on Church-Related Colleges and Universities held in Washington, D.C., Feb. 1-2 (page 158). College representatives at the caucus noted that each college will need to decide what its own course of action would be. But those present expressed a desire that Mennonite colleges be united in refusing to serve as outposts for registration.

The Hesston, Goshen, and EMC representatives also heard Delton Franz of MCC Peace

Section report on discussions in the government of registration and the possible reinstitution of the draft. "Once again there are two institutions in our society who are in competition for young people," he said, referring to colleges and the military.—Richard A. Kauffman

Second objector faces jail in South Africa

A new peace witness is beginning in South Africa with the detention of Peter Moll, a young Baptist conscientious objector.

Moll, whose original sentence of 18 months has been changed to 12 months, will be joined by Richard Steele, Johannesburg, who recently shared with the Southern Africa MCC retreat in Swaziland. Graduates of the University of Cape Town, both are the only conscientious objectors from mainline denominations to remain in South Africa and thus face the legal consequence.

Military service is compulsory for South African white males, but voluntary for blacks. However, the government is now considering making it compulsory for blacks and open to women. Presently men must render two years of active duty and within the next ten years they are called up for "camps" totaling 270 days. Thereafter, servicemen are placed in reserve.

The only current provision for conscientious objectors is to do noncombatant duty, which requires wearing a full army uniform and carrying a weapon. A civic action program utilizes skills, such as in education or health, but is administered by the armed forces. There is no nonmilitary alternate service.

According to South African law, those persons who fail to render military service are divided into two groups: those who are members of churches recognized as holding peace tenets—the Jehovah's Witnesses, Quakers, Unitarians, and the Seventh-day Adventists—and those COs from any other group.

Members of peace churches are liable to up to 36 months' imprisonment and are exempt from any successive call-up orders. Other objectors are liable to a fine and imprisonment of up to 24 months, and are not exempt from successive call-ups until age 65. This means they can be tried and sentenced repeatedly.

South African COs have three options: to render noncombatant service, to face detention, or to go into exile. It is estimated 1,000 young persons leave South Africa annually for military reasons.

Until 1978 there was no conscientious objection from the mainline churches in detention. Peter Moll, now in the Pretoria detention barracks, served one year of active duty just after finishing high school, but has since refused to attend military camps.

Richard Steele, also a Baptist, has chosen not

to leave his country. A trained teacher, he sees his stance as a positive, creative one. "Conscientious objection is a working-out of what it means to live a nonviolent lifestyle," he said.

Steele would be willing to do alternate service as a civilian. He was part of a committee to plan for an ambulance unit for the combat area in Namibia/South West Africa. Having talked with South African Defense Force officials, he, Paul Hare, an American Quaker who is sociology professor at U.C.T., and another student made an exploratory visit to the operational area, but were unable to institute the ambulance unit.

"After traveling 2,500 kilometers in a Land-Rover, we were turned back by the military police at the border control post," Steele reported to MCCers. "We were escorted back to Windhok and banned from ever entering that combat area again."

When tracing his struggle with nonviolence, Steele said, "I was never allowed by my parents to play with war toys." In 1975 he spent a year in Cortland, N.Y., as a Rotary Club exchange student, but it was the following year at the University of Cape Town that he began to seriously think about nonviolence. "I went to the library and I found the peace shelf placed there by MCC," recalled Steele.

He remembers reading Guy Hershberger's *War, Peace, and Nonresistance* and John H. Yoder's *Politics of Jesus*. "I began to ask what it really means to be a Christian in the South African context," he reported.

In the succeeding years Steele discussed his position with his church's ministers, university professors, and Yoder, whom he first met in South Africa in 1976.

Two years later he met Ron Mathies, Swaziland MCC director. In early 1979 he traveled through Akron, Pa., and had discussions with Urbane Peachey and Nancy Heisey. His convictions on creative nonviolence became clearer and when he received his call up-orders in November 1979, he returned them with his stated reasons for refusing service. Steele was due to report for duty Jan. 16 and will then await trial.

Richard Steele is but part of a burgeoning peace witness in South Africa. The national Baptist, Methodist, Congregational, and Presbyterian bodies have all passed resolutions in support of the right to conscientious objection. Anglicans and Catholics had already paved the way.

The National Union of South African Students now has a standing committee to deal with military issues at most universities. In 1974 the South African Council of Churches passed a resolution recommending that young men from the member churches consider not serving in the army.

The government subsequently passed a law prohibiting anyone from propagating or encouraging the CO position. Possible penalty is a fine and six years in prison.

Despite such laws, some public antagonism, and misunderstanding from fellow Christians, Steele persists. He maintains his stance is not a negative one. He is looking for a nonviolent means to change. "Following Christ means to be healing, loving, and reconciling," he testifies.

Refugee theme dominates MCC (Canada) agenda

"While we are gathered in this place of peace and worship, there are other parts of the world where unrest and conflict abound—beyond our comprehension—which challenge everything Mennonite Central Committee was created for about 60 years ago," said chairperson Hugo Jantz in opening the 16th annual meeting of MCC (Canada), held Jan. 18-19 at Vineland, Ont.

The opening meditation by Ross Nigh, Brethren in Christ MCC member, was based on Philippians 3:12-14. Nigh shared a "dream of Jesus for MCC (Canada) in the 1980s." This meant, he said, renewed emphasis on justice; more attention to lifestyle ("We've shown we are willing to give more; are we also willing to change?"); holistic service ("Our message would be stronger if we advocated Voluntary Service for all, not just our youth and retired persons,"); and more active peace practitioners and promoters ("The first word of Jesus after His resurrection was 'Peace [shalom]'").

In addition to the usual five provinces, MCC (Canada) 1980 also had representation by Mennonite leaders from Quebec and from the Atlantic provinces.

MCC (Canada) reported a 1979 income of \$6,483,337. Of this amount government grants were \$2,710,000; direct constituency contributions \$2,476,000. J. M. Klassen, executive secretary, commented, "We enjoy very congenial relations with CIDA (Canadian International Development Agency) and provincial funding departments, but we do want to remain the service agency of the church and not allow the temptations to be popular, big, and powerful to overcome our need to be humble, faithful, and obedient to our Lord."

The mood was affirmative and expansionist. Extra staff or staff time was approved for native concerns, peace and social concerns, *Die Mennonitische Post*, offender ministries, and Voluntary Service.

MCC (Canada)'s Refugee Assistance Program (RAP) was never far removed from the agenda. Lamar Fretz, Brethren in Christ board member, said, "The program has made the world a little better. It has also helped our own people by bringing the missionary experience—cross-cultural at that—right to the local congregations."

The special public evening service was titled "Doing Justice to the Sojourner." Main speaker was Canadian Mennonite Bible College president George K. Epp, himself a



MCC U.S. chairman Paul Landis leads morning worship at Kidron.

MCC U.S. approves organizational structures

Birth pangs characterized the first official meeting of Menonite Central Committee U.S., held Jan. 24 at Kidron, Ohio.

The MCC U.S. meeting, held prior to the MCC annual meeting Jan. 25-26, marked the first time that particular body had met, although U.S. representatives to MCC had convened at the 1979 annual meeting and in June 1979.

Matters necessary for the establishment of a new structure occupied much of the day's agenda. The Board ratified organizational structures for the new body, which had been previously approved at June, September, and December meetings. They ratified the June action to appoint the following to the MCC U.S. Executive Committee: Paul Landis, Salunga, Pa., chairman; Bruce Harder, Portland, Ore., vice-chairman; Atlee Beechy, Goshen, Ind., secretary; Robert Kreider, N. Newton, Kan., and Mervin Dick, Fresno, Calif., members at large.

Also approved was the earlier action to appoint Anna Juhnke, N. Newton, Kan., and Hubert Brown, Inglewood, Calif., to the executive committee to represent the concerns formerly carried by U.S. Ministries. Reg Toews, associate executive secretary of MCC, was approved as part-time interim executive secretary of MCC U.S. until January 1981.

Other business included reports by the various branches of the new MCC U.S. MCC controller Ken Langeman reported that MCC begins the 1980 year in relatively good financial position, with U.S. constituency contributions totaling \$4.5 million, an increase of 19.7 percent over 1978.

Wilmer Heisey, chairman of the U.S. Ministries Board before its recent dissolution, and Lynn Roth and Rolando Santiago, director and assistant director of the U.S.M. program reported on overall program developments. Don Sensenig, refugee resettlement coordinator, presented an update on the current Southeast Asia refugee situation.

Material Aid, Self-Help, Mennonite Disaster Service, Mennonite Mental Health Services, regional reports, and a statement on the draft (see *Gospel Herald*, Feb. 5, 1980) comprised the rest of the day's agenda. MCC U.S. members agreed to meet again Nov. 21-22 in Chicago for their 1981 annual meeting.

During the next year, the MCC U.S. executive committee will formulate agenda and encourage discussion on the following issues: representation on MCC U.S., MCC (International), and relationships to MCC (Canada); funding channels and patterns; staffing and support services; relationships to MMHS, MDS, relief sales, MCC regional organizations.

Final decisions on all items are to be referred to the MCC U.S. plenary body and the supporting conferences. The executive committee

refugee from Russia in the 1940s.

Art Driedger, overseas director for MCC (Canada), reported 3,400 refugees sponsored by MCC-related efforts in Canada. Of 550 constituency churches 430 have already committed themselves to participation in RAP. About 2,000 of these refugees have already arrived in Canada.

Consensus of the board was that MCC-related churches would also take in handicapped or other "hard" cases once these were made known.

Die Mennonitische Post, a German-language newspaper created by MCC (Canada) for the nearly 100,000 Mennonites who have no publications of their own, now has 5,500 subscribers in six countries. It was felt the paper has already contributed to a missions and service consciousness among some of the readership.

Closest to becoming "hot" agenda was the Winnipeg-Akron question of responsibility in overseas work. RAP focused the issue. U.S. Mennonites have not become nearly as involved as Canadians.

Several board members—partly reinforced by constituency and the Mennonite press—said the efforts in Southeast Asia were hindered because all projects have to be cleared by Akron. If MCC (Canada) had been able to go directly, probably more material aid—especially food—could have been distributed.

From this discussion came a revised Southeast Asia 1980 Program Plan to be considered by MCC International.

Some field staff have resigned over the whole "problem," and MCC has been badly understaffed in Southeast Asia. Steps will be taken to rectify this.

There still seemed uneasiness that the political situation in the region is too easily

dictating MCC's approach. A concern was voiced by several: "If there are people in need, we must try to aid these persons, regardless of the immediate political climate. . . . MCC is simply not structured for emergency responses."

The Southeast Asia tension probably contributed to a "fast" adoption of the proposal to create a stronger, separate MCC U.S., which would then be a partner with MCC (Canada) in MCC International.

A 1980 budget of \$8,543,552 was adopted.

Marlene Toews, Winnipeg teacher; Frank H. Epp, Waterloo, Ont., professor; and Stephen Lee, Vancouver Chinese Mennonite pastor, were elected to the MCC (Canada) board.

Newly elected executive members for 1980 are Frank H. Epp, Joe Neufeld, and Peter H. Peters.—Bernie Wiebe, for Meetinghouse

Native resource program growing in Canada

The Native Resource Development project of MCC (Canada) is taking shape.

Menno Wiebe, director of Native Concerns for MCC (Canada), reported to the Annual Meeting in Vineland, Ont., that the program has "taken root" and it is projected that it will be extended to all the provinces from Ontario westward, and also Labrador.

"The Wild Rice venture has increased through the good work of Henry Fast," Wiebe related, "as he has developed the packaging and marketing of wild rice and other local products." Earlier MCC (Canada) personnel designed and constructed wild rice processing equipment, appropriate for local community use.

will attempt to address these issues during 1980 while continuing to explore those issues requiring more time or broader consultation.

Canning, aid gathering among meeting activities

Meat canning headed many activities held in connection with the MCC annual meeting at Kidron, Ohio, Jan. 25-26. Several hundred volunteers worked at various times in the canning process from Jan. 21-25.

The Gerber Building, where the canning took place, was built by the people of the area especially to process relief supplies. It is named for Daniel Gerber, originally from Kidron, an MCCer who disappeared in Vietnam in 1962.

Willis Neuenschwander, who has worked with the meat canner for 25 years, 20 of them as manager, explained the way every resource possible is used in the canning process. "We're not only canning meat," he said, "but we are also making soap out of the tallow."

Thrift in recycling was also apparent at the thrift shop gathering which met Jan. 24. Representatives from shops in Ohio, Indiana, and western Pennsylvania attended workshops, heard a panel, and told what was unique about their shops.

Recycling used items came out in the discussion on what was unique about the various shops. Workers told about making quilt blocks, rag rugs, baby dresses, and other items out of used clothing. An electric appliance business offers its damaged wares to one thrift shop.

Those present at the thrift shop meeting calculated that they represented 1,002 volunteers in the three-state area.

An ingathering of material aid also took place during annual meeting. MCC received 202 tons of corn to ship to Upper Volta, Brazil, and Nicaragua, and 20 tons of beans for Upper Volta. Many farmers sold their corn and beans to donate the cash with \$30,000 collected from them and others. Material aid supplies loaded on the MCC truck to go to Akron on Saturday were bedding, layettes, kits, clothing, soap, towels, bandages, diapers, and Christmas bundles worth an estimated \$25,000.

Several other events highlighted the week and directly involved area people. Peter Dyck, who works in interpreting MCC to the constituency, started off an MCC Day at Central Christian High School on Thursday. He explained MCC's long history of helping the needy and responding to world crises. During the day other personnel conducted workshops.

More than 600 people attended a Jan. 24 evening public meeting at which Dyck coordinated a presentation in commemoration of MCC's 60th anniversary. On Jan. 25, Board members attended a luncheon of pastors from the Kidron area. A supper for MCC alumni at the nearby Sonnenberg Mennonite Church that evening and a public meeting addressed by Georgi Vins rounded out the week's events.



Several hundred volunteers came to the Gerber Relief Building at Kidron, Ohio, to can meat for the hungry overseas. The canning was held in connection with MCC's annual meeting.

Native representatives meet Canadian Mennos

North American native people have come to a new consciousness of their millennia-old heritage and identity. White Christians must do a better job of respecting that heritage.

That was the message of native leaders to Canadian Mennonite leaders at "Native Awareness Day," held Jan. 17 at Vineland, Ont.

Native people were citizens of the land before white people came from Europe, the native representatives said. The native idea of the earth was to treat it like the "mother." The Creator was involved in everything.

Adam Cuthand said, "Indian language does not have gender. When John 3:16 says that God loved the world, we understand this means all of the animate cosmos." White people have upset the Spirit-energies by wanting to define everything scientifically. "That leads you to take sin too lightly," he said.

Other messages were: whites have too readily abused the living earth and failed to replenish its resources; whites too readily colonized the native peoples and taught them dependence and submission. Then to cap it off white Christians come regularly with a gospel of "freedom, reconciliation, and oneness."

Held prior to the MCC (Canada) annual meeting, the MCC (Canada) event included participation by secretaries and moderators from Mennonite and Brethren in Christ churches in Canada. MCC (Canada) board,

staff, and provincial directors were also present.

Resource persons were Adam Cuthand, Toronto Anglican Cree clergyman; Bob Overvold, director of aboriginal rights of the Dene nation, Northwest Territories; Stan McKay, Koostatak, Man., United Church of Canada Cree clergyman; and Ron LaFrance and Selma Delisle, from the Mohawk nation, New York State.

The meeting arose out of continuing misunderstandings in the constituency about MCC's native concerns program. MCC has a mandate to work among native peoples. But when this program gets into land rights, nationhood, and self-determination about forms of worship, controversy inevitably surfaces.

Here was a chance to hear it straight from the natives—Christian and non-Christian.

Stan McKay said, "Today we are asking you to recognize us as your brothers and sisters with a true oneness in Jesus Christ ... our people face death because our land is dying."

Bob Overvold said the Dene want what Mennonites want: "A right to our own forms of education; a right to choose our language; a right to worship as we choose."

McKay reminded the over 125 MCC-related white persons, "Sharing in part of God's creation is a symbol of MCC. Our sense of God is one of all-over-caring. This is also part of the rich Anabaptist heritage ... but too many Mennonites feel urged to go with society, counter to your heritage. ... A spiritual understanding of the land begins with a spiritual understanding of yourself."

Vigorous discussion followed the input. Several MCC persons shared experiences which parallel the native peoples' journey. Others simply could not yet conceive a place for a unique native form of worship and peoplehood. Nor was consensus found on new ways to be missionaries among native peoples.

But there was agreement that such direct meetings are helpful. We must pledge prayer support and greater efforts in getting to know each other, said one participant.

A findings statement at the end of the day recommended MCC further work at affirming native peoples and helping its constituency to become more intelligently involved in their struggles.—Bernie Wiebe, for Meetinghouse

MCC to send workers, food aid to Somalia

The government of Somalia has requested that Mennonite Central Committee send technical personnel to help meet needs of the refugee population flooding into Somalia from Ethiopia. MCC hopes to send three to six workers and is also making plans to send food aid. There are now an estimated 1.3 million refugees in Somalia with 800 to 1,000 more entering the country each day.

Couple reflects on term of mission work in Brazil

When place names such as Brasilia, Gama, and Taguatinga are mentioned, can the story of a Mennonite missionary couple's experience be far behind?

Not if the couple is Betty and Otis Hochstetler, home for a brief visit with family, church, and community in the U.S. The Hochstetlers with their children Richard, 11, and Debra, 7, are visiting family in Orrville, Ohio, and northern Indiana during their three-month furlough. When they return to Brazil Mar. 4, they will have visited 10 congregations to report on their bookstores and church-planting work in Brazil's Federal District.

The Hochstetlers live in Brasilia. Otis manages two Christian bookstores in the district, and the family has related to two congregations, the Gama Mennonite Church and the Taguatinga Mennonite Church. (Gama and Taguatinga are satellite cities of Brasilia.) Another missionary couple, Erwin and Angela Rempel, appointed by the General Conference Mennonite Church, live about 25 miles distant and have taken leadership responsibilities at the Gama church.

Missionaries' efforts do not all come up roses, the Hochstetlers said as they reflected on their last term. They had to deal with the dismissal and forgiveness of a dishonest bookstore employee who set up another bookstore next door; they had to deal with the frustration of a slow-moving, action-when-there's-a-crisis national church organization; and they had to cope with communication gaps among scattered missionary colleagues.

The visit home gives the Hochstetlers a chance to air their concerns and interests with congregations and with their sponsoring body,

Larry Kehler accepts assignment in Thailand

Larry Kehler, pastor of Charleswood Mennonite Church in Winnipeg, Man., will be released from that position from late February to the end of May to serve with Mennonite Central Committee in Southeast Asia. In his past ten years at the church and with *The Mennonite*, which he edited, Kehler has been released several times to take on various special assignments.

In this new assignment he will be located in Bangkok, Thailand, and will concentrate on refugee and hunger needs in Southeast Asia. Kehler feels his task there will have three foci: making it possible for more refugee hardship cases to be sponsored by MCC constituent churches, expanding work among the refugees in Thailand, and "looking at possible food shipments and other assistance to Kampuchea."

Mennonite Board of Missions (Elkhart, Ind.).

But they are quick to recognize the joys in their experience too. During their last term they saw the birth of the Taguatinga house fellowship, watched interest wane, and then get a course-changing boost.

Betty describes the event which changed the fellowship. "The afternoon Bible study was over, but we lingered in conversation," she said of a November 1979 Taguatinga women's Bible study. "Faranaide, rather hesitantly, said, 'I have decided I want to be a Christian and be baptized. I have already spoken to my husband and he supports my decision. When can I be baptized?' Now I hesitated. I was taken by surprise. We had doubted the future existence of a church in that community and Otis and I had talked about when we should discontinue services."

The fellowship readily accepted the invitation to meet in Faranaide's home. The first service was her baptism. "What a happy occasion," Betty said. "She served strong, sweet coffee and cake to everyone afterwards. The future of the small Taguatinga house church has changed course because of Faranaide's decision."

In addition to women's Bible study groups,

Poverty major cause of world malnutrition

Ignorance was long thought to be the chief factor in malnutrition. But gradually nutritionists have come to realize that the problem is greater than lack of nutritional knowledge. In spite of educational efforts the poor remain malnourished.

At the XI International Congress of Nutrition in 1978, nutritionists recognized that the issue has increasingly become not one of education but one of equitable distribution. The food may be available at the market, but without money, the poor go hungry.

Malnourishment is not exclusively the province of the poor. One third of the North American population is ten pounds or more overweight. The rising incidence of obesity, diabetes, heart disease, stroke, and tooth decay indicates that affluence has made a change in the North American diet, probably for the worse.

For example, the average American downed 493 eight-ounce servings of soft drinks in 1976. That's 300 more than in 1960. Americans also consumed 28 percent more fat in 1976 than in 1910. On the positive side, the estimated 25 million poor in the United States are also eating somewhat more if not better due to the \$9 million spent on federal food programs in 1979.

Baby fat is not a problem for the 15 million children who die each year from diseases caused by malnutrition. In Nepal, approximately 70 percent of the children are malnourished and 54 percent of all deaths are among children under five years of age.

According to Miriam Krantz, nutritionist

Betty does visitation, takes care of document processing for Mennonite workers in Brazil, and provides hospitality for visitors.

Betty would prefer that the Brazilian church would recognize distinct roles for missionary women. She has found the assignments she has created herself challenging, yet she looks to the time when the conference will recognize the gifts of women. Otis agrees: "Betty has put much more time into the church over the years than I have, due to time during the week she has invested in Bible studies, Bible schools, and visitation."

As part of Region III of the Brazil Mennonite Conference, Otis senses a strength in "youth who are willing to be trained for the work of the church."

During early 1979 the local congregations worked with a team from the Yellow Creek Mennonite Church near Goshen Ind., to build camp facilities. "It was a very taxing and exhausting project," Otis said, "but we have already had retreats that have been uplifting. It was a good experience for involving Brazilians with North Americans."

The 700-member Brazil Mennonite Conference is known locally as the Association of Evangelical Mennonites.

with Mennonite Board of Missions, nutrition education in Nepal has made a difference. In the past, children were not fed often enough and were frequently given food too coarse for them to digest.

Using locally available food and traditional cooking methods, Krantz helped the Nepalese develop what came to be called "Super Flour" made out of roasted and ground cereal grains and pulses. Educating the women in ways to use this flour was the important next step.

But nutrition education cannot eliminate malnutrition that is caused by poverty. While teaching a nutrition and cooking course in a village in Zambia, Mennonite Central Committee worker Liz Hunsberger wondered why fewer and fewer women attended each week. She was told that they didn't come because they could not afford the eggs, fish, and beans she asked them to bring. The village women had no time to grow a garden because they had to work all day in the co-op fields and there was no water close to their homes.

Miriam Krantz was able to surmount the problem of poverty because she helped develop a food that was readily available to the very poor.

Poverty is often caused and perpetuated by the rich and powerful who want to protect their interests. One major change in Nepal and in many other poor countries is from breast feeding to the more prestigious use of infant formula. Multinational corporations like Nestle find a ready market in Third World women.

There is nothing inherently wrong with infant formula. But formula is often sold to

mothers who cannot read the directions, have unsterile water, and stretch their feedings out to make a day's supply last a week or more because they cannot afford to buy enough formula. Multinationals push infant formula because they have found and developed a vast market; it is the well-being of the market and not people that determines what and how they sell their products.

The ethics of the marketplace have effects on poor countries that go beyond promoting infant formula. Industrialized countries have encouraged and pushed poor countries to farm not for themselves but for the market. In Haiti, with the lowest per capita income in the Western hemisphere, peasants farm steep mountain slopes while the more fertile valleys grow sugar, coffee, and cocoa for export, and alfalfa to feed cattle in the U.S. and other industrialized nations.

Vernon King, who served with MCC for three years in Haiti, says, "Haiti could feed itself and it has the people who are able and willing to do the work. Instead the government has committed itself to 'development' with tractors and large farms that produce sugar for export while the local people starve. Food imports from foreign agencies relieve the pressure on the government to make changes in the land policy."

Export crops do earn essential foreign exchange, but because the land is owned by corporations or a few wealthy nationals, the peasant does not reap any of the benefits. Instead of paying better wages or investing in their operations, landowners spend much of their foreign currency on imported cars, televisions, and other luxury items.

Industrialization also means fewer jobs for those who desperately need them. Within poor countries as between rich and poor countries the same adage holds true: the rich get richer and the poor poorer.

Farm cooperatives are one way farmers can get control of their land, but this takes widespread organization. One such cooperative has begun in Mindanao, Philippines, report former MCC workers Dorothy Friesen and Gene Stoltzfus.

Like nutrition education, cooperatives are one way of working at problems that originated because of a system based on self-interest and greed. If malnutrition is to be ended, governments, multinational corporations, and landowners—must be forced to reexamine the ethics of such a system. But individuals also need to examine and acknowledge their link to the poor.

Consuming less, writing to government officials, and supporting mission boards and workers who are reaching the poor, are all ways to begin. The poor need not be poor and malnourished. The food is growing in someone's field; it's on the shelves of the supermarket. It is the responsibility of rich Christians to see it gets to the mouths of the hungry.—Faith Hershberger, MCC Food and Hunger Concerns

mennoscope

Richard Detweiler, Souderton, Pa., pastor, and former president of the Mennonite Board of Congregational Ministries, has been named to succeed Myron Augsburg as president of Eastern Mennonite College, Harrisonburg, Va. The EMC, Inc., Board of Trustees appointed Detweiler to a special one-year term as president, to begin this summer as Augsburg's term ends, and to a full four-year term immediately following the initial year. During the one-year term Detweiler will serve as president, but will remain off-campus. He will assume full day-to-day responsibilities at the beginning of his four-year term. The EMC Board appointed Detweiler at its Feb. 7-8 meeting.

Mennonite Central Committee agreed at its annual meeting in Kidron, Ohio, to approve a \$12.1 million cash budget for fiscal year 1980, representing a 34.3 percent increase over what MCC spent in 1979. A major factor in the increased budget is a plan to increase assistance in areas of the world where refugee needs are intense, such as Southeast Asia, Africa, and Middle East. Members also stressed that the value of the U.S. dollar has dropped in purchasing power, both at home and in most of the countries in which MCC has programs. In Africa, for example, the cost of living has increased an average of 20 to 30 percent, which means a substantial budget increase is needed this year just to keep programs at their 1979 level. The budget increase follows a year in which income exceeded expenses. Constituents' gifts to MCC in 1979 were 15.1 percent higher than in 1978. From nonconstituency sources, there was a large increase in money received from Canadian government grants. The 34.3 percent increase in the 1980 budget is possible due in part to strong operating fund balances at the end of 1979.

In the context of the contemporary scene, *New Call for Peacemakers* by Maynard Shelly, examines the biblical/theological basis for peacemaking, lifts up lifestyles and justice concerns, suggests concrete forms of witness against militarism, and challenges historic peace churches to engage other churches in serious dialogue. Each of the ten chapters includes a Bible Study Guide and items for discussion. It also lists books, films, and agencies of interest to peacemakers. Available from Mennonite Publishing House. Price, \$2.

The MCC (Canada) Annual Meeting last month approved a proposal by Overseas Services to centralize the importing and distribution of self-help crafts in Canada. The Canadian Self-Help Program will be phased in gradually. A Self-Help Director for Canada

will be appointed, first of all to become acquainted with current Self-Help activities across Canada. This person is to be available as a resource to improve marketing, and deal with problems of pricing and distribution. It is assumed that centralized ordering and warehousing will follow as a natural sequence, perhaps with some individual ordering continuing.

Contributions to the Mennonite Publishing House warehouse and loading dock building fund totaled \$74,366.90 as of Jan. 31.

Independence Gospel Fellowship is looking for 22 good quality, used benches. Length should be approximately 11 feet. Persons with benches to offer may write, specifying bench measurements, age, condition, and price, to Wilmer G. Martin, R. 2, Andover, NY 14806.

Youth Village, Inc., a Mennonite Board of Missions-sponsored program, needs couples to work with a small group of youth. Persons with a BA or BS in one of the social sciences, or equivalent experience, are preferred. Interested persons may send résumé to Youth Village, 1711 Prairie St., Elkhart, IN 46514.

Philhaven Hospital, Lebanon, Pa., will hold three events on interpersonal relationships in its spring series of women's interest seminars. Theodore M. Johnson, Lebanon, Pa., will speak on "Methods of Communications to Facilitate Interpersonal Relationships" at Philhaven on Mar. 11. David and Nancy Augsburg, Goshen, Ind., will speak on "Fair Fighting" on Apr. 8 at Lancaster, Pa. James E. Johnson of Manheim, Pa., will speak on "The Healing of Relationships" on May 13 at Philhaven. Reservations are necessary. Additional information is available from Philhaven, 283 S. Butler Rd., Lebanon, PA 17042.

Leadership training, unity, evangelism, justice, and Mennonite identity are among 10 priorities chosen by Colombian Mennonite church leaders at a special consultation in Cachipay, Jan. 6-9. Using group dynamics and printed questionnaires the executive committee of the Colombian church helped the 43 participants analyze Mennonite church activities in a critical way. Priority number one, said the group, is leadership training. Currently the church has no effective program of preparing its ministers and church workers. They affirmed the concept of a theological educational center for Northern South America and the Caribbean. The Commission on Overseas Mission of the General Conference Mennonite Church is currently testing the idea with Latin-American Mennonites. The second priority, unity, is a response to the diversity within the Colombian church. Non-Mennonite pastors have joined the church in recent years

as have several non-Mennonite groups. Basic Mennonite teachings, said the participants, would contribute toward unity.

The Hesston College Board of Overseers has approved a 9.8 percent increase in tuition and fees as well as a 9.8 percent increase in the faculty/staff salaries schedule. The schedule will increase the base salary. Jim Mininger, academic dean, reported no increase in full-time faculty persons for the 1980-81 school year. The Board's action came at its Feb. 4-5 meeting. Also at the meeting, discussion centered on a proposed physical education/activities building for the Hesston campus. The group reviewed the architect's designs for the facility and the proposal for fund-raising and construction. Mennonite Board of Education must approve the final recommendation from the Hesston Board before the project can begin.

Goshen College has two positions open in nursing. One is a one-year assignment requiring graduate education and/or expertise in pediatric nursing. The other requires graduate education and/or expertise in medical-surgical nursing, including acute care. Interested persons may send résumé and transcripts to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

A Black Christian Family Living Seminar will be held Feb. 29-Mar. 2 at Lakewood

Retreat, Brooksville, Fla. The seminar is designed to equip persons with Christian family life principles for the black community, to enable persons to take initiative in planning for family life education in their congregations, and to provide opportunity for persons interested in further training to explore possibilities. The main resource person is Willie Richardson, a Philadelphia, Pa., pastor. Dwight McFadden, Jr., of the Mennonite Church General Board Office of Black Concerns, is moderator of the seminar and co-coordinator with Beulah Kauffman, family life secretary with the Mennonite Board of Congregational Ministries. The seminar is co-sponsored by MBCM, the Office of Black Concerns, and Southeast Mennonite Convention. Brochures and information are available from MBCM, Box 1245, Elkhart, IN 46515.

A meeting to explain and discuss the programs and objectives of MIBA and MEDA will be held Feb. 16 at the community room of a Plain City, Ohio, bank. Mennonite Industry and Business Associates (MIBA) is an association of business, professional, and management persons who are working together to be more effective as Christians in their chosen vocations. Mennonite Economic Development Associates (MEDA) is a venture in brotherhood economics, assisting fellow Christians in developing countries. Further information on

the meeting is available from Emery Miller at (614) 879-8372.

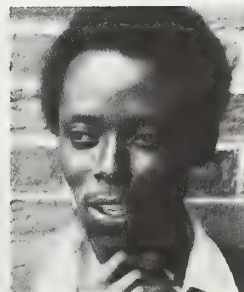
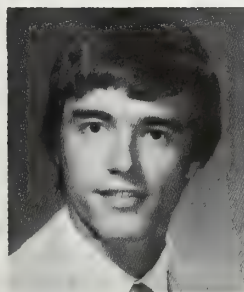
"Christian Priorities in the Marketplace" is the theme of a MIBA/MEDA sponsored seminar to be held Mar. 14-15 at a Bloomington, Ill., hotel. The seminar will begin with a Friday evening dinner and continue through Saturday afternoon. Additional information is available from Ted Sommer, Pekin, Ill.

A regional Land Use Forum entitled "Land, Faith, and Successful Farming," will be held on Feb. 29 and Mar. 1 at the Hoffnunsau Mennonite Church in rural Inman, Kan. Speakers will include EMC professor Kenton Brubaker and local farmer Gordon Schmidt. A panel discussion by area farmers and scholars is also planned. Robert Kreider will serve as moderator. The forum is sponsored by the Mennonite Central Committee Hunger Concerns Committee of Kansas and the Food and Hunger Concerns Department at the MCC home office in Akron, Pa. A registration fee of \$5 will include the cost of the Saturday noon meal. Registration begins at 7:00 p.m. on Feb. 29 and continues from 8:30 to 9:00 a.m. on Mar. 1. If possible, those planning to attend should preregister by writing Mennonite Central Committee, Box 235, North Newton, KS 67117, or calling MCC at (316) 283-2720.

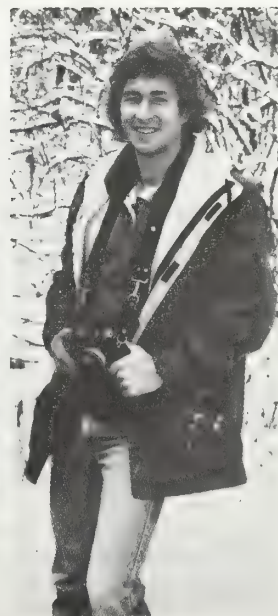
J. C. Wenger, well-known Mennonite his-



From many congregations Asking diverse questions Going in many directions



From the left: Jane Yousey, Lowville (N.Y.) Mennonite Church; Douglas Smucker, Neil Avenue Mennonite, Columbus, Ohio; Lois Blosser, Akron (Pa.) Mennonite; Khoja Kisare, Shirati (Tanzania) Mennonite; Ned Nafziger, Bethel Mennonite, Wadsworth, Ohio.



Learning and living at Goshen College

Goshen College, Goshen, Indiana

torian and theologian and member of the Committee on Bible Translation of the New International Version (NIV), is author of the two latest booklets in the Mennonite Faith Series. According to Wenger, *The Book We Call the Bible* (Herald Press, 1980) was written "to enable the non-Christian to understand what the Bible is all about." Simple in language and style, this 80-page booklet presents with conviction the eternal relevance and full authority of the Scriptures. *A Faith to Live By* (Herald Press, 1980) contains about 125 key quotations from Anabaptist writers of the sixteenth century. The statements comment on self-understanding, becoming a Christian, the nature and ordinances of the church, love and nonresistance, Christian obedience, and Christ's return. Booklets in the Mennonite Faith Series are written in basic English to help persons around the world understand the Anabaptist-Mennonite heritage. Plans are underway to translate the series into Spanish, French, Portuguese, German, Japanese, Hindi, Swahili, and perhaps other languages. *The Book We Call the Bible* and *A Faith to Live By* by J. C. Wenger are published by Herald Press, Scottdale, Pa., and Kitchener, Ont., in attractive paperback format at 95 cents each (\$1.10 in Canada).

New members by baptism: seven at Forest Hills, Leola, Pa.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bair, Raymond and Dorothy (Runk), Willow Hill, Pa., first child, Jessica Lynn, Dec. 17, 1979.

Birkey, Warren and Mary Ellen (Wiles), Paxton, Ill., first child, Sue Ellen, Dec. 1, 1979.

Brenneman, Roger and Dottie (Schroeder), Goshen, Ind., second child, first son, Jevon R., Jan. 24, 1980.

Coblentz, Marion and Nancy (Miller), Hartville, Ohio, first child, Zachary Adam, Jan. 22, 1980.

Ehst, Timothy and Sheryl (Petersheim), Colmar, Pa., first child, Angela Sue, Dec. 29, 1979.

Gaugler, George H. and Nancy (Landis), Souderston, Pa., first child, George Hiram IV, Oct. 9, 1979.

Gerber, Lloyd and Phyllis (Swartz), Hartstown, Pa., fifth child, second son, Matthew David, Jan. 26, 1980.

Horst, Reuben and Ruth Ann (Swartz), Harrisonburg, Va., third child, second son, Jonathan Lamar, Nov. 3, 1979.

Kennel, Larry and Marilyn (Headings), Parkersburg, Pa., third child, second daughter, Sarah Christine, Dec. 19, 1979.

Lehman, Stanley and Janice (Wolfe), Kidron, Ohio, third child, first daughter, Angel, Jan. 22, 1980 (stillborn).

Miller, Robert and June (Bennett), Hartville, Ohio, second child, first daughter, Joni Elizabeth, Jan. 7, 1980.

Moseley, Alan and Karen (Hostetler), Harper, Kan., second child, first daughter, Leia Deanne, Jan. 27, 1980.

Ryder, Tim and Cindy (Gerber), Orrville, Ohio, second son, Phillip Allen, Jan. 23, 1980.

Sanchez, Joe and Renita (Myers), Klamath Falls, Ore., first child, Angelita Nichole, Nov. 24, 1979.

Short, Gerald and Karen (Summers), Archbold, Ohio, third daughter, Jennifer Lynn, Jan. 21, 1980.

Skiles, William and Judy (Bontrager), Goshen, Ind., first child, Melissa Joy, Jan. 23, 1980.

Steider, Merlin and Barbara (Linski), Conneaut Lake, Pa., fifth child, first daughter, Melinda Ruth, Jan. 17, 1980.

Stephens, James, II and Delores (Beitzel), Grantsville, Md., third child, second daughter, Jennifer Marie, Jan. 18, 1980.

Troyer, Tim and Shelly (Pederson), Milford, Neb., first child, Michelle Lou, Jan. 21, 1980.

Tyson, Warren and Linda (Keener), Concord, Pa., fourth child, second son, Daniel Warren, Jan. 11, 1980.

Welty, Merritt and Linda (Alderfer), Goshen, Ind., first child, Justin Lamar, Jan. 17, 1980.

Yoder, Carl and Judy (Bixler), Hartville, Ohio, first child, Christopher Eric, Jan. 19, 1980.

Yoder, Richard and Carolyn, Harrisonburg, Va., second daughter, Jessica Ann, Jan. 7, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Albrecht, Mose, son of Joseph and Elizabeth (Ropp) Albrecht, was born in Perth Co., Ont., Aug. 11, 1892; died at Hills and Dales Hospital, Cass City, Mich., Jan. 24, 1980; aged 87 y. On Sept. 28, 1919, he was married to Mary E. Gunden, who survives. Also surviving are 3 sons (John E., Melvin R., and Lyle J.), one daughter (Doris Albrecht), one foster daughter (Hazel—Mrs. Richard Luz), 6 grandchildren, 2 great-grandchildren, 2 brothers (Emanuel and Edwin), and 2 sisters (Mrs. Rachel Gunden and Mrs. Clara Garretson). He was a member of Pigeon River Mennonite Church, where funeral services were held Jan. 26, in charge of Luke Yoder and Charles Haarer; interment in church cemetery.

Beachy, Allen, son of Emanuel and Ruhama (Guengerich) Beachy, was born at Centralia, Mo., Apr. 21, 1908; died at Mercy Hospital, Iowa City, Iowa, Jan. 25, 1980; aged 71 y. Surviving are 2 brothers (Rufus and Joseph) and 3 sisters (Nettie—Mrs. Ben Gingerich, Lydia—Mrs. Leroy V. Miller, and Sadie—Mrs. Henry J. Yoder). Funeral services were held at Sunnyside Conservative Mennonite Church, Jan. 27, in charge of Morris Swartzendruber and David L. Yoder; interment in Upper Deer Creek Cemetery.

Bowman, Kathryn C., daughter of Isaac and Maggie (Engle) Sensenig, was born in Lancaster Co., Pa., Nov. 24, 1894; died at Lancaster, Pa., Jan. 22, 1980; aged 85 y. Surviving are 5 sons (Robert, Lester, Kenneth, Donald, and Luther, Jr.), 2 daughters (Arlene and Faye—Mrs. Dale King), 11 grandchildren, 9 great-grandchildren, one great-great-grandson, and 2 brothers (Paul and Ralph Sensenig). She was a member of Charlotte St. Mennonite Church. Funeral services were held at Young's Funeral Home, Lancaster, Pa., in charge of Martin Landis and L. Larry Wenger; interment in Bridgeville Evangelical Congregational Cemetery.

Gnagey, Elias D., son of Daniel and Eva (Maust) Gnagey, was born at Meyersdale, Pa., Nov. 8, 1893; died at Huron Medical Care Facility, Bad Axe, Mich., Jan. 24, 1980; aged 86 y. On Feb. 17, 1921, he was married to Amanda Ropp, who died Sept. 16, 1955. Surviving are 2 daughters (Clara—Mrs. Jesse Yoder and Delores Ann Gnagey), 3 sons (Ray D., Leroy A., and Omar J.), 16 grandchildren, 9 great-grandchildren, one sister (Amelia Gnagey), and one brother (Howard). He was a member of Pigeon River Mennonite Church, where funeral services were held Jan. 27, in charge of Luke Yoder and Lee Lowery; interment in church cemetery.

Martin, Joseph W., son of Joseph H. and Lydia (Horst) Martin, was born at Pinola, Pa., Mar. 4, 1888; died at Ladysmith, Wis., Jan. 7, 1980; aged 91 y. On Dec. 25, 1915, he was married to Nora B. Cohenor, who died Mar. 16, 1979. Surviving are 2 sons (Lyle and Tony), 3 daughters (Dorothea Jordan, Velma Lance, and Fern Molstad), 38 grandchildren, 40 great-grandchildren, 5 brothers (Isaac, Irvin,

Amos, Dan, and Jason), and one sister (Ella Baer). He was a member of South Lawrence Mennonite Church, where funeral services were held Jan. 10, in charge of Leroy Schrock; interment in church cemetery.

Oswald, Simon C., son of Christian and Mary (Springer) Oswald, was born at Beemer, Neb., Mar. 4, 1903; died at Mary Lanning Hospital, Hastings, Neb., Jan. 23, 1980; aged 76 y. On Jan. 27, 1926, he was married to Irene Kuhns, who survives. Also surviving are 3 sons (Robert, Roland, and Jon), 2 daughters (Betty Gratopp and Bess Liversidge), 16 grandchildren, and 6 great-grandchildren. He was preceded in death by 4 brothers and 3 sisters. He was a member of Salem Mennonite Church, where funeral services were held Jan. 26, in charge of Scott Swartzendruber, Lee Schlegel, Franz Yordy, and Leland Oswald; interment in nearby cemetery.

Rupp, Mary Ann, daughter of Jonathan and Elizabeth (Nofziger) Lantz, was born at Archbold, Ohio, June 26, 1892; died at Wauseon, Ohio, Jan. 8, 1980; aged 87 y. On Dec. 10, 1910, she was married to Harvey Rupp, who died Nov. 26, 1972. Surviving are 5 sons (Glenford, Maurice, Orville, Richard Quincy, and Charles), 6 daughters (Clela—Mrs. Chauncey Nofziger, Ada—Mrs. Clarence Andrews, Mrs. Catherine Leitner, Evelyn—Mrs. Howard Pontius, Martha—Mrs. David Huber, and Ilva—Mrs. Dale Robinson), 38 grandchildren, 25 great-grandchildren, and 2 sisters (Mrs. Emma Rychner and Mrs. Andrew Eicher). She was a member of West Clinton Mennonite Church, where funeral services were held Jan. 11, in charge of Edward Diener and Roger Andrews; interment in Pettitsville Cemetery.

Waidelich, Arthur J., son of Jackson and Mary (Hoffman) Waidelich, was born at Ogden, Ill., Mar. 14, 1901; died of a heart attack at his home in Archbold, Ohio, Jan. 16, 1980; aged 78 y. On Jan. 3, 1923, he was married to Vera Nofzinger who survives. Also surviving are 3 sons (Marvin, Virgil, and Gene), 3 daughters (Marjorie—Mrs. Charles Gautsche, Donna—Mrs. Lyle Friesen, and Grace—Mrs. Ray Kinsey), 27 grandchildren, 2 great-grandchildren, and one brother (John). He was a member of West Clinton Mennonite Church, where funeral services were held Jan. 18, in charge of Edward Diener and Edward B. Frey; interment in Pettitsville Cemetery.

Yoder, David C., son of Christian and Christena (Mast) Yoder, was born in Lagrange Co., Ind., Aug. 3, 1888; died at his home in Seymour, Mo., Jan. 3, 1980; aged 91 y. On Jan. 25, 1914, he was married to Emma Ruth Kropf, who survives. Also surviving are 2 sons (Maynard D. and Kenneth J.), 5 daughters (Carrie K.—Mrs. Elmer Burkholder, Edna R. Yoder, Edith V.—Mrs. Vernon Ulrich, Doris E.—Mrs. Caranson Knechtel, and Waneda M.—Mrs. W. Floyd Wright), 22 grandchildren, 16 great-grandchildren, and one sister (Mary—Mrs. Milt Mishler). He was preceded in death by one sister, 3 brothers, and 2 grandchildren. He was a member of Clarence Center Mennonite Church. Funeral services were held Jan. 6, at Pleasant View A.M. Church, Buffalo, Mo., in charge of Levi Hostetler and Bennie Hostetler; interment in adjoining cemetery.

Cover (left and right) and p. 146 by Goshen College News Service; cover (center) by Jim Bishop; pp. 150, 152 by Eastern Mennonite College; p. 155 by Jim Witmer; p. 158 by Richard A. Kauffman, p. 161 by Mark Beach; p. 162 by Reg Toews.

calendar

Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.
Summer Bible School Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Mar. 21-22.
Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Mennonite Camping Association, Camp Mennoscah, Murdock, Kan., Apr. 7-10.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

East Germans okay renovation of castle Luther made famous

Communist East German authorities have given permission for renovation of the interior of the 900-year-old Wartburg Castle, where Reformation leader Martin Luther translated the Bible into German.

The official ADN news agency said the project is slated to be finished before 1983, the 500th anniversary of Luther's birth.

Fugitive from South Africa's draft puts no-shows at 10,000 since 1977

Some 2,000 white draft resisters in South Africa have been convicted in the past three years for refusing to serve in the military, says a fugitive South African war resister.

"Growing numbers of young white men are refusing to take up arms for the apartheid government and are fleeing to Britain and the U.S., the fugitive, Bernie Wolfsdorf, said at a press conference sponsored by the South African Military Refugee Aid Fund (SAMRAF). "Some are going underground."

He said South African government figures show some 10,000 white draftees have refused to report for duty since 1977. Wolfsdorf, a former student political leader, said he was granted political asylum in the U.S. when he fled the country last July after being drafted.

Bible is said to make no distinctions between evangelism and social reform

There is no theological basis for distinguishing between Jesus Christ's evangelistic activity and His advocacy of social reform, according to Bernard Cooke, ecumenist, founding editor of *Theology Digest* and professor of religious studies at the University of Calgary, Canada.

Cooke, who received the Catholic Theological Society of America's John Courtney Murray Award in 1978 for theological and ecumenical scholarship, advanced his thesis at the first annual Paul Wattson Lecture Series at the University of San Francisco.

"With the prophets of Israel, the Word of God that is on their lips is the most radical force for reestablishing social justice," Cooke told his audience, "so the teaching of Jesus provides a source of profound social revolution at the same time that His healing deeds are the most forceful word that the saving power of God has broken forth in our world."

Philip Potter unity message asks new ways to mend a broken world

Philip A. Potter, general secretary of the

World Council of Churches (WCC), has called on all Christians to seek new ways of "doing the will of our Father in a broken world." In a message marking the Week of Prayer for Christian Unity, observed worldwide Jan. 18-25, Potter reflected on the theme of the 1980 week, "Thy Kingdom Come."

"This prayer," he said, "is the central message of the gospel which Jesus proclaimed in word and deed and for which He died and lives today as our risen King. It is the message of the kingly rule of God over all peoples and all things in justice, peace, and joy. It is par excellence the message of unity."

The West Indies Methodist clergyman noted, however, that Christians "live in a world which refuses the kingly rule of God and is deeply divided and broken," and that "the churches reflect these divisions" and "are even more deeply divided in their understanding of life together in the kingdom."

Nonmilitary response urged to Soviet Afghan adventure

United Methodists have been urged to "overcome aspects of self-interest and special-group interests in our nation as we utilize every alternative to military action" in Afghanistan.

In a message "to the people called Methodists," the executive committee of the denomination's Council of Bishops said, "We are aware of the critical threat to world peace instigated by the Soviet Union in its blatant military action in Afghanistan to impose a government of Russia's choosing on that nation."

The bishops advised that "during this time it is important for all Christians to consider prayerfully our responsibilities in regard to our national policy during this international crisis. We should support in every way possible the right of self-determination by the people of Afghanistan and its neighboring nations. We should encourage our nation's pursuit of international diplomacy through the United Nations as well as bilateral consultations."

Four people in 10, says poll, think press needs curbing

The First Amendment Congress, in session for two days and attended by 250 educators, lawyers, and journalists, heard what to many was very disquieting news: about four people in 10 believe that present curbs on the press are "not enough."

A Gallup Poll, conducted especially for the Congress which was sponsored by virtually all major press groups, also found that the press had too much power concentrated in too few hands, that it did a superficial job of covering politics and that some legislators were starting to think about licensing, or establishing standards for the press. The latter finding was high on the agenda of the first-ever Joint Conference of Religion and Press on First Amendment Concerns held in New York last October.

Allen H. Neuharth, chairman and president of the Gannett Group of Newspapers and president of the American Newspapers Publishers Association, told the New York gathering that "government power" was a greater threat to American society than "media power." He cited moves in government to place limitations on ownership of media outlets and to establish a commission to "see whether newspapers are doing a satisfactory job."

Suicide of peace figure is mourned in N. Ireland

Hundreds of mourners from Northern Ireland and the Irish Republic packed a church in Belfast on Jan. 24 for a funeral Mass for Ann Maguire, mother of three children whose violent deaths led to the founding of Northern Ireland's Nobel Peace Prize-winning Peace Movement.

Mrs. Maguire, 34, described as "the most tragic mother of the decade," was found dead with her throat cut in an armchair in her home in Belfast, an apparent suicide. Friends said she suffered severe bouts of depression ever since the deaths of her children.

Among the mourners were members of the Peace Movement, including hundreds of Protestants. Also present was the movement's co-founder, Mairead Corrigan, who is Mrs. Maguire's cousin. The Peace Movement, born of the tragic incident, linked Roman Catholics and Protestants in a widespread demand for an end to violence in British-ruled Northern Ireland.

Protestant leaders criticize presidential draft proposals

Eight Protestant leaders have criticized President Carter's plan to reinstate draft registration, asserting that "this country is in no immediate danger" as a result of the crises in Iran and Afghanistan.

In a statement drawn up during the adjourned session of the 14th plenary meeting of the Consultation on Church Union (COCU) in Cincinnati, Ohio, they said they support "the restrained, rational stand the United States government has maintained" in the Iranian crisis, but expressed distress "that the Russian invasion of Afghanistan seems to be stampeding the United States into an ill-considered military buildup."

The statement was signed by R. Calby Thomas, president of the National Council of Community Churches; Cynthia Wedel, Episcopal layperson and a president of the World Council of Churches; William P. Thompson, stated clerk of the United Presbyterian Church; Kenneth L. Teegarden, general minister and president of the Christian Church (Disciples of Christ); Avery D. Post, president of the United Church of Christ; and United Methodist Bishops Edward G. Carroll of Boston, Jack M. Tuell of Portland, Ore., and Joseph A. Yeakel of Syracuse, N.Y.

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Let us learn together

"The fear of the Lord is the beginning of knowledge."

Most of us understand intuitively that learning starts at birth and ends only when we give up. The problem with the term "education" is that it projects an image of forced learning. It would be better to think of education as a process beginning at day one, being fostered by home, church, and society thereafter.

Though Mennonites have been advocates of freedom of choice and conscience from the outset of their movement centuries ago, they have been among the most thorough teachers of thought patterns, values, and behavior. They have been strong determiners of the way their children turn out. In-group pressures made it almost impossible for children to leave the faith of their parents and still retain the familial blessing. Though that is changing now.

How often the expression "Train up a child in the way he should go . . ." was applied to Mennonite home education.

In this issue of *Gospel Herald*, however, we are looking at the state of Mennonite education in our colleges. It is highly important that we take a good look since the colleges have become multimillion dollar operations and a proper question is: What are they doing to our children?

Among the challenges facing the schools is the need to be on the cutting edge of knowledge. A college cannot survive as a respectable institution of higher learning if it avoids understanding of, and interaction with, the frontiers of human knowledge. But this imperative, depending on how it is fulfilled, arouses the fears of a traditional constituency. Supporters of Christian colleges rightfully expect their institutions to pass on long-held values which have survived testing. If an institution plays lightly with such matters, it will get burned.

So how do Mennonite colleges grapple with the issues of threatening knowledge versus traditional values? This question is not one that troubles Mennonites alone. All church groups and society at large pay large prices to pass on their values and value systems. Unfortunately, there is no easy answer to the above question. It is one that will more than likely remain in tension with itself for as long as colleges remain church-related.

Young people go to church colleges ready to test all values, including faith, and to investigate new frontiers of experience and understanding. When the colleges do not

provide leadership sensitive to these tensions and needs, young people can be, and have been, led astray. Sometimes it is not the fault of the institution at all. Other times it is. In either case, constituents, and especially parents, become very unhappy with such outcomes.

To avoid unnecessary distrust between college and constituency, several things should be kept in mind.

It is important that the colleges, meaning the people who run them—administrators, professors, and other workers—exercise maximum humility in the execution of their tasks. Though college staffs may not feel this way, it is extremely easy for them to appear distant and uninterested in the concerns of common folk. True learning has no room for this, because it should lead to a sense of humility in the face of ever-expanding fields of information and insight.

College professors should exercise extreme care in the way they come across to students, parents, and other supporters.

From the side of the constituents, it is important that church members remember that the pursuit of knowledge is a biblical value. The search for truth is always a strenuous one, when done sincerely, and can lead to disturbing consequences. Therefore, when Christian professors and other college personnel go after these things, they are doing so according to the mandate they feel they have been given by home and church, based on the biblical concern for knowledge and understanding.

At the same time, Christians involved in the learning process may benefit from the idea that God is both the beginning and end of all truth. For where there is no faith, knowledge is of little ultimate value. As the proverb goes, "The fear of the Lord is the beginning of knowledge," and the writer concludes "but fools despise wisdom and discipline" (Proverbs 1:7, NIV).

So let us work together toward an understanding of truth for the glory of God and the fulfillment of His purposes among the nations. No one, teacher, learner, or supporter, can afford the luxury of either arrogance or anti-learning. We need to keep the content and methodology of our teaching under scrutiny, but there should be enough freedom in the process that discovery and correction are not precluded. Also, let's not fall into the trap of thinking that all, or even the most significant, learning takes place in institutions of higher learning.

—David E. Hostetler.

Gospel Herald

February 26, 1980

73:9



Do children really belong?

by Henry Shank

The sermon was over. It was time for responses and questions from the congregation. The message included Jesus' invitation to imitate the Father in returning good for evil, blessing for cursing, and other such teachings.

"About the cursing," responded an eight-year-old from near the front, "At school, when we were playing ball, they . . . , and I called them names." Remorse was written on his face.

"And you feel bad about that?" He nodded.

"Let's ask Jesus to forgive you," I said. Since I was not in the pulpit, it was easy to move close to him. So in the midst of the congregation, we asked, received, and thanked the Lord for His forgiveness.

Later, I pondered the morning's happening. Why should repentance not be expected in response to Jesus? Three things returned to my understanding: First, the Holy Spirit can use Jesus' words to meet needs on a different level than my intent. Second, this child was not ready to respond fully

to Jesus' teaching of second-mile mercy. Third, children may go ahead of adults in their willingness to obey the voice of God prompting repentance.

During a sermon on John 4, the same boy correctly answered my question, "What is the living water Jesus offers?" Two adults had missed it. Had the Lord revealed it to the child? I have become more alert to the pastoral needs of children.

John included in his pastoral letter children "whose sins have been forgiven." I don't claim to be wiser than John.

But it was our Lord who first admitted children to His kingdom. He put them in the same category with the "poor in spirit" and the righteous persecuted (Mt. 5:3, 10). "The kingdom belongs to them," He said to His zealous but misguided disciples (Mk. 10:14). When He told Nicodemus he needed a new birth in order to receive eternal life, He called it "entering the kingdom" (John 3:5). When Jesus talked about salvation, He often called it being in the kingdom.

Jesus was indignant with His disciples who apparently thought teaching adults more urgent than cuddling children. He rebuked them for not thinking God's thoughts. And He demonstrated God's tender care by holding the little ones in His arms and blessing them.

Our Lord also rebuked the leaders who wanted Him to quiet the disturbing noisy children in the temple (Mt. 21:16). Jesus claimed that God has prepared praise for Himself out of the mouths of infants and nursing babies!

Matthew 18 reports Jesus' longest teaching on the place of children. First, they are an example. He said His followers must repent and become like children in order to enter the kingdom. Further, the one who really humbles himself like a child is the greatest in God's kingdom!

Moreover, receiving a child in Jesus' name is receiving Jesus into the group. This is the same as receiving one of Jesus' specially appointed apostles (Mt. 10:40).

He went on to warn severely against causing one of them to stumble. Notice the chilling millstone treatment He said is to be preferred to the role of stumbling block for a child. "Stop making it hard for them to come to me," Jesus said.

"See that you do not despise or look down on one of these little ones," Jesus commanded His disciples. Why? Because the Father prizes them, giving immediate audience in the throne room to the angels who protect the children. Who then would dare look down on a child as worth less or less worthy than another person?

The Good Shepherd finally likened God's care for a child who may stray to the human shepherd's search for a wandering sheep. "In the same way, Jesus concluded, "your Father does not want even one of these to be lost."

God's individual concern must mold our congregational inclusion of children. Sadly, many children grow up and wander off never to return because they have never been cuddled in the arms of the congregation. In the name of reverence they have been more nearly cursed than blessed for their childlike prattle. But true reverence is obeying Jesus, who warned against causing children to stumble.

Children's singing may be inspired. Perfect praise comes from trusting, thankful hearts, rather than tediously trained tongues. "Jesus loves me, this I know," and "What a friend we have in Jesus" will release the anxious church administrator or burdened businessman from their bondage when sung from the heart. Let us sing simple praises with our children. Their hearts will be knit to God, and ours to theirs.

Music is not the only way children can contribute and experience belonging. They can help retell the stories of Israelites or disciples with imagination. We might remember that Jesus always used stories to convey truth to a mixed crowd. (He later explained them to an inner circle of seekers.) It is necessary, of course, if we want children and most other people to understand any reading of Scripture, to use an easily understood translation. One way Moorhead Mennonite Church stopped making it hard for children was by giving each young reader a New International Version Bible. During sermon dialogue, one child made a significant point about the Father that adults had not perceived.

Children should be cradled by the congregation along with their personal needs. When their school problems or sicknesses are brought to the Father for resolution, they will indelibly feel God's caring. Answers to prayer will then be occasions for worshipful rejoicing.

Congregational aid is also required for individual nurture. Because so many parents were never freed to talk about Jesus and inner needs, they must have help to learn how with their children. Besides this, each preschool child should be "adopted" by a spiritual "big brother" who will encourage him, pray for him, and be a trusted confidante as the young person matures into an adult.

The Savior assures parents their children are safe. But beware the "deep-freeze" understanding of their status—that they are like seed in cold storage until planting time. Jesus' words suggest to me the analogy of seeds already sown in the soil of the congregation. They will germinate in season as we allow the warmth of God's love to saturate them. Children are safe, indeed, but they must be consistently, persistently nurtured now if they are to bloom later.

The deep-freeze concept and practice has fostered great grief when parents and pastors have either pushed persons abortively into catechism and baptism, or else left them alone to make up their own minds. Faithful nurture will remove the sting from the baptism controversy and avert many a spiritual "crib death."

We may need to abandon tradition in order to heed our Lord: "Whoever receives one child . . . in my name receives me . . . and him who sent me. . . . Permit the children to come to me . . . for the kingdom of God belongs to such as these" (Mk. 9:37; 10:14).

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Gospel Herald Volume 73 Number 9

by Robert J. Baker

Baptized under escort

On October 14, 1979, at the Shore church near Shipshewana, Indiana, Jo Ann Waldron sat two rows behind Charles Felder. In her purse she carried a fully loaded .357 Magnum revolver. And she knew how to use it. She was dressed neatly, inconspicuously. She sat with the relatives and friends of the man on the front bench, Charles Felder, who goes also by the name of Bill.

The service was scheduled to begin at 9:15. It was packed out. I sat near the front, on the left-hand side. In our churches there is usually a bit of room at the front. I could see both Charles and Jo Ann. I sat there and wondered how many of those good people in that quiet, staid, conservative church knew that Jo Ann carried such a firearm, knew the stopping power of that very lethal weapon. There we nonresistant people sat, and either across from us, or in front of us, sat Charles; sat Jo Ann. Charles carried no revolver, but like Jo Ann, he knew perfectly well how to use one. Five and a half months before he had fired a .357 Magnum revolver also, and a man had died. I watched Charles before the service began: he spent much time in prayer. And Jo Ann behind him was cool, very cool.

It was to be an unusual service. There would be a triple baptism, a husband and wife, plus their daughter. But first there would be the renewal of marriage vows—if you choose, you may call it a second wedding. And after the service there would be a reception in the MYF room, coffee and cake, fellowship with Charles and Ruth, his attractive, dignified “bride.” She wore a corsage and a Mona Lisa smile. She would stand by her husband the years he was away. A paradox? She would be with him in spirit, that we know. And he would need such support while in prison. On October 14, Charles Felder joined the Shore Mennonite Church. His next visit could be five years away . . . if he gets out of prison in five years.

Yes, it was an unusual service. I was glad that I was invited. For like many, I believe in Charles Felder. On April 30, 1979, he had killed a man, but he was a forgiven man. He was a prisoner, yet he was free. He was an alcoholic, yet he was sober. He was tearful, yet he was full of joy. A remarkable service, unique, emotional. I hoped no spark of static electricity would be emitted into that charged

sanctuary air, for if so, surely it would have ignited.

What brought this Charles Felder to this church? And Jo Ann Waldron, armed and alert? Charles was in the custody of Jo Ann. She was a deputized law officer of the Lagrange County sheriff's department. Charles was charged with both reckless homicide and carrying a concealed weapon. Most likely ten years in prison would be his sentence, eight years on the first charge, two on the second. On the last day of April, year 1979, he had killed his friend, Eugene Graves. An alcoholic, having taken his first drink at the age of ten, Charles Felder scarcely knew what he was doing. After shooting his friend, after trying to stop the bleeding, he went home to sleep it off, those numbing, incapacitating, bewildering effects of alcohol. Felder would say, “Don't touch it, run from it, for it bites like a serpent, it stings like an adder.” He should know.

But the October 14 story at Shore Mennonite is not complete. Specifically, what brought the Mennonites into the picture, produced the triple alliance, us, the man who killed his neighbor, the law enforcing agent?

Charles' wife, Ruth, and children had been attending Shore Mennonite Church for some months prior to April 30. Ruth was reaching out, looking for help. The spouse of any alcoholic needs help. Ruth was finding it at Shore. And then the shot was fired. Under the influence of alcohol, Charles Felder shot Eugene Graves. And Eugene died within moments.

Arrested, in jail, the man to be charged with reckless homicide, sobered up. The enormity of his crime dawned upon him. God often has to wait until a man hits bottom before that man is willing to call upon Him. Charles was now willing to call. He wanted to talk to a man of God. He thought of the pastor of the church where his wife and children have been attending. Would Harvey Chupp of Shore Mennonite Church come to see him? Harvey did.

The Mennonite pastor went to the Lagrange County jail, talked with the weeping prisoner, knelt in prayer beside the bunk with the one who was looking for a way out of his agony of soul. The visit would be repeated by Harvey many times during the weeks to come.

Suffering a possible coronary, the prisoner was transferred

Back row: Lester Miller
(Gideons), Jo Ann
Waldron (police
woman), Charles Felder.
Front row: Mrs. Lester
Miller, Ruth Felder,
Sheila Felder.



to a nearby hospital. Outside his room sat an armed guard. But inside the room there was to be freedom. For there in that hospital room Charles Felder found Jesus Christ, the "Freedom-Giver." Orvin Hooley ministered to him. It was Orvin who would baptize not only Charles on October 14, but also his wife, Ruth, and daughter Sheila.

Out of this also came a new relationship between Charles and Ruth. Alcohol had weakened their marriage, estranged the two. Their union had teetered and tottered, faltered and fallen; at times the two had been pulled apart. Now, while in jail, the marriage was being revived. Ruth was falling in love all over again with Charles. The change in the man was obvious to all. Ruth saw it. Spiritual strength ebbed out from Charles to her. Not only had they decided for Christ, not only did they wish to confirm their conversion publicly through water baptism, but they desired to publicly affirm their restoration also one to the other. So before the baptism came the renewal of their marriage covenant. Beautiful!

Could this all take place in church? Could this man who had fired that fatal shot be allowed to go to the Shore Mennonite Church on a Sunday morning for baptism? Understanding people in legal places said, "Yes." Jo Ann Waldron volunteered to accept that Sunday morning assignment. "Thanks, Jo Ann, for escorting prisoner Felder from jail, to church, and back again."

The songs that were played by pianist Brenda Chupp, sung by the congregation, songs by Dwight Weldy, by the trio, spoke of the morning's triumph. I thrilled to "It Is Well with My Soul," "Sweet Hour of Prayer," "Jesus Stand Among Us," "Joyful, Joyful, We Adore Thee," "God's Choir," and "To God Be the Glory." When the words of "Something Beautiful" lilted out, when I heard "All my confusion, He understood; All I had to offer Him was brokenness and strife, but He made something beautiful of my life," the goose bumps marched up and down my back. I was glad for my handkerchief.

Charles said by way of testimony, "For 53 years I've denied Christ. It took the death of my friend to bring me to Him." Ruth said, "I'm learning to live the difficult life—one that has meaning." Amen, Ruth, it will be difficult, but He will be there.

I believe the Shore Mennonite Church will also be there. They will visit their brother in prison, follow Matthew 25:36. Charles enrolled in a Home Bible Studies series. Visits will be made by Harvey, by Orvin, by congregational members. Sheila, the daughter, is already enrolled at Bethany Christian High School. Teresa, age nine and youngest of the children will be loved and cared for by Ruth until Charles returns. That nine-year-old is one of the products of the bus ministry at Shore, a ministry begun some years ago by Jim Miller and Larry Troyer. How interesting that the busses bringing the Felder children also bring the Graves' children to Shore. Eugene Graves was the man that Charles Felder killed. The church becomes the healing, forgiving place, where wholeness is restored.

How things have changed. The man, who once was considered by wife and daughter as a disgrace, is now accepted with love as husband and father. The church that stands so strongly against the taking of human life, takes in the man who has done that very thing. The Mennonites who cling so closely to themselves, who were content to claim only their own, now reach to prison and say, "You are ours." The change is becoming.

The sheriff's office in Lagrange still talks about the man who found religion, and peace, and a wife, and a church. They talk about how while waiting for sentence, Charles Felder painted the jail, polished their cars, testified to prisoners, turned down the advice of his own attorney that he plead innocent, and led an exemplary life as their chief prisoner. They saw him as a man who lived out his newly established religious beliefs. The law officers thought of him as for real, genuinely changed.

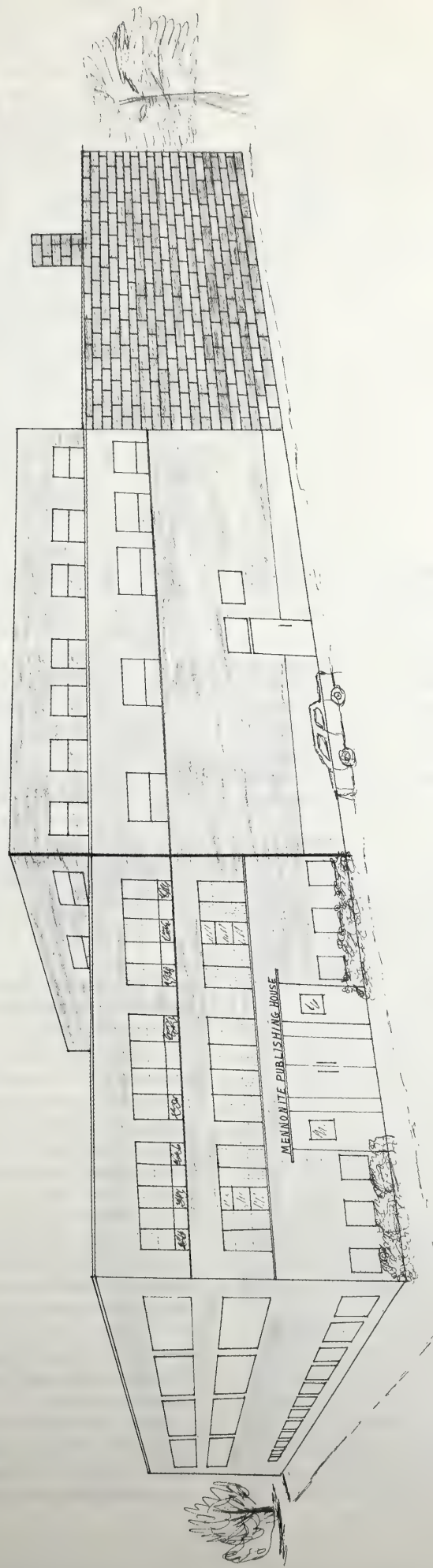
The above would confirm Harvey Chupp's statement to me, "I never thought that Charles was trying to wiggle out of anything."

Charles, you may call him Bill if you wish, is a new man in Christ Jesus. Old things are passed away. Prison will not be a vacation in Sarasota, Florida. He will serve his prison term, knowing that the punishment is just, trusting in Jesus Christ as his Savior. His wife, his family, the Shore Mennonite Church will support him, be it five years or ten.

Viewed in such a light, the future is bright.



WHAT'S WRONG WITH THIS PICTURE?



No—it's not that it runs sideways on the page. We did that so it would be large enough to see. Neither are we critical about what's wrong. Let's get that clear to start with. The picture was prepared and used by the Finland Mennonite Church summer Bible school (Franconia Conference) as a graphic ... but let their pastor, David Benner, tell you.

We decided that because of our appreciation of the curriculum we wanted to donate money

for your building fund. Every year we split the daily offerings between the expenses of our school and a special project. So, you will be receiving, under separate cover, a check for \$149.00 which constitutes one-half of our offerings. Our average attendance was 112 children for eight days.

The enclosed picture was used for promotion. I projected that we could raise \$144.00 which I divided by the 240 blocks on the picture, arriv-

ing at a figure (for our purposes only) of 60 cents per block, to reach our goal. I thought we would not quite reach our goal, but the offering on the last day totaled \$99.25 which took us eight blocks over the top. This is the reason for the chimney.

That's a wrong we don't want to right! As of January 31, \$79,366.90 has been received toward the \$750,000 project. Thank you Finland.—Mennonite Publishing House staff.

by Arthur G. Hunsberger

Vanity Fair and relief sales

(a critique)

In John Bunyan's classic, *The Pilgrim's Progress*, Christian and Faithful went through the town of Vanity which had a year-long event called Vanity Fair. All pilgrims had to go through this fair, whose principal wares were the merchandise of Rome. The chief lord of the fair was Beelzebub, who even attempted to persuade the Prince of princes to purchase Vanity's stores. While passing through Vanity, Christian and Faithful were mocked by the citizens of Vanity because of their dress, speech, and attitude toward the fair, with all of its ways and products of the world. Indeed, Faithful was martyred and Christian barely escaped with his life.

Through this narrative John Bunyan was pointing out that there were two lords with two kingdoms. The one Lord was our faithful Savior, Jesus Christ, who is King over His people. As the Prince of Life He rules in His kingdom. The other is the prince of darkness and rules in the kingdom of the world. There is an antithesis between the citizens of the two kingdoms. Their thinking, attitudes, and actions are radically different.

This teaching of two kingdoms is nothing new to Mennonites who have taken their Christian faith seriously. It is this very teaching that led our Anabaptist forefathers to reject Zwingli's teachings on infant baptism. Baptism was to be reserved for only those persons who have professed allegiance to the kingdom of Christ. The biblical teaching on the two kingdoms is strongly rooted in Anabaptist theology. It is an "orthodox" doctrine to us.

On the other hand, Ronald Sider in his contribution to *Evangelicalism and Anabaptism*, once again points out that there is a difference between "orthodoxy" (right doctrine) and "orthopraxy" (right deed) and that orthodoxy should form the basis for orthopraxy.

In this article I shall attempt to indicate one area where I believe that some Mennonites have been inconsistent, even though their motives might have been lofty and their zeal excellent. I specifically refer to what is called the relief sale.

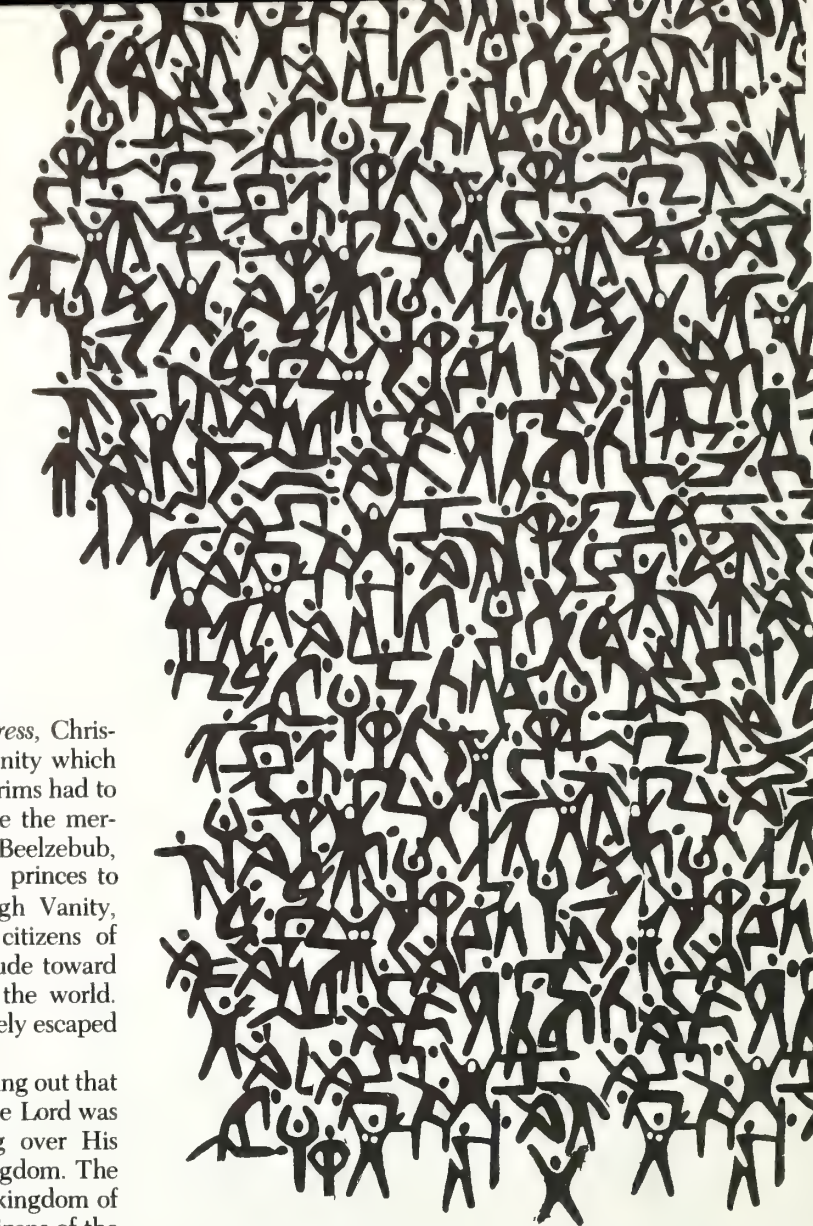
There are several favorable aspects to annual Mennonite relief sales; (1) a large amount of money is raised for the

needy (2) people plan and work together, (3) the sale is a work of love, and (4) it is held for a good cause—relief. Now, surely, no one could object to such favorable characteristics.

Christians, however, must place all activities under scrutiny of the Word. If relief sales are analyzed by God's Word, will they pass the test of conformance to that Word? The questions are not: (1) Do relief sales raise a large sum of money in a comparatively short period of time? (2) Do relief sales function for a good cause? The answer to all these questions is "yes," but just as the end does not justify the means, so "yes" answers to these questions do not justify relief sales.

A thorough study of Scriptures reveals that relief sales were unknown in both the Old and New Testaments. Absence of relief sales in the Scriptures does not necessarily mean that they are unbiblical, however. A thorough study of the two kingdoms, on the other hand, indicates that there are certain principles in operation with respect to relief sales that would rule out the use of such sales as conforming to a biblical pattern.

The first principle is that the Lord's people should willingly give for the necessity of others. The Israelites in Deuteronomy 15:7-14 were expected to give generously to the poor among them. In Jeremiah 34:12-17, Jehovah points



The author's address is Meadville, Pa.

out that Judah's failure to obey the requirements in Deuteronomy concerning the Hebrew servants was one of the reasons for Judah's being led into exile. After the Babylonian captivity, according to Malachi 3:7-12, the land was cursed because the Jews were not bringing all the tithes into the storehouse. God wanted the people of the nation of Israel to give willingly of their resources. If they did so, then God promised them covenantal blessings. If they refused to do so, covenantal curses would be their lot.

This same pattern applies for God's people of the new covenant. Paul makes this point clear in 2 Corinthians 9:6, 7 (NASV); "Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver." It was the New Testament pattern to collect money for the saints, not by getting other people to give the money but by believers contributing generously as God had prospered them (1 Cor. 16:1, 2). Citizens of Christ's kingdom were concerned about the *bene esse* (well-being) of all other citizens of that kingdom.

The second principle is that the Lord's servant should willingly forego a method of income that could be misinterpreted by those very people that the servant wishes to bring into the kingdom of Jesus Christ. In 1 Corinthians 9:11-15 and 2 Corinthians 11:7-13 and 12:14, Paul explained why he did not take any support from the Corinthians. Paul wanted to visibly demonstrate that his ministry followed a different pattern than that of the false messengers who accepted money from the Corinthians for their preaching. Paul wanted to show the Corinthians that he was more interested in them than in their money. He did not want to cause any hindrance of the gospel among the Corinthians. Since they could so easily misinterpret his actions, he refused to exercise a right that was his.

Assuming that Mennonites are really concerned about the spiritual welfare of other people, it would appear that they would especially be concerned about accepting money from those people who might not be citizens of the kingdom of Christ in order to advance that kingdom. What are we really interested in—people's money or people? One brother told me that he found it increasingly more difficult to distinguish between the citizens of Satan's kingdom and the citizens of Christ's kingdom at relief sales. We conscientiously need to ask ourselves if too much of the world's ways are entering the church and if we are consistently making positive efforts to maintain a biblical distinction between the world and the church.

The third principle is that the Lord's servant must discourage the ungodly from thinking that the gift of God can ever be purchased with money. In Acts 8:17-23, Simon offered Peter and John money for a gift of God. Peter told Simon that such an offer indicated that Simon was still in the fetters of iniquity.

We need to ask some serious questions here. How many people who purchase articles at a relief sale believe that they are doing a good work for God? Of that number, how many are still in bondage to sin because they have never come to Jesus Christ and been made citizens of Christ's kingdom? What are those Mennonites at relief sales doing to point out to the people who are without Christ but who believe that

they are doing a good work that, in God's sight, all their works are as mentruous cloths (literal rendering of Isaiah 64:6)? Or is what the ungodly have more important than who they are and who they need? The very fact that we are conducting the relief sale could contribute to their misunderstanding concerning good works. This remark should not be construed to mean that if we would merely preach the gospel at relief sales, then relief sales would thereby be justified.

Relief sales discourage the effective implementation of these three principles in the kingdom of Christ. On the other hand, they encourage the implementation of three principles of the kingdom of the world. The world's principles are: (1) try to get somebody else's resources to accomplish your goals; (2) if the majority of people agree that a certain method of raising money is a good one, then use that method (this is used to justify the lottery and bingo); and (3) money is power—if you have enough of it, you can usually get what you want.

There are different sets of principles for two different kingdoms. Unfortunately it appears that relief sales measure up as conforming more to the principles of the kingdom of the world than the kingdom of Christ.

It is time to take a serious look at the practice of relief sales in some sectors of the Mennonite Church. Are we denying by deed our doctrinal belief in the two kingdoms? Even more seriously, are we a people who are affirming by our lips the lordship of Jesus Christ but by this practice are refusing to acknowledge His lordship? These are grave questions that demand clear answers. Could it be that relief sales are part of Vanity Fair?



Jesus, be our example

by Florence Schloneger

Give us, O Lord, the will to build
Relationships that grow.
Our lives with firm commitment fill
That we Your love may know.

We need the gift of inner sight
To risk our guarded selves—
To bring our hidden thoughts to light
With those we love so well.

Break down the walls of man-made roles
That limit and divide,
Free us to see each other whole
As we walk side by side.

Jesus, be our example now,
For You have shown the way.
May You with love our souls empower
As we relate today.

Detweiler named EMC president; to begin partial responsibilities in July

Richard C. Detweiler, 55-year-old educator and churchman from Souderton, Pa., will become the sixth president of Eastern Mennonite College, Inc., on July 1, 1980.

Detweiler was elected on Feb. 7 in an executive session of the EMC, Inc., board of trustees and the executive board of Virginia Mennonite Conference.

The appointment also has the approval of the Mennonite Board of Education (MBE). EMC's "covenant relationship" with MBE and the other educational institutions of the Mennonite Church provides for MBE consultation with and approval of the new president.

EMC trustees chairman Dewitt Heatwole announced Detweiler's appointment in a special college assembly on Feb. 8.

Detweiler will succeed Myron S. Augsburg, who will leave the presidential office on June 30 after a 15-year tenure.

Heatwole said that Detweiler's four-year term officially begins on July 1, 1981, but due to Dr. Augsburg's planned departure this summer "he [Detweiler] has agreed to accept the presidency in a counseling capacity a year early."

The board chairman explained that the president-elect "will remain at his home in Pennsylvania during the 1980-81 school year to complete educational and church-related commitments there."

"Richard's schedule should permit him to come to campus periodically to meet with faculty, administrators, and students, and to build relationships with the larger campus community," Heatwole stated, adding that during the 1980-81 transitional year Lee M. Yoder will serve as vice-president for the institution.

Yoder, who has been EMC's vice-president for administrative affairs since 1975, will work closely with an administrative team in carrying out day-to-day operations in consultation with Detweiler and the trustee board, Heatwole reported.

"I anticipate enthusiastically my forthcoming relationship with the Eastern Mennonite College and Seminary community," Detweiler said following the election. "EMC was the home of my first college experience 35 years



Richard Detweiler

ago and shaped the formative years of my young adult life."

The president-elect said he envisions the next years "as a period of continuing and intensifying the educational and spiritual growth directions effectively advanced by President Augsburg along with the administrative team, faculty, and the board of trustees."

"As a training center for the Mennonite Church and the wider Christian community, we will explore creative and innovative ways of moving toward our primary goal of equipping persons for the mission of Jesus Christ and His church in the world," Detweiler stated.

The task of finding a new president to lead the 63-year-old institution began with the appointment of an eight-member presidential search committee. Formation of the committee followed Augsburg's announcement in February 1977 that he would serve only two years of his fourth four-year term, which began on July 1, 1978.

The search committee, comprised of EMC trustees and a member of Virginia Conference executive board, has been chaired by H. Howard Witmer of Manheim, Pa.

From the outset the search committee "sought to be sensitive to the leading of God's Spirit," Witmer said, noting that a person reflecting "a servant-leader approach" continually surfaced as the most desired candidate.

"We feel Richard Detweiler is such a person, and his willingness to accept the presidency is a definite answer to prayer," Witmer added.

Augsburg expressed "deep satisfaction" with the search committee's work and with the

appointment of Detweiler as his successor. He called Detweiler "a highly esteemed churchman and leader whose contribution to Christian higher education will be a significant asset to the continued growth and effectiveness of EMC."

The Augsburgs plan to spend July through mid-August at Oxford University in England. After that, they will be at Princeton (N.J.) Theological Seminary where Myron will do postdoctoral work one year as a visiting fellow in historical and systematic theology.

Currently a candidate for the doctor of ministry (DMin) degree at Princeton, Detweiler began his educational career at Franconia (Pa.) Mennonite Day School (now Penn View Christian School) as a junior high teacher from 1949 to 1954. From 1954 to 1966 he was supervising principal at Christopher Dock Mennonite High School, Lansdale, Pa.

Detweiler served the Perkasio (Pa.) Mennonite Church as pastor from 1948 to 1963. From 1967 to the present he has been pastor of the 500-member Souderton Mennonite Church and since 1978 has been director of a pastoral training program for the Franconia Mennonite Conference. He is an ordained overseer in the Franconia Conference.

Churchwide duties have included the chairmanship of the Mennonite Commission for Christian Education, 1956-63, and the presidency of the Mennonite Board of Congregational Ministries, 1971-79.

He was a member of the board of trustees of EMC, Inc., 1968-72, and was interim dean of Eastern Mennonite Seminary for the 1976-77 academic year.

Mennonites among 50 in delegation to Iran

A committee of Kansas Mennonite leaders sent William Keeney, North Newton, on a 10-day visit to Iran earlier this month.

Keeney left Feb. 5 as part of a delegation of 50 sponsored by the Committee for American-Iranian Resolution in Lawrence, Kan. The committee hopes people-to-people dialogue will bring reconciliation.

The group was expected to return on Feb. 16. Also going with the delegation is Merlin Swartz, professor of Islamic studies at Boston University. He is being supported by Mennonite Central Committee (U.S.) Peace Section. Keeney is the executive director of the Consortium on Peace Research, Education,

and Development (COPRED), and director of continuing education at Bethel College, North Newton.

In Iran, the delegation expected to have contacts with a variety of persons and groups. A spokesperson for the group said the visit was planned because there are misperceptions and misunderstandings between the Iranian and American people. Other groups have made similar visits in the past two months.

Keeney said, "The delegation goes with the belief that it is in the interest of Iran and the U.S. to maintain friendly relationships and to help normalize the situation once current differences between them are resolved."

MCC promises action on minority involvement

As one step in the process of encouraging more involvement of minorities, Mennonite Central Committee will attempt to fill specific positions at its central offices in 1980 with minority candidates, an MCC representative said.

The positions include Financial Services accountant, printer, driver, possibly a meat canner, secretaries, and administrative assistants. Only if minority candidates cannot be obtained will the positions be filled by others.

That proposal was approved by the Mennonite Central Committee Executive Committee at its December meeting and the MCC plenary body affirmed that decision at its annual meeting at Kidron, Ohio, in January.

The action follows requests by black Mennonite leaders for more initiatives on the part of MCC. For example, Dwight McFadden, Jr., contacted MCC last June concerning the agency's practices and attitudes. McFadden is chairman of the Black Caucus, an elected body which represents 53 black and integrated Mennonite congregations. The caucus counsels Mennonite Church agencies, boards, conferences, and inter-Mennonite organizations about black communities and church concerns.

William T. Snyder, MCC executive secretary, responded to McFadden's letter and Newton Gingrich, then chairman of the MCC board, suggested McFadden be invited to the September 1979 executive committee meeting.

McFadden in turn invited an MCC representative to attend an August meeting of the Black Caucus being held in conjunction with the Mennonite Church General Assembly in Waterloo, Ont.

Later, representatives of the Black Caucus met with MCC administrators in October at the central offices. MCC also consulted with representatives of the Concilio Nacional de Iglesias Menonitas Hispanas, a Hispanic organization similar to the Black Caucus.

These various efforts resulted in proposals prepared by staff and presented to the MCC executive committee and annual meeting.

In addition, Personnel Services has been working at placing persons from minority churches in MCC positions. Eight blacks, for example, were assigned to Africa in the past five years. (MCC had earlier seemed reluctant to send blacks to that continent.)

Reg Toews, who has been executive secretary for Administration and Resources since January 1977, wrote an inhouse memo on March 30, 1977, stating: "It is clear that we have not lived up to our own theology in terms of being a brotherhood or a community of faith where all people participate and share fully in the life of the church. I further believe that the work of the Mennonite Central Committee is authentic only to the extent that we are actively witnessing and involved in the hurts of our own people in North America."

At Mennonite World Conference in July

1978 MCC personnel met with minority representatives to see how they could move more in the area of minority involvement.

One approach is to look at the membership on MCC and MCC-related boards and committees. MCC has appointed members-at-large from minority groups and will continue to do so, an MCC representative noted. Except for members-at-large, however, conferences make the appointments on most boards and that is where more initiative will need to occur.

MCC is working at constituency relations, which will also include minority involvement. Peter Dyck, a long-term MCC worker, will work in constituency relations during 1980. To bring about further contact with minority churches Toews sent out a special letter to them in fall of 1979 indicating Dyck's availability. McFadden helped by writing a follow-up letter.

Other measures include emphasizing U.S. Ministries work with minorities. At its last meeting the U.S.M. Board approved a new urban thrust focusing on the needs of minorities. This plan includes increased program activity in selected urban centers, economic development for minorities, and providing increased employment opportunities for minority youth.

MCC also hopes in 1980 to translate the brochure, "MCC: A Christian Resource for Meeting Human Need," and distribute it to Spanish-speaking churches. Depending on the response, more follow-up translating will be done.

How do these initiatives look to those who had key roles to play in the proposals? "I think things are on the road," McFadden said. "Now we need time to tell whether the various things will be implemented. I have hope some things will happen."

José Ortiz of the Spanish Concilio states, "We are eager to participate and get going with some things. This spring will be a time of testing."

Weekend focuses on life in the small congregation

Some 130 persons, representing 40 congregations, met at Laurelville Church Center Feb. 1-3 to consider the strengths and needs of small congregations.

Twenty congregations had teams with three or more members present. Other participants who did not come as a part of a congregational team were grouped together for working together at assignments.

Keynote presentations during the weekend were given by Arnold Cressman on the theme of "Enhancing the Life of the Small Congregation." Cressman based his remarks largely upon the book *Making Small Churches Effective* by Carl Dudley.

Interest was high in many of the 21 workshops offered. The hour-and-a-half workshops provided information and skill

training for Sunday school superintendents, teachers of adults and youth, church librarians, and leaders especially concerned with church growth, fellowship and care, and worship.

Participants agreed that among the most significant events of the weekend were the worship and celebration experiences led by a team of four persons from the Fellowship of Hope congregation in Elkhart, Ind. There was strong interest in some of the new forms of worship which the Fellowship of Hope team led.

While there was good interest in the concerns and agenda related to enhancing the life of the small congregation, the deeper interest perhaps had to do with a great desire of fellowship and relationships as well as worship and celebration. The fact that 20 congregational education teams were present seemed to be an affirmation for a holistic approach to congregational education.

One congregation from Vineland, Ont., sent ten members, one-sixth of the congregation, to the weekend. Congregations were represented from Ontario, Indiana, Ohio, Pennsylvania, New York, and Maryland, and Illinois and Virginia Conferences, with Virginia Conference having the most congregations represented this year.

The annual event is sponsored by Laurelville Mennonite Church Center, Mennonite Publishing House, and the Mennonite Board of Congregational Ministries.—David Helmuth

Learning is also part of mission, MBM says

"Christian ministry must proceed from a readiness to receive as well as to give, to be taught as well as to teach," the Overseas Missions Committee of Mennonite Board of Missions (Elkhart, Ind.) said in a statement approved on Jan. 30.

Dialogue was affirmed as the basic method in a document on "Ministry among African Independent Churches" submitted to the committee by Overseas Missions Secretary Wilbert R. Shenk.

Shenk said Mennonites have had increasing contact in recent years with African Independent Churches (AICs), which are indigenous groups that developed separate from or in reaction to denominations founded by Western missionaries. Most of them retain distinct cultural characteristics.

"Many of the AICs are seeking recognition, fellowship, opportunity for Bible study, and training," Wilbert said. Traditional denominations have tended to ignore these churches, he observed, but Mennonites with their background as a misunderstood minority are well-suited for relating to them.

"We will foster dialogue with AICs," the statement said, "by respecting people in their culture, by respecting the churches present in a given community, by respecting local history,

(continued third column, next page)

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A **Peace Conference** will be held Mar. 7-9 at Canadian Mennonite Bible College. Program and registration details are available from CMBC, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4; 204/888-6781.

An **Assembly on the Draft and National Service** will be held at College Mennonite Church, Goshen, Indiana, Mar. 27-29. Topics will include current legislative proposals and their implications for conscientious objectors, biblical principles as they relate to government conscription, methods of peace education in the congregation, ways to oppose the resumption of the draft, and how Christians should respond if it is reinstated. The meaning of military service, noncombatant service, alternative service, noncooperation, and emigration will also be examined. The Assembly, sponsored by MCC Peace Section (U.S.) and MCC (U.S.), will begin Thursday evening and end Saturday noon. The registration fee is \$10 for employed adults and \$5 for students. Lodging and meals are additional. Copies of the program and registration forms may be obtained from MCC Peace Section (U.S.), Akron, PA 17501.

"**Church and Camp: Partners in Adult Education**" is the theme of the biannual conference of the Mennonite Camping Association to be held Apr. 7-10 at Camp Mennoscah, Murdock, Kan. Workshops and seminars will look at camping and retreating ministries for the '80s. Subjects include: Family Camping, Adventure Camping for Adults, Theology of Land Use, God-Man-Land, Integration, Special Needs Camps, Young Adults, Retreating in the '80s. For more information write to Orv Gingerich, 1016 N. Wahsatch, Colorado Springs, CO 80903.

PRINTED RESOURCES

Contemporary Drama Service has an **Easter and Lent** catalog of drama, liturgy, games, and audiovisual resources. Write to them at Box 457-DP, Downers Grove, IL 60515.

"*The Legacy of Clarence Jordan*" is the featured subject of the December 1979 issue of *Sojourners*, commemorating the tenth an-

niversary of his death. His life at Koinonia farm was "theology in overalls." Copies are \$1 each from *Sojourners*, 1309 L St. NW, Washington, DC 20005.

Christian Living looks at TV again in the January 1980 issue. Articles offer suggestions for alternatives to TV, positive aspects of TV, making decisions about TV, and children and television advertising. Copies are \$1 from *Christian Living*, Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

AUDIOVISUAL RESOURCES

"*The Celebration Revolution of Alexander Scrooge*" is a filmstrip which examines patterns of ever-increasing consumption in our society and points to simpler, more responsible ways of living. Colorful line drawings tell the story of Alexander Scrooge, a North American descendent of Old Ebenezer. Visited by the Ghosts of Celebrations Past and Celebrations Present, he learns how celebrations reflect values (or lack them) and how powerful conventional celebration habits can become. With the help of the Ghost of Celebrations Yet to Come, he decides to make some changes—with simpler celebrations that are less materialistic and expensive, that use less food, energy, and natural resources and that express love for one another and for the whole global family and the earth itself. The 63-frame color filmstrip, with 15-min. cassette and discussion guide, was produced for Alternatives in 1978 by United Methodist Communications. Rental: \$2 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.



THE CELEBRATION REVOLUTION OF ALEXANDER SCROOGE

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

(continued from page 177)

and by respecting ourselves."

MBM's approach to relating to AICs, the statement continued, is to provide assistance in Bible study and leadership training, encourage interaction among various AICs, and encourage AICs and traditional denominations to discover one another through fellowship and study.

Five MBM missionaries in Africa are currently working full-time with AICs: Erma Grove in Ghana, and David and Wilma Shank and James and Jeanette Krabill in Ivory Coast.

The Overseas Missions Committee, meeting Jan. 28-30 in Elkhart, also heard Shenk report that more people are interested in overseas service now than at any time in the past 10 years. "The mood in the church is one of great support for overseas missions," he said.

MBM Executive Secretary H. Ernest Bennett promised to work at increasing the Overseas Missions budget and at seeing that prospective overseas volunteers do not need to be turned away.

"This represents a step towards regaining what we lost in recent years through inflation and budget-cutting," Shenk responded. "We've already cut out every excess in our budget that we can think of."

In other action, the committee reelected Chairman Paul Longacre of Akron, Pa., and elected Ron Guengerich of Ann Arbor, Mich., as vice-chairman.

AMBS students view power, human rights

Eighteen Associated Mennonite Biblical Seminary students participated in a Washington Seminar during the January 1980 Interterm session. The three-week course was entitled "Human Power and Human Rights."

Roelf Kuitse, director of the AMBS Overseas Missions Training Center, coordinated the course in conjunction with Delton Franz, Peace Section, Washington, D.C. Students spent the first two weeks on campus for readings and lectures and then traveled to Washington for the final week.

Professor Kuitse proposed the human rights theme because "I have been quite involved in these concerns myself and I wanted students to get an idea of the hidden and not so hidden power structure at work in the world."

This week in Washington was the highlight of course. Participants heard speakers from a variety of agencies and concerns groups. These included Amnesty International, Catholic Maryknoll fathers, Gene Stoltzfus and Dorothy Friesen, a U.S. Congressman, Charles Salmon of the State Department and the Nicaraguan ambassador to the U.S.

"Student response has been quite favorable," Kuitse said. "We dealt with things we don't usually deal with at seminary in a setting quite appropriate for the study."

Forty workers begin assignments with MCC

Forty volunteers with Mennonite Central Committee attended orientation at Akron, Pa., Jan. 8 to 18 en route to their service assignments. Twenty-four of these are in assignments overseas and sixteen are in salaried positions or Voluntary Service in North America.

Mennonite Church participants at the orientation were: (row one) Cheryl Zehr, London, Ont., to Akron, Pa.; Randall and Pamela Clouse, Goshen, Ind., to Chisamba, Zambia; Jan Myers, Sweet Home, Ore., to Montreal, Que.; Rosemary Kropf, Albany, Ore., to Reedley, Calif.; Joe and Linda Liechty; Anna and Elaine Zehr, Winnipeg, Man., to Santa Cruz, Bolivia.

(Row two) Berdette Reeser, Shedd, Ore., to Lancaster, Pa.; Morley and Janet Bauman, Elora, Ont., to Juba, Sudan; Harold and Phyllis Horst Nofziger, Americus, Ga., to Atbara, Sudan; Terry and Julie Diener, Wichita, Kan., to Recife, Brazil; Jan and Calvin Miller, Fayette, Ohio, to Santa Cruz, Bolivia; Kathryn McArdle, Waterloo, Ont., to Montreal, Que.; Daniel Zehr (husband of Elaine), to Santa Cruz, Bolivia.



Eastern Board sets guidelines for the 1980s

Twenty-five mission administrators and missionaries participated in a mission study seminar sponsored by the executive committee and administrative staff persons of the Eastern Mennonite Board of Missions (Salunga, Pa.) on Jan. 29-30 at Bird-in-Hand, Pa.

Several leaders from other Mennonite institutions were among the participants. Recently appointed Eastern Board president Paul G. Landis called for the consultation to help discern God's leading in mission for the 1980s.

Overseas secretary Donald Jacobs presented a paper on the theme, "Christ in the Midst of His People." Citing scriptural references to the presence of God in the tabernacle and the presence of Christ in His church, Jacobs said, "Christ is present in the local fellowships of believers around the world to a greater extent than we often realize." These fellowships, he said, have the responsibility to interpret Scripture and carry out the missionary mandate.

The consultation brought together a 12-page statement, "Pilgrimage in Mission," which includes 25 implications for mission growing out of theology of Christ in the midst of His people. Among these is a reference to revelation outside the church. The group agreed that although the world is not reforming itself, every evidence of love, peace, and justice is a sign that God has not abandoned the nations.

The statement recognizes that although some cultures are more open to the gospel than others, in no culture is God totally absent. Missionaries are encouraged to employ the natural illustrations of God already at work in a culture to assist in communicating the gospel.

In a reference to non-Christian religions, the statement notes the rich cultural expression of other religions and the importance of their institutions. However, it affirms that "the church is called to witness to Jesus Christ and to call

for repentance and conversions regardless of the apparent beauty of any religious system."

The consultation noted that mission in the '80s will need to be carried out in a world of dwindling resources where lifestyles will be reduced and hunger, violence, and the manufacture of armaments will increase. The statement points out that financial constraints may limit some institutional forms of ministry but says that such changes may free the church for new experiences of servanthood in weakness. "Where the church is most dramatically challenged, the triumph of the cross is most evidently present," the statement reads.

"Pilgrimage in Mission" will be reviewed by the Eastern Board of Missions at its meeting on Mar. 21.

Goshen College faces hard choices—Yoder

Projected enrollment declines over the next 15 years will bring Goshen College face-to-face with a number of choices affecting the nature of the institution, reported June A. Yoder, director of admissions, to the Goshen College faculty Jan. 17.

Between 1980 and 1995, the number of high school graduates in Indiana is projected to decline 26 percent, Yoder, said citing statistics from various sources. Three other states which furnish a large percentage of Goshen College students—Illinois, Ohio, and Pennsylvania—have projected declines of 31 to 37 percent.

Yoder then laid out some basic issues which need to be faced during the next decade:

—Currently 70 percent of the 1,100 members of the student body are Mennonite. Changing the ratio of Mennonite to non-Mennonite students is one option to maintain enrollment at its current level.

Canadian volunteers needed, Dyck says

The number of volunteers in the MCC (Canada) Voluntary Service Program is down from 1978, while at the same time the service opportunities are increasing.

This was the opening statement of Dave Dyck, director of VS, reporting to the MCC (Canada) annual meeting in Vineland, Ont., in January. From a high of 87 two years ago, the total number of volunteers in the Canadian program dropped to 63 in 1979. "To meet the requests for personnel in 1980," Dyck said, "we will need to recruit about 45 persons for the various projects in Canada."

The areas of VS expansion include projects in the Atlantic provinces; a youth ministry in Makkovick, Labrador; a public education program in St. John's, Nfld., in relation to mental retardation; and assistance in the Mennonite Church in Sussex, NB., in the establishment of a group home for the mentally retarded. A potential student ministry in conjunction with Inter-Varsity Christian Fellowship is being explored for the Truro/Dartmouth area.

Dyck reported further that MCC (Canada) will be exploring the possibility of a youth ministry in cooperation with the Ministerial of Tofield, Alta.

British Columbia is also expanding the VS program. A person will be needed to serve at the Christian Counselling Centre in Prince George, and serious attention will be given to place teachers in remote communities such as the Queen Charlotte Islands.

—Another is to admit students with lower SAT scores than have been acceptable in the past.

—The admissions office could also change style from a counseling mode to a sales mode.

—A fourth option is to choose declining numbers of students. "The college may decide that it does not want to make any of the other changes, and consequently the size of the student body will drop," said Yoder. "But let us choose to decline."

Another strategy is to develop new sources of students. "The number of minority students who might choose Goshen has not yet peaked," said Yoder. The numbers of adult learners could also be increased, as could the numbers of students from evangelical religious background and students from the local area.

These decisions cannot be made from the admissions department or from any one sector of the college community. "We must have input from the total campus community on these issues if our decisions about the future are to have integrity," she said.

Another variable which is difficult to predict is the percentage of Mennonite young people who choose church schools. "Population statistics do not tell the whole story," Yoder concluded. "However, the years ahead will present us with stiff challenges to be met and hard choices to be made."

Listening major role of couple among Indians

Sitting for long hours listening to the joys and struggles of Argentine Indians has become the major part of missionary work for Willis and Byrdalene Horst, the couple reported in late January.

The Horsts returned to U.S. late last year after their second term of service in South America with Mennonite Board of Missions (Elkhart, Ind.).

"Literacy work and other assignments ended up being secondary to personal counseling," Byrdalene said. "But the work is rewarding and we have learned much from the Indians."

Horsts have spent nine years among the Toba, Pilagá, and Mocoví Indians in Argentina's remote Chaco region. They were responsible for raising reading levels—especially among church leaders—and for visiting and encouraging scattered Indian churches.

MBM missionaries were instrumental in helping Indian Christians establish an indigenous church in the 1950s, known today as the United Evangelical Church.

Horsts and the two other local MBM couples—Albert and Lois Buckwalter and Mike and Mattie Marie Mast—share in the publication of a monthly newsletter to 2,000 Indian Christians.

In addition to news, announcements, and Bible lessons, the publication includes stories

and drawings by Indians in an effort to stimulate literacy and creativity. Items from the annual writers' workshop are also printed.

Horsts said the most difficult and emotionally straining part of their work is the stream of visits and requests from Indians in outlying areas who stop by their house in Formosa, the capital of the province.

"We receive warm hospitality when we make our trips to Indian churches, so we feel we must reciprocate," Willis said. "The question is how to help without saying yes to every request."

Another problem the MBM couple encountered was the difficulty in helping the Indians maintain their own language and ethnic pride amid the pressures of the surrounding Spanish-speaking society.

The church, Horsts said, also struggles with how much to incorporate from traditional Indian culture and how much to borrow from Western Christianity.

The spirit world, for example, has played an important role in Indian life. The church, then, reflects this interest and is strongly Pentecostal in nature. A source of controversy among church leaders and missionaries is the complex issue of Indian medicine as practiced by the medicine men.

Byrdalene noted that Indian women are particularly skillful at handling such church problems, although they are not given formal positions of leadership.

"Anthropologists tell us that Toba women, for example, are strong because they have traditionally been in charge of the fire and water," Byrdalene said. "Men are in the foreground, but the women are really in control."

Horsts began a one-year furlough in the U.S. in December. They are living in Elkhart, Ind., while studying at Associated Mennonite Biblical Seminaries.

Willis is a native of Seville, Ohio, and a member of Bethel Mennonite Church in Wadsworth. Byrdalene's home is in Archbold, Ohio, and her home church is Lockport Mennonite in Stryker.

Wichita peace event set by New Call churches

A conference designed to help participants understand the dynamics of violence and to organize resources to oppose war is scheduled for Wichita, Kan., Mar. 8, at the University Friends Church.

Keynote speaker is John Howard Yoder, author of *The Politics of Jesus*, and professor of theology at the University of Notre Dame, South Bend, Ind., and also at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Theme for the conference is "Toward Abolition of the War System."

The conference is sponsored jointly by the Church of the Brethren, Mennonites, and Quakers. It is part of a series of 16 regional meetings nationwide by the peace churches

leading up to a national New Call to Peacemaking conference in Green Lake, Wis., Oct. 2-5.

A small group process following Yoder's address will explore ways of creating a common peace witness. Later in the day a plenary session will frame a statement to bring to the national conference. (Registration information appears in *Mennoscope*.)

mennoscope

Mennonite Board of Missions (Elkhart, Ind.) ended its 1979 fiscal year on Jan. 31 "in good shape," according to Executive Secretary H. Ernest Bennett. "We had enough income to meet all our 1979 expenses plus reduce part of our 1978 deficit," he said. Preliminary reports show that contributions to MBM were up 13 percent, equaling the U.S. rate of inflation for the year.

Mennonites are leaders in mission thought," and "Voluntary Service workers are busily and impressively engaged in urban ministry." These were two strong impressions carried back from California on Feb. 5 by Paul M. Gingrich, executive secretary-elect at Mennonite Board of Missions (Elkhart, Ind.). As part of his six-month orientation, Paul attended a missions seminar at Fuller Theological Seminary in Pasadena, visited Mennonite Brethren Biblical Seminary in Fresno, and stopped at MBM's VS units in San Francisco, Downey, and Pasadena. Paul said he gained new appreciation for VS and for Mennonites' ideas and methods for doing mission.

An all-day seminar on *The Will of God*, held on Feb. 9, and a special speaker's forum with filmmaker-writer John Ruth on Feb. 1 attracted a total of 60 young Mennonites in Philadelphia. The seminar, led by Freeman Miller at the Arca de Salvacion Church, included a four-member panel, a potluck lunch, and a symposium of local Mennonites. The meeting with John Ruth, held at historic Johnson House, was an evening of good fellowship and stories about Mennonites. Both events were sponsored by Student and Young Adult Services of Mennonite Board of Missions (Elkhart, Ind.). "I'm pleased with the turnout and the enthusiastic response," said Philadelphia SYAS director Sharon Detweiler.

Rocking chairs rocked and wheelchairs rolled at a "Rock-and-Roll Party" recently for the Heart Fund at La Junta (Colo.) Medical Center, an institution sponsored by Mennonite Board of Missions (Elkhart, Ind.). Rocking and rolling residents of the nursing care center were sponsored by staff members and friends for the annual Valentine week fund-raising event.

Herman and Mary Ann Hartzler, overseas mission associates with Mennonite Board of Missions (Elkhart, Ind.), returned to Spain on

Jan. 31 after a six-month furlough in the USA and Canada. Hartzlers work for Gospel Missionary Union in a radio and literature ministry aimed at North Africa. Hartzlers' address is El Atabal B-29, Puerto de la Torre, Malaga, Spain.

The Mennonite Foundation distributed an all-time high of \$1,244,000 to church and charitable institutions during 1979. The Mennonite Foundation is the stewardship arm of Mennonite Mutual Aid. Its principal objectives are to help Mennonites become faithful stewards of their accumulated possessions and to mobilize additional resources for the work of the Lord.

Leon and LouAnn Ressler, Peach Bottom, Pa., left the U.S. on Jan. 12 to serve a three-year term as community development couple among the Masai people at Ogwedi-Sigawa in western Kenya. Their address is Mennonite Board, P.O. Box 47596, Nairobi, Kenya.

The Peace and Social Concerns committee of MCC (Canada) is hoping to appoint a director for its office within the next few months. Approval for this move came at the MCC (Canada) annual meeting held at Vineland, Ont., Jan. 17-19. At present Ray Hamm is working as assistant director in the office. Don Zehr, the previous director, left the position in June 1979. Zehr and his wife, Elaine, have taken on an assignment as spiritual ministries coordinator for the MCC program in Bolivia.

The Lancaster (Pa.) Mennonite Historical Society is sponsoring a one-day Genealogy Conference to be held at the Lancaster Mennonite High School on Mar. 29. Genealogist Milton Rubincam from Washington, D.C., will present the keynote address on "Experiences in Pennsylvania Genealogical Research." Participants will then attend four of sixteen workshops taught by experienced genealogists. An evening banquet at a Leola restaurant will begin at 6:00 p.m. with Samuel S. Wenger, author of *The Wenger Book*, speaking on "Life in Lancaster County a Century Ago." Pre-registration materials are available from Lois Ann Zook, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster Mennonite Historical Society, 2215

Millstream Road, Lancaster, PA 17602 (393-9745).

Jeanette Mummau, Elizabethtown, Pa., left the U.S. on Jan. 20 to serve a three-year term as administrative assistant for the medical research programs at Shirati, Tanzania. Her address is Box 7, Musoma, Tanzania.

Investment earnings for the 2,957 participants in Mennonite Retirement Trust were 10.5 percent for 1979, according to John H. Rudy, general manager of financial services for Mennonite Mutual Aid. During the past five-year period, the compounded investment gain for MRT has been 8.4 percent. "Our investment strategy remained cautious," Rudy explained. "Only 17 percent of the portfolio was invested in common stocks, with the balance in bonds and short-term paper." Mennonite Retirement Trust was established by MMA in 1963 to assist pastors, missionaries, and other employees of Mennonite agencies and institutions in developing retirement income.

MCC and Eastern Mennonite Board of Mission and Charities have released a new filmstrip entitled "Promised Land Lost." The filmstrip examines the relationship between some of the local people on the island Mindanao in the Philippines and larger multinational corporations present there. The filmstrip, which has a cassette tape soundtrack, was written by Blair Seitz. It is accompanied by a study guide and short drama written by Dorothy Friesen and Gene Stoltzfus, and by a Philippines fact sheet. The filmstrip is available for educational use only from Mennonite Central Committee, Akron, Pa., and Winnipeg, Man.; all regional and provincial offices; Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; and most conference offices.

Harold H. Koslowsky, assistant secretary for Personnel Services for MCC, Akron, Pa., has been appointed Executive Director for MCC (British Columbia). Koslowsky replaces Wally Kroeker, who plans to enroll in a course of studies at the Fresno Seminary. The new appointment is to take effect in August 1980. Koslowsky and his wife, Martha, served with MCC in Mbabane, Swaziland, from 1975-78.

Registration for the Mar. 8 peace conference in Wichita, Kan., is \$7.50 for couples, \$5 for singles, and \$3 for students, persons over 65, and Voluntary Service workers. All registration is at the door. Further information is available from Robert Hull, Box 347, Newton, KS 67114, phone (316) 283-5100; or David Habegger, pastor of Mennonite Church of the Servant, 2457 Perry, Wichita, KS 67204, phone (316) 832-1022. (See news section.)

Special meetings: A. J. Metzler, Elkhart, Ind., at Forks, Middlebury, Ind., Mar. 30—Apr. 3, 1980. B. Charles Hostetter, Harrisonburg, Va., at Maple Grove, Belleville, Pa., Mar. 30—Apr. 6. Roy K. Yoder, Goshen, Ind., at Howard-Miami, Kokomo, Ind., Apr. 13-16.

New members by baptism: one by baptism and one by confession of faith at Maple Grove, Belleville, Pa.; thirteen at Forks, Middlebury, Ind.; seventeen at Hopewell, Pa.; one by baptism and one by confession of faith at Grand Marais, Mich.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Keim—Comstock.—Michael Keim, Goshen, Ind., and Debra Sue Comstock, Goshen, Ind., North Goshen cong., by Robert P. Fryman, great-uncle of the groom, Sept. 15, 1979.

Schertz—Sklar.—Leland Jay Schertz, Denver, Colo., Glennon Heights cong., and Karen Ann Sklar, by Roger Hochstetler, Dec. 28, 1979.

Shirk—Barth.—James Shirk, Sarasota, Fla., Tuttle Avenue cong., and Dottie Barth, Sarasota, Fla., Baptist Church, by Stanlee D. Kauffman, Feb. 1, 1980.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Agnew, Gary and Pat (Hostetler), Kokomo, Ind., first child, Lindsey Ann, Dec. 6, 1979.

Armstrong, Gary and Darla (Stutzman), Milford, Neb., third child, second daughter, Ascha Jo, Jan. 30, 1980.

Bucher, Kenneth A. and Evelyn (Brandt), Philadelphia, Pa., third child, first daughter, Kendra Elaine, Feb. 6, 1980.

Butti, Jim and Linda (Stalter), Sarasota, Fla., first child, Gail Kathleen, Jan. 20, 1980.

Flaming, Ron and Patrice (Stucky), Elkhart, Ind., first child, Rachael Helene, Nov. 21, 1979.

Gerber, Stephen and Grace Marie (Souder), Souderton, Pa., third child, first son, Andrew Lawrence, Feb. 3, 1980.

Gray, John and Geraldine, Oak Park, Ill., fourth child, third daughter, Rebekah Ruth, Jan. 29, 1980.

Holsinger, Donald and Ruth (Friesen), Evanston, Ill., third daughter, Marta Rachelle, Jan. 28, 1980.

Landis, Alan and Wendy (Golden), Republic du Zaire, Africa, second child, first son, Brian Dale, Jan. 31, 1980.

Miller, Wayne and Marilyn (Nisly), Mogadore, Ohio, third son, Chad Eric, Feb. 5, 1980.

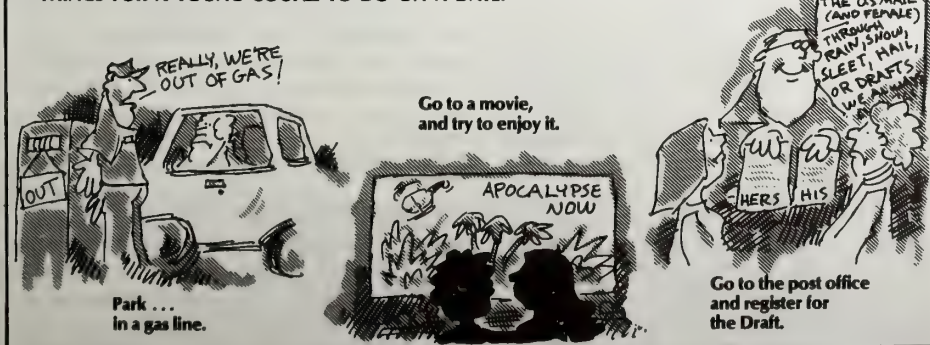
Ross, David M. and Juanita (Neuenschwander), Orrville, Ohio, third child, second son, Derek Andrew, Sept. 16, 1979.

Schlegel, Dallas and Barb (Mast), Lincoln, Neb., third child, second son, Marcus John, Dec. 26, 1979.

Sisters and Brothers

by Joel Kauffmann

THINGS FOR A YOUNG COUPLE TO DO ON A DATE:



Shaub, Jay and Marilyn (Bucher), Lititz, Pa., third child, first daughter, Tonya Rae, Oct. 16, 1979.

Steiner, Terry and Christine (Parrin), Millersburg, Ohio, second child, first daughter, Anita Joy, Feb. 3, 1980.

Stoltzfus, Clare and Elaine (Martin), Chatsworth, Ontario, Sarah Louise, Dec. 17, 1979.

Wyse, Duane and Cecelia (Hooley), first child, Tiffany Michele, Jan. 31, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Austin, Sandra L., daughter of Guy and Anna Long was born in Elkhart, Ind., May 31, 1937; died of leukemia in Elkhart, Ind., Jan. 16, 1980; aged 42 y. She was married to Lyle Stuck, who preceded her in death. Later she married David Austin, who survives. Also surviving are her mother, 3 sons (Chris Stuck, Jessie Stuck, and Darwin Austin), 3 daughters (Kim—Mrs. Allan Sweet, Robin, and Tara Austin). She was a member of Olive Mennonite Church, where funeral services were held on Jan. 19, in charge of Jason Martin; interment in Rice Cemetery, Elkhart.

Battler, Christian T., was born on Mar. 5, 1906; died of cancer at St. Joseph Hospital, South Bend, Ind., Dec. 12, 1979; aged 73 y. On May 27, 1937, he was married to Clara Imhoff, who survives. Also surviving is one son (Tom). He was a member of Belmont Mennonite Church, where funeral services were held on Dec. 15, in charge of Floran Mast, Ron Flaming, and Dick Lehman; interment in Prairie Street Mennonite Church Cemetery.

Derksen, Henry, son of David and Katherina Derksen, died unexpectedly at Palmerston and District Memorial Hospital as a result of an aneurysm on Jan. 27, 1980; aged 29 y. Surviving are his parents, 3 sisters (Rita—Mrs. Ted Martindale, Helga Dersen, and Anita Derksen). He was a member of Listowel Mennonite Church. Funeral services were held at Leamington, Ont., Jan. 30, in charge of Henry Dueck; interment in Memorial Cemetery. A memorial service was held at Listowel Mennonite Church on Feb. 2, in charge of Brian Laverty.

Kauffman, Mary Amelia, daughter of Jacob and Lydia Troyer, was born at Harper, Kan., Aug. 24, 1911; died in a hospital at Amarilla, Tex., Nov. 9, 1979; aged 68 y. On Aug. 15, 1943, she was married to Samuel Kauffman, who survives. Also surviving are one daughter (Carolyn—Mrs. Curt Warren), 2 grandchildren, one sister (Kathryn Kauffman), and one brother (John Troyer). She was preceded in death by 2 brothers (Paul and Allen). She was a member of Perryton Mennonite Church, where funeral services were held in charge of Chryston Harms.

Mumma, Clay B., son of John B. and Lizzie (Bear) Mumma, was born in East Hempfield Twp., Pa., May 29, 1903; died of a heart attack at his home, in Elizabethtown, Pa., Jan. 25, 1980; aged 76 y. In August 1924, he was married to Lizzie Stern, who died on Nov. 5, 1948. Surviving are 3 daughters (Jean—Mrs. Harold Hostetler, Anne—Mrs. Earnest Lantz, and Pauline—Mrs. Vernice Begly), 2 sons (John S. and Clay S., Jr.), 23 grandchildren, 5 great-grandchildren, and one sister (Edna Greider). He was a member of Bossler Mennonite Church, where funeral services were held on Jan. 28, in charge of Harlan M. Hoover and Glenn Martin; interment in Rohrerstown Mennonite Cemetery.

Ressler, George A., son of David and Lydian (Kilmer) Ressler, was born at Nappanee, Ind., Feb. 6, 1909; died of a heart attack at Orrville, Ohio, Dec. 31, 1979; aged 70 y. In 1936, he was married to Esther Oswald, who died in 1967. In 1968 he was married to Grace D. Amstutz, who survives. Also surviving are one son (Donald), one daughter (Carol—Mrs. Alvin Jantzen), 6 grandchildren, and 3 sisters (Mary—Mrs. Moses Hurst, Annamae—Mrs. Floyd

Begley, and Bertha—Mrs. Noah Good). He was a member of Martins Mennonite Church, where funeral services were held on Jan. 4, in charge of Wayne D. King; interment in Martins Cemetery.

Schrock, Ruby Bernice, daughter of Ira and Martha Hartzler, was born at East Lynne, Mo., Dec. 22, 1906; died at St. Luke's Hospital, Kansas City, Mo., Feb. 3, 1980; aged 73 y. On Jan. 1, 1931, she was married to John Floyd Schrock, who died on Apr. 1, 1966. Surviving are 2 daughters (Carolyn—Mrs. Richard Watkins and Rosemary—Mrs. Dave Kauffman) and 2 sisters (Iona—Mrs. Wilbur Schrock and Vera—Mrs. Ralph Rushly). She was a member of Sycamore Mennonite Church, where funeral services were held on Feb. 6, in charge of Kenneth F. Steckly and Orville Penny; interment in Clearfork Cemetery.

Shirk, John Jacob, son of Enos H. and Erma (Mellinger) Shirk, was born at East Patchogue, L.I., N.Y., Mar. 2, 1961; died instantly in a motor vehicle accident near West Chester, Pa., Oct. 18, 1979; aged 18 y. Surviving are 3 sisters (Juanita, Jeanne, and Jacalyn), one brother (John W.), paternal grandfather (John W. Shirk), and maternal grandmother (Bertha M. Hershey). Funeral services were held at the Lighthouse—Upland Mennonite Fellowship, Upland, Pa., Oct. 21, in charge of Leon Schnupp, Myron Dietz, and Luke Stoltzfus; interment in Thornton, Pa.

Stoltzfus, Paul B., son of Rufus and Matilda (Blank) Stoltzfus, was born in Salsbury Twp., Pa., Nov. 8, 1901; died at Tel Hai Retirement Community, Honey Brook, Pa., Jan. 30, 1980; aged 78 y. On June 17, 1920, he was married to Cora A. Smoker, who survives. Also surviving are 5 sons (Norman W., Paul D., Ira R., Earl R., and Willis R.), 2 daughters (Arlene—Mrs. Orve Troyer and Ethel Zeager), 23 grandchildren, 35 great-grandchildren, one brother (Aquila G. Stoltzfus), one sister (Lena—Mrs. Abner Stoltzfus). He was a member of Maple Grove Mennonite Church, where funeral services were held on Feb. 3, in charge of Herman Glick and Abner Stoltzfus; interment in Maple Grove Cemetery.

Wanner, Daniel Horst, son of Amos and Annie S. Wanner, was born in Lancaster Co., Pa., Aug. 30, 1890; died in Chesapeake, Va., Jan. 29, 1980; aged 89 y. On Feb. 10, 1910, he was married to Bertha Warfel who died, Dec. 19, 1956. On Jan. 6, 1958, he was married to Myra Warfel, who survives. Also surviving are 4 sons (Henry, Charles, William, and Amos), one daughter (Ida—Mrs. Luke Good), 11 grandchildren, 25 great-grandchildren, one great-great-grandchild, a foster brother (Jesse Sawyer), and a foster sister (Frances—Mrs. Frank Stafford). He was preceded in death by 2 daughters (Alma—Mrs. Daniel Stoltzfus and Martha—Mrs. Willard Shrawder) and 2 sisters (Martha—Mrs. Anson Smith and an infant sister). He was a member of Deep Creek Mennonite Church. Funeral services were held on Feb. 2, in charge of Amos D. Wenger and Philip E. Miller; interment in Mt. Pleasant Mennonite Cemetery.

Weber, Howard M., son of Henry and Annie (Horning) Weber, was born on Jan. 17, 1925; died on Jan. 27, 1980; aged 55 y. Surviving are his wife (Ruth Snader), 2 sons (Kenneth E. and Larry H.), 2 daughters (Janet—Mrs. Ivan Umble and Dianne—Mrs. Nelson Gehman), 3 grandchildren, 3 brothers (Monroe H., Lewis E., and J. Irwin), and 4 sisters (Kathryn—Mrs. Henry High, Mabel—Mrs. Martin Hoover, Orpha, and Clara). He was a member of Bowmansville Mennonite Church, where funeral services were held in charge of Ben Brubacher Wilmer Leaman, and Floyd Weber; interment in adjoining cemetery.

Weldy, Charles F., son of Joe and Mary (Sheets) Weldy, was born in St. Joseph Co., Ind., Mar. 31, 1893; died at Fountainview Place Nursing Home, Goshen, Ind., Dec. 31, 1979; aged 86 y. On July 29, 1911, he was married to Pearl Hygema, who survives. Also surviving are one daughter (Mrs. Edna Kaufman), 2 sons (Russell and Lavan), 11 grandchildren, 14 great-grandchildren, 2 brothers (Harvey

and Raymond), and 4 sisters (Mrs. Anna Leichty, Nina—Mrs. Paul Weaver, Berniece—Mrs. George Martin, and Lola—Mrs. Earl Walters). He was a member of North Goshen Mennonite Church. Funeral services were held at the Rieth-Rohrer-Ehret Funeral Home on Jan. 3, in charge of J. C. Wenger and Don Brenneman; interment in Grace Lawn Cemetery, Middlebury, Ind.

Welty, Edna M., daughter of Ben and Martha (Troyer) Oswald, was born at Millersburg, Ohio, Oct. 22, 1914; died of heart disease at Goshen General Hospital, Goshen, Ind., Jan. 29, 1980; aged 65 y. On Mar. 2, 1935, she was married to Ray Welty, who survives. Also surviving are one son (Lowell Welty), 2 daughters (Janet—Mrs. Richard Carpenter and Barbara—Mrs. Phil Eiler), 6 grandchildren, 3 brothers (Truman, Raymond, and Wilbur), and 4 sisters (Mrs. Florence Miller, Fannie—Mrs. Titus Yoder, Violet—Mrs. George Blough, and Mrs. Edith Welty). She was a member of North Goshen Mennonite Church, where funeral services were held on Feb. 2, in charge of Don Brenneman and J. C. Wenger; interment in Violet Cemetery, Goshen.

Yoder, David A., son of Peter B. and Mary (Fretz) Yoder, was born near Nappanee, Ind., Oct. 14, 1883; died at Greencroft Nursing Center, Goshen, Ind., Jan. 25, 1980; aged 96 y. On Mar. 17, 1906, he was married to Francis Ferguson, who died on Oct. 14, 1958. Surviving are 2 sons (Dale F. and Lowell L.), one daughter (Lois—Mrs. Ivan Weaver), 12 grandchildren, and 30 great-grandchildren. He was ordained to the ministry on July 17, 1907, and became pastor of the Olive Mennonite Church. In 1910 he was ordained to the office of bishop. He was a member of Olive Mennonite Church, where funeral services were held on Jan. 28, in charge of Jason Martin, John Mosemann, J. Lawrence Burkholder, Gerald Pasma, and J. C. Wenger; interment in the Olive East Cemetery.

Yoder, John M., son of Mose N. and Rebecca (Mast) Yoder, was born in Holmes Co., Ohio, Mar. 12, 1913; died at Berlin, Ohio, Jan. 9, 1980; aged 66 y. On Mar. 31, 1945, he was married to Ruth Miller, who survives. Also surviving are one daughter (Marlene), 4 sons (Robert, Mervin, Arlen, and Craig), 7 brothers (Allen, Jacob, Elmer, Eli, Albert, Levi, and Henry), and one sister (Elma—Mrs. Ammon Wengerd). An infant sister preceded him in death. He was a member of Martin's Creek Mennonite Church, where funeral services were held on Jan. 13, in charge of Harold Grant Stoltzfus and Paul Hummel; interment in Martin's Creek Church Cemetery.

Zehr, Susan, daughter of Menno and Catherine (Meyer) Gascho, was born in New Hamburg, Ont., July 21, 1898; died at Medina, N.Y., Jan. 3, 1980; aged 81 y. She was married to John Zehr, who died on Jan. 2, 1960. Surviving are 5 daughters (Violet—Mrs. Marvin Jantzi, Elsie—Mrs. Elmer Lundaker, Mildred—Mrs. Roy Jutzi, Dorothy—Mrs. Mark Rohrer, and Fern—Mrs. William Coblenz, Jr.), 2 sons (Merrill and Carl), 34 grandchildren, and 19 great-grandchildren. Two grandchildren preceded her in death. She was a member of Alden Mennonite Church. Funeral services were held at the Clarence Center Mennonite Church, in charge of Michael Zehr, Richard Bender, Walter Smeltzer, and Mark Rohrer; interment in County Line Cemetery.

Cover by Ileen W. Weber

calendar

Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-Mar. 2.

Summer Bible School Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Mar. 21, 22.

Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.

Illinois Mennonite Conference annual meeting, Waldo Mennonite Church, Flanagan, Ill., Mar. 28, 29.

Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.

Protestants take unity step, approve a common structure

The ecumenical movement reached a milestone in Cincinnati, Ohio, Jan. 24, when delegates from 10 Protestant denominations approved a concept of ministry envisioned for a merged church.

The action marked the 20th anniversary of the proposal that led to the plan for a Church of Christ Uniting. Delegates to the Consultation on Church Union agreed also on an ecclesiastical system that would involve modified forms of an episcopate (bishops), presbyters, and deacons.

"I had hardly dared to believe that this would come about today," said Rachel Henderlite, the president of COCU and the first woman minister ordained in the Presbyterian Church in the U.S. "But it has come about in a very fine way so the church can move forward in a new form of ministry. We can send the document to our churches with pride."

Marxist leader of Mozambique attacks churches as divisive

Mozambique's Marxist government has confiscated all property belonging to churches and President Samora Machel has sharply attacked religious groups in the country, including indigenous churches.

In a broadcasting address in Lichinga, President Machel was particularly critical of the Roman Catholic Church. He accused it of collaborating with the Portuguese during the colonial period, and charged that it had obstructed the development of the country.

Of Mozambique's 10 million residents, 20 percent are Catholics, nearly 5 percent are Protestants, and 15 percent are Muslims. Most of the country's remaining people are animists.

Georgia judge demands equal time for creationist ideas in schools

When schools teach only the evolutionary theory of origins, they are forcing an "animal, atheistic, accidental, aimless ancestry" on young people, says Judge Braswell Deen, Jr. The chief judge of Georgia's court of appeals likes to alliterate. He calls evolution teaching

"monkey mythology, monopoly methodology, and mysterious madness."

Judge Deen's message that he brought to several Minnesota audiences, including one made up of legislators and other state officials, was that schools must provide "equal time" for scientific creationism whenever they teach about evolution.

Judge Deen is becoming a leading spokesman for legislation of the type pending in a dozen states that would require "equal treatment." He expects about 40 states soon will be considering the proposal. He said he doesn't "object to teaching about evolution in the schools, provided the alternative is also taught."

From his experience as a judge, he said he had concluded that the single best thing that can be done to slow down or deter crime is "to put some absolute origins in the schools so students won't think they are animal."

Coggan, in final message, praises free church ties

In his final press conference as archbishop of Canterbury, Donald Coggan chastized Anglicans who are "so set on reunification with Rome that they have little use for reunification with the free churches."

He expressed the hope that "the main body of us Anglicans are extending our hands of love and our deep concern in both directions at the same time."

Coggan said he is praying that Anglican talks with the free churches, now going on through the Churches' Council for Covenanting, will not be hindered by the Church of England's refusal to ordain women. Referring to the failure of the Anglican-Methodist unity scheme in 1972, he said, "I would hate to think that after the setback all those years ago there would be a setback again."

Bishop, asking sacrifices warns of "cheap ecumenism"

An Episcopal bishop warned participants in the Consultation on Church Union (COCU) in Cincinnati, that "if there is such a thing as 'cheap grace' there is such a thing as 'cheap ecumenism.'"

Bishop John M. Krumm of southern Ohio declared that "there cannot conceivably be any kind of significant organic union of the body of Christ that does not cost in terms of yielding of some autonomy, sacrificing of some power, substantial sharing of money and personnel and resources. We must face this question more and more openly and honestly in the next years of COCU's life."

The prelate, who will become suffragan bishop for the Convocation of American Churches in Europe around Easter, also cautioned that "COCU cannot assume that it has a ready-made market for all its products."

He advised that "it must be increasingly our business, precisely as the cost and the pain and

the risks of moving into a Church of Christ Uniting become apparent, of creating in the rank and file of our churches a new depth of outrage over the scandal of our divisions, and a new and heightened passion for the unity of the church and for the mission of such a church which would far exceed our present outreach and impact."

Although COCU does not involve the Roman Catholic Church, Bishop Krumm stressed that "the decisions and conclusions of our corporate deliberations must always take into account what the Roman Catholic Church is saying to us."

Noting that the professed aim of COCU is to prepare for a church that is "truly catholic" as well as truly reformed and truly evangelical, the Episcopal leader said, "To a degree that would have seemed impossible in 1962, Roman Catholics may now be called upon to assist in achieving that goal."

Samaritan studies center is established in Israel

An institute for Samaritan studies—the first of its kind—will be established in Israel, it was announced. The announcement was made by Binyamin Sedaka, editor-in-chief of the Samaritan fortnightly review, *Aleph Beith*, on the occasion of a celebration marking the 10th anniversary of the publication.

Israeli President Yitzhak Navon, the guest of honor at the celebration, lauded the tiny Samaritan community's "stubborn, proud adherence to Israelite tradition." About half of the 500 remnants of the once one-million-member Samaritan community in the Holy Land live in Holon, a suburb of Tel Aviv, where a unified Samaritan center has been set up.

The other members of the Samaritan community live on the slopes of Mt. Gerizim, near the Arab Muslim city of Nablus in the Israeli-occupied West Bank of the Jordan River.

Study finds seminarians not prepared for give and take of parish ministry

Seminary training, rooted in scholarship and theory, leaves most graduates unprepared for the give-and-take of parish life, especially how to manage, inspire teamwork, and resolve conflicts, an ecumenical research study concludes.

The study was conducted by the Alban Institute in Washington, D.C., an ecumenical agency set up to help congregations in ministry.

A major point of stress for seminarians crossing the boundary to the parish was the frequent and unexpected responsibility for resolving conflicts, said the project director, Roy M. Oswald. Young ministers move from a "no conflict" seminary environment to a position as the nearest available authority figure to resolve personal anger among parishioners as well as disputes within the congregation and within families.

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GB response to probable Selective Service registration

Meeting in plenary session at the Center for Discipleship, Goshen College, Goshen, Ind., on Feb. 12 and 13, the General Board of the Mennonite Church approved a position paper in light of the response of the U.S. to the world situation, specifically in the Middle East, and a planned draft. Canadian delegates felt it would be appropriate to publicize the document even though their constituents were not directly involved. The peace concern is one that affects the total brotherhood. Though the urgency of the situation does not seem as great as it was after the Russian invasion of Afghanistan, I still feel the significance of possible mobilization merits our most careful attention and am therefore giving the editorial page to this question.—Ed.

In view of current world tensions in the Persian Gulf area and the recent call of the President of the United States to reestablish registration for possible military service, we express our concern for all persons whose lives and futures are threatened by these events, and we suggest the following responses by the Mennonite Church:

1. We call the church to continuing prayer for peaceful solutions to the present hostilities and for deliverance from the spirit of self-righteousness, vengeance, and labeling of any person, group, or nation as an enemy.

2. We encourage all congregations to study and respond to the 1979 Mennonite Church General Assembly statement on Militarism and Conscription, particularly Section C, "On Christian Service and Conscription." We ask the Mennonite Board of Congregational Ministries to develop a process for helping congregations study the statement with the goal of fostering a clearer consensus in the church.

3. We urge renewed efforts by congregations and by conference peace committees to involve all young people in filling out "Christian Peacemaker Registration" forms as a way of recording present convictions in anticipation of establishing an eventual claim as a conscientious objector to war. Members of all ages are encouraged to join with young people in the same process as a way to strengthen conviction in the church and to identify with young people in the particular issue which may be pressed upon them.

4. We support other efforts to provide information, counsel, and sensitive listening for young persons as they consider options and responses to registration and/or draft requirements. Programs to this end on our college and high school campuses are especially commended.

5. We encourage our members in the United States to write and/or contact legislators and government administrators, witnessing to the way of peace and opposing the reestablishment of registration and conscription.

6. We support personal communication with government officials and legislative groups by Mennonite Church representatives in cooperation with the Mennonite Central Committee Peace Section (U.S.) to seek legal alternatives for all whose consciences may be violated by potential requirements relating to registration and conscription. We anticipate the upcoming Consultation on the Draft called by MCC Peace Section (U.S.) to seek legal alternatives for all whose consciences may be violated by potential requirements relating to registration and conscription. We anticipate the upcoming Consultation on the Draft called by MCC Peace Section (U.S.), March 27-29 at Goshen, Indiana, as a forum for further clarification of the contents of those communications.

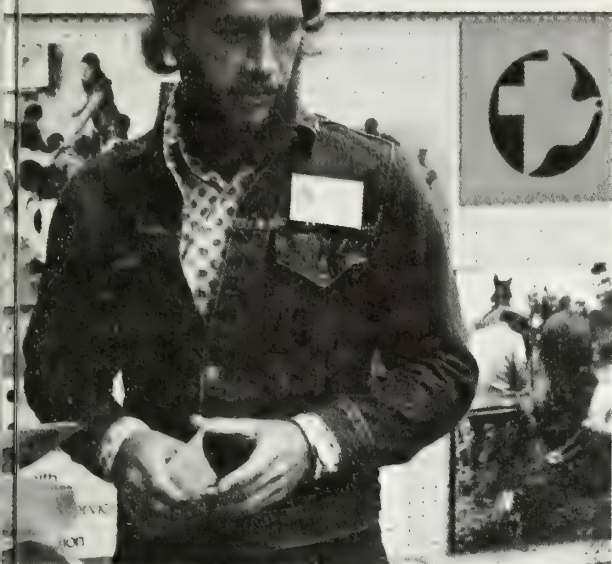
7. We ask the Mennonite Board of Missions, along with other service agencies, to explore a range of appropriate models for Christian service, including the range of potential alternate responses to military conscription.

8. We ask the Mennonite Board of Education to facilitate the resources of the church in standing with the Mennonite Secondary Education Council and the colleges against possible requirements to provide student enrollment information for purposes of Selective Service registration.

9. While details of the proposed registration procedure are not yet clear, it appears that it will be administered under civilian direction, initially involving only the filling-out of a simple form at post offices without opportunity to request any particular classification or file a conscientious objector claim until actual implementation of a draft. Under these circumstances several responses are among the possible options for conscientious objectors:

- a. Compliance with the simple registration requirements (waiting to file a conscientious objector claim until later opportunities are provided).
- b. Compliance with the simple registration requirements, and writing somewhere on the registration form: "I am conscientiously opposed to participation in any kind of military service," keeping a photo copy for personal records (then also filing the appropriate forms when opportunity is provided).
- c. Refusing to register as a witness of Christian conscience against militaristic solutions to hostilities, and facing possible fines and imprisonment.

In general, we would advise response b, although affirming the others as valid options and pledging to stand with all our young people in their expression of discipleship. In any event, the prior filing with a congregation or church agency of a claim to conscientious objector status, as urged in Paragraph 3 above, will strengthen one's claim whenever it may be called into account.



Reflections on Urbana 79

The missionary vision is not dead / by Keith Schrag

Urbana 79 is now in the past. For over a year I had anticipated being part of that immense group of students, missionaries, and pastors. I had some degree of hesitancy, as well, because of my theological and age differences (compared with "Evangelicals" and students). I need not have hesitated. Not that I agreed with everything or always felt comfortable. But, in the midst of 18,000 people, gathered to praise God and learn God's will for our lives, there were plenty of chances to find fellowship.

Some were Mennonites, for example. Coming from varied branches of our colorful tradition, representing

around nine distinct agencies of Mennonitism, we numbered around 700, according to information given by Rick Mojonier, coordinator of Mennonite Missions, Urbana 79, the inter-Mennonite umbrella. The young man in the cot next to mine in our assigned sleeping place turned out to be a Conservative Mennonite from Pigeon, Michigan. At Urbana? Yes. And what great fellowship we had as we shared in the same Bible study and prayer group, as we bantered back and forth.

There was the Beachy Amish student whom I met at the All-Mennonite meeting on Sunday. Not only was I surprised to find out he was majoring in philosophy as a student at Drake University in Des Moines, near Ames, but that his father and I had worked together on a Inter-Faith Offender Concerns Committee in Kansas a few years ago.

But there was far more than that at Urbana.

"Who are the Mennonites?" "What do you believe?" were questions I was often asked. I shared my faith, took some persons to one of the Mennonite booths, heard the stories other people told, and found my ring of friends growing larger and larger.

Romans came alive again for me, especially under the daily teaching of John R. W. Stott, experienced pastor and teacher from London, England. In daily Bible study group and in personal quiet time the rest of the Book of Romans guided us. The conference theme, "That All Nations Might Believe and Obey Jesus Christ," became for me the theme of Romans as well.

Many missionaries were present at this 12th Student Missions Convention, offered every three years by Inter-Varsity Christian Fellowship of Canada and the USA. These persons were easily identified by bright yellow ribbons hang-

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Gospel Herald

"Contrary to much popular evangelical opinion, there are thousands of joyful Christians in Russia, praying for their government . . . obedient to their Master . . ."

ing from their name tags. It had not occurred to me that many persons have never met a missionary! I grew up with missionaries appearing in our church meetings regularly, attending Mission Board Meetings, eating and talking with missionaries like Ada and Nelson Litwiller in our home. For many students at Urbana, however, this was their first chance to see a real, live missionary.

Church-related agencies, representing many denominations and nondenominational groups, presented their opportunities and services via booths in the Armory. How paradoxical—Mennonite peace literature and service options displayed in quarters housing the ROTC programs of the U.S. military! Praise the Lord.

Thousands of persons clamoring to get into the Assembly Hall (a large coliseum seating 18,000) at least one half hour before scheduled starting time for each session is another impression I retain. Meetings began **on time**, or even before time. Front seats were filled an hour early. People were so eager to attend the mass meetings that staffers at the door turned away any who were not bearing the mark of the agency—a plastic wristband like those worn in hospitals, given at registration. "Do not lose this valuable piece of identification," the leaders warned us, "or you will have to pay another \$145 (registration/lodging/board fee) to get another one." However, persons who had tried to register as much as two months in advance were turned away. "We have no more room," they were informed.

Singing accompanied and unaccompanied, led by a bouncy, full-of-humor, middle-aged Bernie Smith, was a highlight. The convention songbook contained some traditional hymns, many Scripture songs, and some gospel songs. It represented mainly first-world music and gave me some problems with its sexist language—some of the new songs were the worst offenders.

Outstanding speakers in my mind were Elisabeth Elliot, Ruth Siemens, Billy Graham, Michael Haynes, and Ron Mitchell. A dozen major addresses were given in the four days. In fact, so many speeches and testimonies and Bible studies and workshops and media events and special meetings were presented that it reminded me of many of our

Mennonite meetings. (Time is taken so seriously by us Mennos, it seems, that we must believe God frowns on us every minute spent in something unproductive!) Women were noticeably scarce on the platform, usually one out of 10 or 12 were women; seldom did a woman have a major presentation. IVCF has not allowed women in visible leadership, traditionally, I was told. This year was the first time that communion servers were female as well as male, for example. (Communion was served to the 18,000 participants the last night—New Year's Eve—by a highly organized group of students under the orderly leadership of John Stott. The service was most impressive.)

In these speeches, some mention of mission as beginning at home (Mitchell) was also made.

It was in Elliot's message that we felt keenly the call to suffering, led by her vivid detail and direct, no-foolery approach to obedience. "The church is here not to deliver us from suffering . . . but as a witness, clarifying the alternatives," she said.

I wish every Menno could hear Michael Haynes speak on "That City Dwellers Might Believe and Obey." Mennonite Church and General Conference Mennonite Church are placing a top priority on urban/inner-city ministry in the present and near future. Haynes said, "God has placed urban America as number 1 priority on His agenda. The cities of America are pivotal . . . for as the cities go, so goes the nation." This message was most clear. We **must not** fail to accept the call of the city. "Lonely Voices Crying in the City," a contemporary gospel song, was our response to that call from the Lord. (I felt uncomfortable with the frequent reference to "our nation" and the USA, since the convention is a joint conference of students in Canada and the USA.)

Other speakers brought the Word of the Lord to us quite clearly, as well. Frequently we heard, "Be concerned for people as *people*." "Identify with the people you share the good news with." "How much of our zeal comes merely from the American system? the frontier spirit?" (Isabelo Magalit and Gregorio Landero). Magalit, a Filipino, confronted us with, "Does the wretchedness of the needy while you consume so much of the world's energy mean anything to you? Do *not* believe that there is a dichotomy between service and evangelism, soup and salvation. While communism is to you theoretical, to us it is an attractive option. It gives possibility for feeding hundreds of thousands of starving people." Hard words? You bet! True?

An unscheduled speaker was allowed to share for three minutes a report on his recent tour in Russia. "Contrary to much popular evangelical opinion," he stated, "there are thousands of joyful Christians in Russia, praying for their government, loving their country, and obedient to their Master and Savior, Jesus Christ." I was delighted to hear this perspective given to the gathered evangelicals, often so zealous to share "the Word" and to distribute Bibles to atheistic Russia that they forget there are spiritually alive believers in the USSR who have much to teach us.

Over and over, from Aucaland, from China, from many speakers, we heard, "You North Americans must learn to **identify** with the people, to be **partners** together with local believers." Although this was said often, it was only a sprinkle where a downpour was needed. In private conversations and in small-group settings I picked up clear signals

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that that message was not clearly heard/received. I bleed for us in our pride and insensitivity to our sisters and brothers in other countries. Can we hear the Spirit speaking other messages to us if we are not able to hear messages spoken with such clarity and repetition? "Lord, have mercy," I prayed.

Urbana 79, a 12-year dream came true for me. Better, in many ways, than I had anticipated. A time to relate to persons from Iowa State campus and around the world, persons I would not have met otherwise. A time to visit staffers at the Mennonite booths, even to volunteer help for the hundreds of persons who stopped by for information. A time to make new commitments to Bible study and openness to mission involvement, both in my own life and in my teaching/preaching. A time in which I was ministered to by the Spirit and through my companions in that cold fraternity dining room, in the dozens of shuttle-bus rides across campus, in dining halls. A time to help some young people who poured out their confusion to me over the table or en route to the next meeting.

Yet, there are lingering concerns:

1. That world missions be seen more clearly as including North America.

2. That God's gifts through women be more readily

recognized and more visibly reflected.

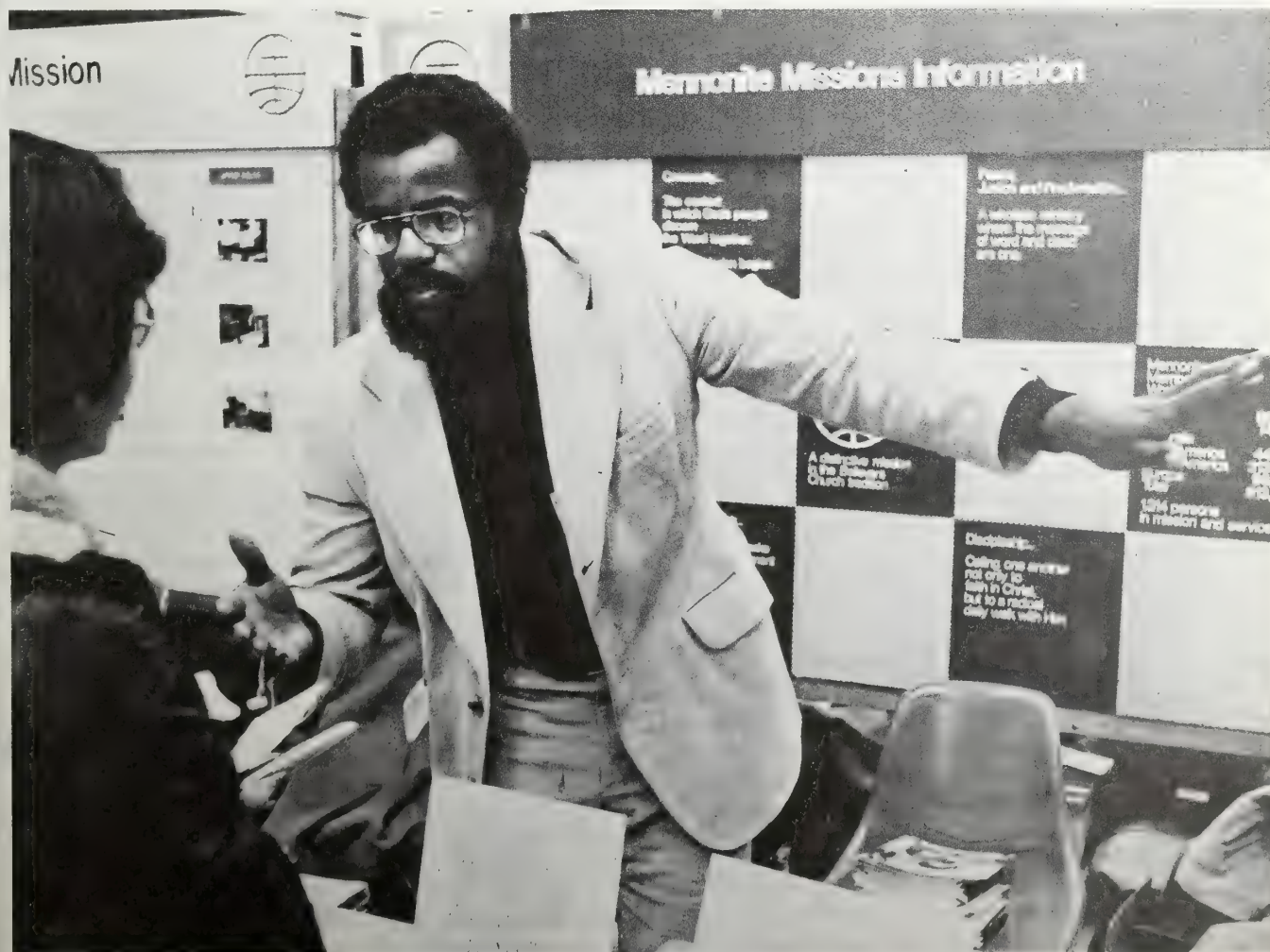
3. That language in songs, speeches, and programs reflect the fact that to use "man" and masculine prepositions, even if they are seen as *generic*, does **not** adequately communicate.

4. That service/evangelism/mission be seen as an integrated outreach of love by believers.

My final impression of Urbana 79 was the celebration I felt as I saw, down on the main floor, two persons filing toward the communion tables to help serve. One was my Conservative Mennonite friend from the next cot. The other was a young woman with a covering that indicated she might have been a Lancaster Conference Mennonite taking her spot with several hundred other servers. Walls continue to be broken down; stereotypes continue to give way to the reality of God's Spirit at work among all believers, reviving us, bringing us into the unity of Christ's fellowship, and sending us out to listen and to serve.

SD

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with local believers."*



by Donald Garber

High-Aim grows up

High-Aim is almost a teenager. Born in 1968, the program is maturing and has developed some measure of independence. But like any growing thing, there are still some areas that need development.

High-Aim began as a program to bring economically disadvantaged youth to Mennonite high schools. Professor Lee Roy Berry of Goshen College, who originally conceived the idea of placing minority youth in a setting where they could develop educationally, saw this as a way of breaking the poverty cycle.

The emphasis of the program is focused a bit more sharply now than it was in those early years. There was a time when anyone who was not a typical white middle-class Mennonite could qualify for High-Aim. Not so anymore. Now the program is aimed specifically at developing minority church leaders. To qualify for the program, potential High-Aimers must be associated with the Mennonite Church. They are to be minority students with financial need, who show academic and leadership potential.

"By leadership we mean not only pastors and administrators," explained Albert J. Meyer, executive secretary of the Mennonite Board of Education, the agency which sponsors High-Aim. "We also mean people in business or nursing or the trades who can take their places on the board of elders or as Sunday school superintendents or other positions of responsibility in local congregations."

In 1968 the program began with three High-Aim students. This year more than 50 minority students were placed in seven different Mennonite high schools, from Western Mennonite School in Salem, Oregon, to Eastern Mennonite High School in Harrisonburg, Virginia. Newly appointed director Al Brown has made introductory visits to all the schools since he began work in September.

"One key to the success of the program is the role of the local contact person at each of the schools," Brown stressed in reporting on these visits. "Our vision of the local contact person is to have one person responsible for all High-Aim contacts—from recruiting the student to helping plan his or her career." Other responsibilities along the way might include finding housing, planning orientation for new students, relating to parents and host families, and counseling.

"These people are in a position to stimulate motivation, offer acceptance, and serve as communication links for

students adjusting to a new environment," Brown continued. He pointed out that High-Aim students are barraged with changes—different food, different "parents," a different culture at a different school—and they need someone to turn to, someone they can trust.

Most High-Aimers do fairly well academically. They may be receiving average grades or below, but they are learning good study habits and are making good progress in their studies. In some public schools in the larger cities, students are promoted to the next grade simply for attending classes regularly. In the High-Aim program, attendance is not enough; students must perform at an accepted level in order to pass.

"We are not asking the schools to lower their requirements for the sake of High-Aim students," said Brown, "but we do ask them to understand the situation. We do ask the schools to lead in providing motivation for the work effort. We do ask them to provide special help, such as classes in basic English or remedial reading, where necessary."

One sore point this past year has been High-Aim finances. Contributions from conferences, congregations, and individuals go into a scholarship fund which is distributed each year on a pro-rated basis to help pay tuition costs for High-Aim students. In addition, some conferences provide full support for High-Aimers from their areas directly to the schools. Last year, however, administrative costs were up and contributions down. Even with Board of Education subsidy the High-Aim office was able to allocate only \$60 per student to the schools.

"The schools are asking what kind of support they can expect from us in the future," said Brown. "Our long-term goal is to decentralize to the point where the schools will make High-Aim concerns part of their ongoing programs, with conferences actively involved in selecting students and supporting them."

Last spring, 16 High-Aim students were graduated, more than in any previous year. This is well within the program goal of graduating 10 to 20 High-Aimers each year. In 1978 there were 12 graduates; this year 18 High-Aim students are seniors.

"We look forward to these graduates returning to our urban communities to take up leadership responsibilities in the church," said Brown. "We are working to develop not only their academic potential but also their leadership potential." Some graduates are pursuing higher education at various colleges.

The good report on graduates is tempered somewhat by the rate of dropouts from the program. During the last school year nine students dropped out of the program and returned to their homes. For some, this was due to behavioral or grade problems which led to suspension; others developed homesickness and could not adjust to the new situation.

"More effort on the part of the schools and pastors is needed to lower the risk of adding to the number of dropouts," said Brown. Still, he tells of some dropouts who look back and point to their High-Aim experiences as a highlight in their lives.

"The Lord can take both our failures and our best efforts and turn them to His glory," Brown commented. "For that we can only praise Him."

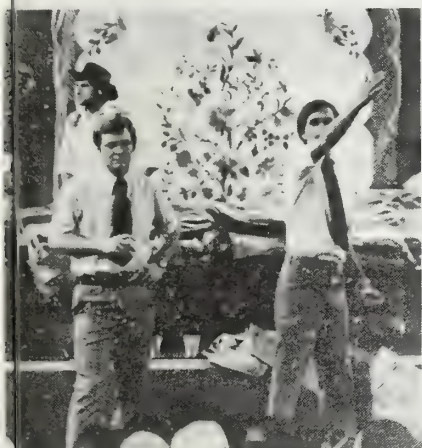
MCC, North America Perspective 15,000+

MCC's work is not done only overseas. Many thousands volunteer at home in ministries that make MCC work possible.

- 6,000 in thrift and Self-Help shops
- 7,000 in Mennonite Disaster Service
- thousands at relief sales and meat cannings
- thousands who sew and sort and pack material aid

The efforts of these over 15,000 workers are joined with those of staff, overseas and North American MCCers into one MCC international ministry, done "In the Name of Christ."

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by Bonita and John Driver

Peacemakers at work in Spain

España es diferente (Spain is different). This bit of popular wisdom aptly describes Spain in a number of ways. Christianity in Spain dates from the early centuries of our era. At various times in its history Spanish Catholic Christians have been leaders in the life and mission of the church. However, Christianity has turned into tradition, and Spanish Catholicism is today a prime example of Roman Catholic conservatism in its most reactionary form. Out of some 35 million Spaniards, approximately 35,000 are active evangelicals (this term is preferred to Protestant in Hispanic countries)—or about one in a thousand.

Within the last several years Spain has moved from a 40-year period of fascist dictatorship to democracy within the context of a constitutional monarchy. This means trying to catch up with the rest of the Western European countries in social, political, and economic terms in the course of a few years. This accelerated rate of change has exerted extraordinary pressures on Spanish society, and traditional social structures are crumbling rapidly.

Barcelona, located on the Mediterranean coast, is one of the leading cities of Spain. It is an industrial and cultural center with a population of about three million. Its number has been swelled by a large influx of immigrants from the

economically depressed areas of western and southern Spain. We live in a modest apartment in a crowded working-class area of the city, within easy walking distance of the city subway and surface transportation systems.

It is here that we have formed a Christian community of life and witness, responding to the vision of mission which the Spanish congregation in Brussels, Belgium, has nourished for several years. The community is currently made up of eight adults and three children. Our conviction is that salvation in the present takes the form of *koinonia* which expresses itself concretely in the life and mission we share. We see the form of our common life together as a fundamental part of our missionary message.

Our life together includes common worship, prayer, Bible study, decision-making, economic sharing, and a commitment to disciple one another in the body of Christ. Our peace witness is one of the fundamental parts of our task. We try to relate to various groups of conscientious objectors and lend them encouragement. Some of us participate in Bible study with a group of Catholic conscientious objectors. By deed as well as word we are committed to witnessing to the fact that peace is integral to the gospel. Our individual work assignments offer a variety of opportunities.

Bonny works as a nurse three days a week at the Evangelical Hospital, an 80-bed institution located in Barcelona. Her work on the medical and maternity floors is a concrete way of responding to human need. Her assignments include a variety of nursing services, from assisting with deliveries to routine bedside care. She has many opportunities to share with hospital workers as well as witnessing to patients. And of course, at home our apartment is regularly the scene of the community's fellowship meals, as well as the place in

Far left: John Driver with two students. Left: Bonita Driver, shopping in Barcelona. Below: Bonita carrying out her duties as a nurse at the Evangelical Hospital.

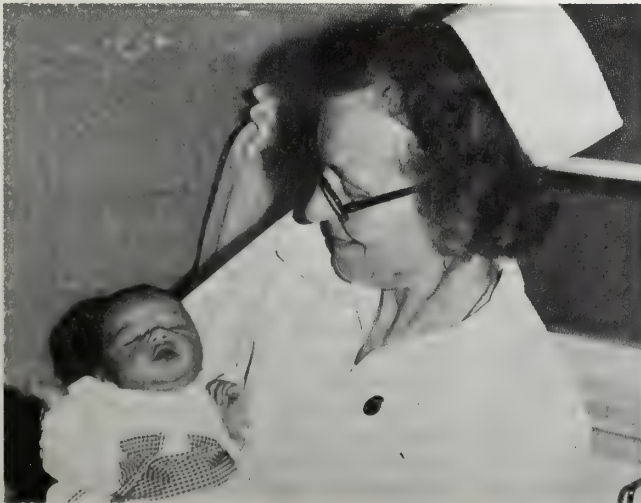
which we receive guests.

John has received a number of opportunities to serve as a teacher in Spanish evangelical circles. This includes the Evangelical Center for Biblical Studies operated under the auspices of the Spanish Evangelical Alliance in Barcelona; the Bible Institute and Evangelical Seminary of Spain, located in Castelldefels, near Barcelona; the Bible Institute sponsored by the Plymouth Brethren in Madrid; summer theological seminars organized by the Spanish Inter-Varsity; as well as invitations from various denominational groups and congregations. Included in this teaching ministry has been the opportunity to publish a number of books and articles here in Spain with attempt to articulate a believers' church vision of the people of God together with its more holistic understanding of gospel.

Other workers are doing many things. Here are a few. Gabriela Suárez contacts aged and lonely neighbors through nursing. José Luis Suárez exercises pastoral gifts in the community and is a volunteer monitor in a sheltered workshop for mentally handicapped youth.

Disa Rutschman uses her artistic gifts in working with the children of the community and the neighborhood and has English language classes in a local Catholic school. Tom Rutschman participates in a neighborhood literacy program and lends encouragement to Spanish conscientious objectors. He also works with the children of the community and the neighborhood, and teaches English.

Ana Sirerol has responsibilities for Montse (12), an orphan girl who spends weekends with the community and Bible studies with neighbors. Miguel Sirerol works at the factory and has a biblical studies program. ☺



Direction for discipleship

What is true Christian discipleship? This question must be the concern of every Christian. But the answer is tricky, not because Christ is not clear in His call but because the flesh so easily turns aside to some substitution.

One answer is that which many of us grew up with. It is the answer of forsaking all things to tread the path of what we imagine is an uncompromising discipleship. This usually meant denying civilization and the world around. It meant not doing many of the things which "the world" does. It meant not concerning ourselves too much with what is happening in our world.

This answer leads usually to a lack of joy. It can lead to a narrow-minded, inhibited, stern, and austere way of life, often lacking love for others who differ from us. It produces a self-righteous attitude which feels it alone has the whole truth. It conveys a critical and judgmental spirit toward those who differ. This is not Christian discipleship and is in contrast to the joy of discipleship Jesus portrays as blessed in Matthew 5.

Another answer as to what is Christian discipleship is one which we have been drifting into for the last decade or two particularly. It seems more relaxed and loving. It does not insist that it alone is the body of Christ. It does not speak much of conversion. It speaks more of taking our place in the world. But the danger of this direction is that usually such become so conformed to the world that little attention is paid to the warnings of Scripture such as: "Do not love the world or things in the world" (2 Jn. 2:15). "Do not be conformed to this world" (Rom. 12:2). "Do not be mismatched with unbelievers" (2 Cor. 6:14). It ignores the scriptural injunction to take the path of Jesus, the way of the cross, and resurrection to a new life. It leads to an indulgent and indifferent way of life. It does not deal with the sinful self.

What is the answer? It is not any particular teaching or religious doctrine. It is Jesus Himself who is the answer. Read the Gospels and you will see that Jesus' call to discipleship is a call to a love relationship—where we actually love Him above all else—father and mother, profession or possessions, etc. When we love Him, then we see that following Him is true discipleship in the way of voluntary love and obedience. Out of love for Him, we love others as well. Only when we really love Jesus are we His disciples in spirit and in truth. ☺

C'est la vie

by May Richstone

Let the tournament begin.
We have no choice but to choose:
we may be fearful we cannot win
but if we don't play, we lose.

MDSers consider response to possible man-made disasters

"We are entering into a new area in our technology—with new dangers," pastor Ray Landis told the Mennonite Disaster Service All-Unit Meeting in Saskatoon, Sask., in early February.

The annual sessions drew over 450 people to Saskatoon's First Mennonite Church, Feb. 8-9.

Landis described the effect on his congregation and neighborhood in Middletown, Pa., of the Three Mile Island nuclear reactor accident last March.

Helping people find hope when this kind of disaster strikes is an important task for Christians, he said.

It was a hint, along with a report on the evacuation of the Love Canal chemical dumpsite in Niagara Falls, N.Y., that in the future MDS may have to face the horrifying specter of technology gone awry, in addition to the natural disasters to which Mennonites traditionally responded.

Landis Hershey, Director of MDS Region I (northeastern U.S.), told meeting participants that an estimated 800 sites like the Love Canal exist. At the Love Canal, toxic chemicals buried 30 years ago began to leak in the basements of houses built over an abandoned canal.

In sessions described by one speaker as "a cross between a family reunion and a camp meeting," all five MDS Regions reported on their responses in the name of Christ to people in desperate need because of disasters.

The far-flung and inter-Mennonite nature of Mennonite Disaster Service was very noticeable. Men in "plain coats" and beards from Pennsylvania mingled with teenagers in jeans from Alberta. Carlos Santiago of Puerto Rico came the farthest, and Peter Bunnet of Petitcodiac, New Brunswick, represented the new Canadian Maritime unit.

During the past year local units responded to Hurricane Frederick in Mobile, Ala., floods in Illinois, Manitoba, and Kentucky, lost airplanes in Arizona, and tornadoes in Arkansas and Ontario.

In all, some 100 projects required 50,000 volunteer person-days in 1979. Ed Eby of Manheim, Pa., was driving home from an MDS coordinating effort after the Wichita Falls, Tex. flood when he was interrupted for a week by Hurricane Frederick in Mobile, Ala. He described how a team of Beachy Amish brothers were on the way within hours, and of his scramble to set up lodging and dining facilities for them in a city brought to its knees and lacking electricity or telephones.

Delmer Zehr of Tavistock, Ont., told of the day last August when two surprise tornadoes cut swaths of destruction through miles of farmland near Woodstock.

Even though it was harvesttime, "people dropped their work, stopped their combines, and they came and helped." Up to 650 volunteers a day showed up, including a team of 60 Old Order Mennonites who erected new

barns in a matter of hours.

Some seven hundred people squeezed in at a banquet on Friday evening which focused on the work of women within MDS.

Featured speaker Anne Dueck of Rosenort, Man., a mother of five and an MDS organizer during the Red River flood in southern Manitoba, suggested that "if you're tired of your lot in life, build a service station on it."

"Women can help with food," she said, "but there's lots of other things they can do"—from swinging shovels to loading sand bags. "And there is a real need for women with basic counseling skills to help people in shock after a disaster."

The new chairman of Mennonite Disaster Service, appointed during the Saskatoon All-Unit Meeting, is Syd Reimer of Rosenort, Man. He succeeds Peter Funk of Fresno, Calif., the chairman for the past six years.

"I guess I've had the privilege of serving and of being served," Reimer said in a moving acceptance statement. After years of helping others "muck out" and rebuild after floods, fires, and tornadoes, he found himself on the receiving end when his home was threatened by flood waters last spring.

Reimer challenged MDSers everywhere to not lose "the giving spirit." Describing his vision for the future, he concluded, "I also see MDS as a springboard for our youth, as a bridge over the gap between old and young."—Allan Siebert, for Meetinghouse

Boards view Christology, nonconformity

"Mennonites have just as much of a challenge to outthink the world as to outlive it," George R. Brunk III told more than 130 church representatives in his introduction to "The Practical Implication of Christology for the Church."

The occasion was the meeting of all major Mennonite Church boards and committees at Goshen College, Goshen, Ind., on Feb. 14. In addition to hearing three major addresses on Christology, humility and nonconformity, and evangelism, board members had another objective.

"From the perspective of the General Board," said Wayne North, new associate general secretary, "it seems to me that a significant element in this experience will be acquaintance with other program board people and the resulting insight into the issues they

face and their role in the overall life of the church."

"Integrating Humility and Nonconformity into Our Church Life," was the concern of Robert Hartzler, pastor from Washington, Iowa. "Humility is in fact a prerequisite to Christian nonconformity," Hartzler said. "Humility must become something that we think about and accept as an integral part of our daily walk with Christ."

Hartzler noted, "Perhaps we who reacted to the cultural nonconformity of our parents are not able to refocus Christian nonconformity for today and our own generation."

"Mennonites have been preoccupied with nonconformity," commented Ben Cutrell, head of Mennonite Publishing House, "but the paper brought humility and nonconformity together in a good way."

Richard Showalter, who was to have read his paper, "Clarifying the Implications of Church Growth for Our Church's Mission and Unity," was not able to be present. Eldon King, of North Lawrence, Ohio, did the honors. This paper proved to be the most controversial because of divided opinion on the "church growth" school of thinking.

Mennonites have to grow in a way that is compatible with their roots, commented Arnold Cressman, publication board member from Scottsdale, Pa.

The program was set up for small-group processing after each of the speeches, and all together in the evening. But North's objective of interaction and deeper acquaintanceship seemed to be more productive than the discussion of issues, according to one speaker.—David Hostetler



Student and Young Adult Services urban directors Robert Brunk Harnish of Chicago, Robert Herr of Pittsburgh, Arden Shank of Washington, Myrna Burkholder of New York, and Sharon Detweiler of Philadelphia.

Urban directors set SYAS goals for 1980s

Mennonite Student and Young Adult Services (SYAS) urban directors set goals for the 1980s during their first meeting Jan. 29-31 at the Elkhart, Ind., offices of Mennonite Board of Missions.

SYAS Associate Secretary Rick Mojonniier said the challenge of the new decade is the increasing number of young Mennonites in cities across North America who are expressing interest in meeting together for study and worship.

The urban directors agreed that their goals should be to:

- Reemphasize pastoral ministry among urban young adults, including visitation and counseling;

- Help young adults organize cluster groups in their communities for Bible study and fellowship; and

- Assist Mennonite Church conferences in providing new models of church in the city that are attractive to young adults, while at the same time helping young people get involved in existing Mennonite congregations.

"Young adults are looking to the Mennonite Church to help them find ways of being the church where they are," Mojonniier said. "These are the people that used to drift away from the church when they reached the city, but are now more inclined to stay in touch."

The five urban directors taking part in the three-day meeting were Arden Shank of Washington, Myrna Burkholder of New York, Sharon Detweiler of Philadelphia, Robert Brunk Harnish of Chicago, and Robert Herr of Pittsburgh.

David Augsburg of Associated Mennonite Biblical Seminaries in Elkhart spent an afternoon discussing "Young Adults and Sexuality: Perspectives on Counseling" with the group. MBM Overseas Missions Secretary Wilbert R. Shenk spoke on "Issues Confronting Missions in the '80s."

James Dunn, student services director for the General Conference Mennonite Church, met with the group as well, representing the cooperative nature of ministry among scattered young Mennonites.

A sad moment for the group was bidding farewell to SYAS Secretary Hubert Brown, who ended his six years of service at MBM on the last day of January. The urban directors joined 40 other MBM-related persons at a dinner in his honor. •

Epp loses close race for Canadian parliament

Frank Epp, former president of Conrad Grebel College and chairman of MCC Peace Section (International), was narrowly defeated on Feb. 18 in his second try in nine months for election to the Canadian parliament.

Epp, who ran as the Liberal party candidate in the Waterloo (Ont.) Riding or parliamentary district, was defeated by less than 200 votes out of some 50,000 cast. Epp's defeat came despite the election of a Liberal majority government, less than a year after voters had turned the party and Pierre Trudeau out of power.

Epp lost by 5,600 votes to Progressive Con-

servative party candidate Walter McLean in the May 22, 1979, election that brought the Conservatives and Joe Clark to power. Epp's February loss was to the same candidate, the former minister of a Presbyterian congregation in Waterloo.

According to the official results, McLean received 20,749 votes; Epp—20,560; and the candidate for the New Democratic Party—9,992 votes. Candidates for smaller parties received a total of 600 votes.

In addition to Epp's defeat, a Mennonite Brethren candidate was defeated in the riding of Kitchener, Ont., Waterloo's neighboring city. John D. Reimer, a Progressive Conservative elected to parliament in May 1979, was defeated in a bid for reelection.

Leaders look at cost of doing church business

Motivated largely by sky rocketing prices, church boards and committees are taking another look at costs in time, energy, and money of their regularly scheduled meetings.

The last set of meetings, for example, held in Goshen, Ind., from Feb. 12-16, was put together in omnibus fashion in order to conserve in all these areas. The General Board and the inter-board meetings were scheduled for Feb. 12-14 and served as the core activities around which the program boards held their meetings, either before or after.

The Newcomer Center on the Goshen College campus provided the space for the meetings. Board and committee members stayed in private homes for the most part.

"What will the energy shortage mean for our working style and structure for church programming?" asked Wayne North, General Board Associate General Secretary, in his prepared speech. "Gasoline at two dollars per gallon by the end of 1980 may need to be faced, and wisdom would indicate that contingency planning should be done."

This time, according to one of the coordinators, the work of the General Board was routine. The new Board members are still getting used to representing their conferences, to each other, and to conducting the business of General Board as a team. Each of the representatives reported about his or her conference's activities and current concerns. Action was taken to ask the delegates to submit in writing observations about their conferences so that the material can be built into the docket for the others to read before meeting time.

At the close of one session, Moderator Glendon Blosser mentioned that everybody should gather on time for the next session because an important announcement would be made. The item turned out to be the sharing of excitement experienced by the Convention Planning Committee on the choice of topic for the next assembly to be held at Bowling Green University, Bowling Green, Ohio, Aug. 11-16,

1981. A warmly affirmed consensus emerged for the theme: "Called to One Hope."

The rationale for this choice, according to Wayne North, was that "our North American society is increasingly uncertain and fearful of the future. But God is the Lord of history. He intends His people to share in the triumph of His kingdom."

From the statement of objective by the CPC, "the Mennonite Church in Assembly 81 will reaffirm the basis of its hope in Christ as a people of God's covenant and will be called to respond to that message of hope."

This session of the General Board was one in which much of the effort went into bringing the pieces together and getting an overview of the various program activities. Each Board heard reports from their executive representatives in the agencies.

Some time was spent discussing the financial arrangements with the Mennonite World Conference. The Central Committee has asked all cooperating church bodies to contribute 20 cents per member. The General Board has advocated this to the members of the Mennonite Church, but cannot commit itself to a full response, because if the offerings for World Conference didn't come in, then the Board would have to make up the difference from its general budget. It has agreed to commit itself to six cents a member or a total of \$6,000 plus.

There was also some discussion about the ability of any given Mennonite group to influence decisions at the World Conference level. Though the Mennonite Church has three delegates on the General Council, Board members questioned whether these delegates get a fair hearing.

On the other hand, Paul Kraybill, executive secretary of Mennonite World Conference, complained that most North American bodies are supporting World Conference on the old assessment of six cents per member. He said in a written report that "the return has been disappointing and the net income for the Mennonite Church is only slightly above 1978, leaving us with a substantial deficit. It is of some urgency that we find ways to remedy this during 1980."—David Hostetler

Seminary boards okay building addition project

Approval of a \$500,000 building addition project highlighted the meeting of the Mennonite Biblical Seminary and Goshen Biblical Seminary boards in joint and separate sessions on Feb. 10-11. The meetings were held at Newton, Kan.

The joint boards approved the construction of additional classroom space and offices after hearing a report by Joe Hartzler, who explained the building plans. Work on the project is scheduled to begin on Apr. 1.

Due to the Kansas weather the blueprints for the building additions arrived only toward

the end of the meeting. These plans were reported to be 95 percent complete.

The initial fund-raising goal has been achieved. Orval Troyer has been appointed construction overseer. The fact that the board will be its own contractor is expected to keep construction costs below projected levels.

An interesting feature of the addition is the cooling system planned. Air will be cooled by drawing it over underground rocks and blowing it at 57° F into the building. While initial installation costs of such a system are approximately the same as those of a standard air conditioning unit, operational costs are reported to be only a fraction of a standard system.

Total cost of the project approved, not including office furniture, is expected to be \$546,275.

In a separate, long-range projection, Marlin Miller, president of GBS, outlined the probable retirement years of the present faculty and the resultant need for replacements at that time. The assumption was that one or more of these replacements would be females. These projections assumed the student body would remain constant. There was concern whether the seminary had produced an adequate number of scholars and congregational leaders.

In his report on efforts to appoint a full-time dean, Henry Poettcker, president of MBS, reported that Adolf Ens, Winnipeg, Man., had withdrawn as a candidate and that the search committee was not yet ready for another recommendation.

Miller reported on efforts to get peace studies off the ground by hiring an associate professor for that area. The administrative committee recommended the hiring of LeRoy Friesen. Since Friesen is currently not a member of either a Mennonite Church or General Conference congregation the technical question of which board would do the hiring seemed to stall proceedings. The issue was resolved by making it a joint MBS-GBS appointment with the contractual relationship lodged with the Goshen board. This status is to remain until the first regular review of the appointment.

Poettcker outlined the minority program at the seminaries. This program, he said, has been in operation for Hispanic students of GBS for a year with 18 students enrolled in it. Some older Hispanics are apprehensive of what could be termed "nonfundamentalist" influences in some Mennonite colleges, he said, but others have more positive feelings. The program for blacks has had a slower start.

Also at the meeting, the boards also acted on a recommendation concerning the Mennonite Historical Library. Ownership will rest with Goshen College, with adequate provision for maximum use by all concerned parties. The holdings of Mennonite Biblical Seminary will be acquired by purchase over a period of time by Goshen College. Exceptions to this

purchase would be items which had been deeded in the past or could be deeded in the future to MBS. With this proviso both boards accepted the recommendation.

The boards also heard a proposal about multicenter theological education with centers in Ontario, eastern Pennsylvania, and central Kansas under the guidance of a part-time administrator. The idea is under active consideration.

A lengthy statement on faculty policy and support was presented to the board for consideration. Some discussion followed on academic freedom, tenure, and faculty nomenclature, but action was deferred to a later meeting.

A budget of \$1,180,000 was adopted.—Gerhard Ens

House church meeting in Newfoundland capital

St. John's, the capital of Newfoundland, and one of the oldest settlements in North America, is the cradle for a new Mennonite house church.

A small group of people—sharing a Mennonite/Anabaptist background—have been meeting for worship, Bible study, fellowship meals and prayer for a year and a half, writes Dennis Helmuth, one of the house church's members.

Some are in St. John's because they are working with Mennonite Central Committee in its operation of a group home for delinquent and emotionally disturbed boys; others, says Helmuth, are in the sea coast city for various occupational reasons.

"The task of developing a meaningful house church is a large one," Helmuth continues, "requiring more individual effort than involvement in a traditional church setting. All members need to consider leading a worship service; all are involved in each other's personal joys and trials. Gift discernment becomes the concern of all. Each person has thoughts on the importance and future of our existence as a house church."

An issue which surfaces regularly, Helmuth says is the group's involvement with other local churches. There are hard questions. Do members send their children to established Sunday schools and young people's activities, or should they develop their own programs? How can the group relate with the Mennonite churches on the mainland? How do members maintain and develop Mennonite cultural and religious distinctives without becoming ingrown?

Another concern for the group is mobility. This is brought into focus by occupational goals, educational pursuits, or inclinations to return to locations where there are more Mennonites. "A relatively small group takes it seriously," observes Helmuth, "when an individual or family considers moving to a distant location."



The Heine Weber House near New Holland, Pa.

Weber house demolished after two-year dispute

The historic Heine Weber House near New Holland, Pa., has been demolished.

Built in 1761, the landmark was the home of many generations of Webers (Weavers), some of whom migrated to Canada. Those who went to Canada retained the original name.

The battle to preserve the Weber house, which was listed with both the Pennsylvania Inventory of Historic Places and the National Register of Historical Sites, lasted for more than two years. Demolition began on Feb. 1.

R. Clair Weaver, chairman of the Weaverland Historical Society, called the demolition of the house "unfortunate and hard to explain." But he added that he would like to see reconciliation take place between those who sought to preserve the house and the owners who were responsible for its demolition.

The owners, who conduct quarrying operations on the property on which the house stood, had proposed that the house be moved to another location. Groups trying to preserve the house rejected the offer because of the cost of moving the house—which they said could be as much as \$250,000—and because moving the house would force it off the national and state historical listings.

The Webers came from Krefeld, Germany. Today a small statue in that city is dedicated to the local weavers of cloth, workers in the occupation for which the family is named.

MDS holds orientation for 14 at Biloxi, Miss.

Biloxi, Miss., site of Hurricane Frederic recovery projects where most volunteers were to be placed, provided the setting for Mennonite Disaster Service orientation Jan. 13-15. Fourteen volunteers not only got a general orientation but immediately became involved in unit life.

In addition to sessions on MDS structure and resources, J. D. Landis, pastor of the Mobile (Ala.) Mennonite Church, spoke on "Servanthood in the '80s." Robert Zehr, pastor of the Des Allemands (La.) Mennonite Church, pointed out the problems and joys of unit and volunteer/victim relationships.

Participants in the orientation were: Lyle and Rose Wittrig, Garden City, Mo.; Ray and Elvira Burkholder, Pandora, Ohio; Rudy Franz, Henderson, Neb.; Don Miller, Virginia Beach, Va.; Vic Plessinger, Wooster, Ohio.

Wilbur Wittmer, Montgomery, Ind.; Paul Zook, Virginia Beach, Va.; Keith Wagler, Baden, Ont.; Valerie Grove, Hanover, Ont.; Mark Laemmlen, Reedley, Calif.; Bev Plessinger (wife of Vic), Wooster, Ohio; and Esther Dettweiler, Breslau, Ont.

Black culture presented in Goshen College week

A tribute to Martin Luther King, a presentation of black culture through dance, a mini-concert by the Ebony Voices, and a film series highlighted Black History Week, Feb. 11-15, at Goshen College, Goshen, Ind.

The 28 members of Goshen's Black Student Union (BSU), along with the Cross-Cultural Relations Center, were responsible for planning the emphasis week. Black History Week is an annual series of events planned in conjunction with a nationwide Black History Month.

"During Black History Week, we try to give some insight into the world of being black," said Mechelle Wilson, a sophomore from Chicago, Ill. "We try to make it so that other students feel they are a part of our world here at Goshen, just as we feel we are a part of theirs."

The annual S. A. Yoder Memorial Lecture was also part of the program. Guest lecturer was Nurudin Farah, a Somali novelist who writes in English. As he spoke in convocation and to classes later in the day, he presented a Third World perspective on the relationship of

politics and literature.

An hour broadcast on the campus radio station WGCS each evening during the emphasis week also presented perspectives on black experience. A talk on "Afro-American Roots: A Woman's Perspective" by Janie Boyd from the Oaklawn Community Center rounded out the week's activities.

"I felt people were listening to what we were trying to say," said Gwen Reid, a sophomore from Gary, Ind. Presentation of black culture rather than just talking about it was the goal, she said. "It's sometimes easier to understand a point of view if you see people in action."

The organizers hope the impact of Black History Week reaches beyond Feb. 15. Darrell Broadus, director of the James Lark Leadership Education Program and part-time director of the Cross-Cultural Relations Center, said, "We hope the activities of Black History Week will generate interest in black culture and that this interest will be integrated into the way we relate during the rest of the year."

Menno Health Assembly to convene in St. Louis

A variety of events will greet Mennonite medical professionals at the 29th annual Mennonite Health Assembly to be held Mar. 7-12 in St. Louis.

The convention will be held in conjunction with Health and Welfare Assembly. Groups to meet include the Health and Welfare Committee of Mennonite Board of Missions (Elkhart, Ind.), administrators and board members of MBM-sponsored institutions, the board of directors of Mennonite Mental Health Services (MMHS), and MMHS Developmental Disabilities Council.

David Augsburg, associate professor of pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Ind., is the featured speaker for Mennonite Health Assembly.

Other sessions will include a worship service planned by Mennonite Chaplains Association; a speech on "Management as a Force in Building Christian Community" by Paul Donnelly of St. Louis University; a presentation on "The Anabaptist Theology of Chaplaincy in Health Care Institutions" by Erland Waltner of Mennonite Medical Association; and a report on new approaches at one hospital.

mennoscope

The *Proceedings* of Assembly 79 held in Waterloo, Ont., Aug. 11-16, have now been printed. The *Proceedings* contain Minutes from the business sessions plus other exhibits. Copies of the 116-page report are available from the Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148. Cost is \$2.50, to cover printing, postage, and handling.

Gerrie Gleijsteen-Nowee died on Feb. 20 in Santpoort-Zuid, Holland. She and her husband, Jan Gleijsteen, Sr., had hosted many student visitors and church leaders, and introduced long-term MCC workers to the Dutch language and culture. She was 83. A funeral was conducted on Feb. 22 in the Gleijsteen home in Santpoort-Zuid by M.C. Stubbe, pastor of the Ijmuiden district. Interment was in the cemetery of Driehuis-Westerfeld. Surviving in addition to her husband are two daughters, Gerrie, at home, and Riekje, of Wissembourg, France; and two sons, Marijn, of Newton, Kan., and Jan, of Scottsdale, Pa., an artist at Mennonite Publishing House.

"JoyFULfilled" will be the theme of the seventh annual Interdenominational Youth Convention to be held Apr. 18-20 at Eastern Mennonite College. Planning committee chairman Jay Roth, a junior elementary education major from Milford, Neb., noted that the conference theme comes from Jesus' declaration in John's Gospel that He came "so that our joy might be complete." Jon Burnham, family counselor from Morton, Ill., will be featured speaker at the weekend seminar. Burnham has been involved in youth and family ministries since 1964. His "Family Focus" seminars are held nationwide. Roth noted that workshops, interaction groups, and recreation will be held throughout the weekend. A concert by "Sonrise," a contemporary Christian music group from Pennsylvania, will open the program on Apr. 18. Registration is \$16 per person or \$14 each for groups of eight or more. Weekend registration begins at 2:00 p.m. on Apr. 18. More information and pre-registration forms are available by writing Youth Convention, Eastern Mennonite College, Harrisonburg, VA 22801.

D. A. Yoder, of Goshen, Ind., longtime bishop and church leader, died on Jan. 25. He was 96. According to J. C. Wenger, Yoder's 73 years as an ordained minister may be the most of any pastor in Mennonite history. Yoder was ordained in 1907 and installed as pastor of the Olive congregation, north of Wakarusa, in 1908. He retired as pastor in 1949, but continued as a member until his death. Ordained a bishop in 1910, he served at least 11 congrega-

tions in that capacity and helped found six new congregations. He also served on the executive committee of Indiana-Michigan Conference from 1912 to 1945. A funeral service for Yoder was led by Jason Martin, pastor of the Olive church. John Mosemann gave the message, and statements of appreciation were given by Gerald Pasma, J. L. Burkholder, and J. C. Wenger.

The Association of Mennonite Aid Societies will hold its annual convention on Mar. 6-7 at Tampa, Fla. Three devotional presentations will be given by Peter J. Dyck of Mennonite Central Committee on the theme, "Mutual Aid and the Russian Mennonite Experience." Glen E. Miller, MD, from Oakhill Medical Associates Inc., West Liberty, Ohio, will also deliver a major presentation of "Health as Wholeness." The convention will also feature practical business seminars related to the operations of property insurance plans as conducted by Members Associations in U.S.A. and Canada. The Association of Mennonite Aid Societies is a grouping of various mutual aid societies organized to help cope with the complexities of their activities, share information, and assist their people in the various methods of modern business.

Laurelville's annual retreat for formerly married persons will again be held this Easter weekend, Apr. 4-6. Retreat leader will be Dorothy Payne, a Presbyterian minister who directs the New Berith Center for persons in crisis. The center is located at White Plains, N.Y. The retreat will focus on forgiveness: the freeing of the past and the opening of the future. More information is available from Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666.

Mennonite nurses in northern Indiana will hold their annual meeting on Mar. 18 at the Goshen College Church, Goshen, Ind. Mennonite RNs, LPNs, and other interested persons are invited. The program will feature talks by several local nurses on "Innovations in Nursing for the 1980s." Persons attending should bring a salad of their choice for a buffet, as well as table service for themselves. Additional information is available from Ruth Davidhizar at (219) 533-0627 or Dotty Kauffmann at (219) 533-9769.

The 1980 Illinois Relief Sale will be held Mar. 7-8 at Exposition Gardens, Peoria, Ill. Events will begin with a chicken barbecue at 5:30 p.m. on Friday and a 6:30 mini-auction, and continue all day Saturday. Items to be sold include tools, toys, household goods, radios, clocks, cameras, paintings, and valuable coins. On Saturday, all handmade quilts, afghans,

pillows, rugs, and dolls will be auctioned. An antique 1948 Buick Special auto will be sold at noon Saturday. Net proceeds from the sale will go to MCC.

Linville Hill Mennonite School, Paradise, Pa., has openings for: principal; third grade, fourth-fifth grade, and fifth-sixth grade teachers. Interested persons may write or call the school, R.D. 1, Box 269, Paradise, PA 17562; phone (717) 442-4447.

The adage, "know thyself," is taking on new meaning for persons enrolled in a winter term continuing education course, "The Biology of Aging," at Eastern Mennonite College. Daniel B. Suter, chairman of EMC's biology department and teacher of the course, says that people who understand what is happening in the aging process are better able to adapt, accept, and enjoy their declining years, and to "add life to years, not just years to life." The evening course is designed for those who may have only a minimal grasp of physiology and anatomy, and the nine students taking the class each week range from college age to "65 or 70 years young," the professor noted. Most of the younger students work in nursing homes or in other capacities with senior citizens.

"If we are Christians we are not called to be warmongers; we are called to be peacemakers," said John R. W. Stott last Nov. 11 in a Remembrance Sunday sermon. Stott, one of England's finest Bible expositors and an internationally respected Evangelical spokesman, was addressing a congregation of a thousand in All Souls, Langham Place, London's best-attended Protestant church. Christians, Stott said, are called to contribute to the debate concerning issues of nuclear war by asking the right questions. "Is the nuclear arsenal a deterrent any longer? Is it not possible that there is now more peril in it than security? Would it ever be justifiable to buy national security at the cost of millions of innocent civilian lives? Doesn't the Bible condemn the shedding of innocent blood? Would not that biblical condemnation rule out the use of strategic nuclear weapons in any situation?" As a "personal conviction" he stated, "I believe it does." Since "national morality in the long run [is] more important than national security," Stott urged Christians to call for "unilateral gestures of disarmament" from their governments.

A second-phase expansion project costing \$1 million has been completed at Maple Lawn Homes, an institution in Eureka, Ill., sponsored by Mennonite Board of Missions (Elkhart, Ind.). The project included a 31-bed addition to the nursing home, an enclosed

walkway between the health center and the apartment complex, expansion of the dining room and kitchen, remodeling of the front lobby, development of an outdoor courtyard, and renovation of present residential wings. Phase one of Maple Lawn's development program—a \$3 million 100-unit apartment complex—was completed last August.

A change in assignment with The Leprosy Mission necessitated a move on Jan. 17 to India's capital of New Delhi for John and Genevieve Friesen, workers since 1939 with Mennonite Board of Missions (Elkhart, Ind.). John has an office at The Leprosy Mission's Southern Asia office, where he is responsible for working with donors and funds within India, coordinating the regional promotional workers, and preparing promotional materials. "It seems a bit ridiculous to think that at the end of 41 years we should move yet once more into a rather major new situation," John said, "but the Lord does seem to have some things for us to do yet." Friesen's new address is A-76, East of Kailash, New Delhi 110 065, India.

The 1980 *Mennonite Yearbook*, published in February, highlights the life and work of John F. Funk (1835-1930). J. C. Wenger in an article titled "The Legacy of John F. Funk" identifies some of Funk's specific contributions to the church. The 1980s are the topic of an article by Ivan Kauffmann, General Secretary of the Mennonite Church General Board. Edited by Jim Horsch, the 1980 *Yearbook* consists primarily of information about congregations, conferences, regions, inter-Mennonite projects, and the worldwide denomination. The *Mennonite Yearbook* is available from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683, or Provident Bookstores. Cost is \$4.25 each, plus \$.75 for postage and handling.

Vern Preheim, who since 1965 has worked at Mennonite Central Committee headquarters at Akron, Pa., was appointed general secretary of the General Conference Mennonite Church on Feb. 11. His appointment is effective this summer. He will succeed Heinz Janzen, who has been general secretary since 1969. Preheim, 44, is currently Asia director for MCC. He graduated from Mennonite Biblical Seminary, Elkhart, Ind., in 1960, and from Bethel College, North Newton, Kan., in 1957.

Married in 1958, he and his wife, Marion Keeney Preheim, have a family of five, the youngest of whom is 11. Shortly after their marriage they served in MCC service in Algeria. From 1962 to 1965 Vern was the associate executive secretary of the Board of Christian Service of the General Conference. In appointing Preheim the General Board also ac-

cepted a Voluntary Service offer from his wife. She will focus on researching and writing congregational news. Presently Marion is working with MCC information services.

Some 400 Associates in Missions (AIM) Partners across North America gave a record-breaking \$87,953 in 1979 to four special mission projects suggested by Mennonite Board of Missions (Elkhart, Ind.). All of this was in addition to regular giving to MBM through church offerings. The contributed amounts for each project were: "Sharing the Good News through *In Touch*," \$21,256; "Mobilizing Young Adults for Mission," \$17,341; "New Partners with Nigeria Church," \$24,610; and "Preparing Paul Gingrich," \$24,756.

Alvaro Fernandez, a young Uruguayan Mennonite, is now pastor of both a Mennonite group and a Pentecostal group in his South American country. He operates a children's home in Las Piedras and leads a Mennonite fellowship that meets at the home. In recent weeks, local Pentecostals without a leader asked Alvaro to serve as their pastor. Alvaro is assisted by Nick King, a worker with Mennonite Board of Missions (Elkhart, Ind.). King reported that new people continue to be attracted to the Mennonite fellowship and that the children's home is "going quite well." The operational budget has been doubled this year, he said, because of increased contributions from Uruguayan Mennonite churches.

David Olszewski of Orefield, Pa., joined the home office staff of Mennonite Board of Missions (Elkhart, Ind.) on Feb. 4 as computer manager. For the past two years, he was a programmer-analyst for Ingersoll-Rand Company in Allentown, Pa. A native of New Castle, Pa., Dave has taken numerous IBM computer courses and has studied at the University of Delaware and Northampton County Area Community College. Dave and his wife, Sharon, are members of Salem Mennonite Church in Quakertown, Pa. MBM will install an IBM Central Processing Unit in April.

Marvin Miller, a self-supporting worker in Japan with Mennonite Board of Missions (Elkhart, Ind.), visited several South Asian countries in January. In Thailand he met a Japanese missionary who has not been in his home country for 18 years and who was one time captured and held by Laotian guerrillas for several months. "He is married to a Thai, operates a school for 400, and lives together with 18 orphans or children from very poor homes," Miller said. "They are planting churches, besides raising rice for their large family—all without staff and, as much as possible, without outside aid." Miller's interest in South Asia has been stimulated by graduate students from that area at the Japanese university where he teaches English.

New address for Marvin and Neta Faye Yoder, workers in Japan with Mennonite Board of Missions (Elkhart, Ind.): 9-28, Higashi 5 Jo, 19 Chome, Tsukisamu, Toyohira

Ku, Sapporo 061-01, Japan.

Special meetings: William R. Miller, North Liberty, Ind., at Salem, New Paris, Ind., Mar. 7-9 Roy D. Kiser, Stuarts Draft, Va., at Erbs, Lititz, Pa., Mar. 9-16.

New members by baptism: five by baptism and seven by confession of faith at Sharon, Plain City, Ohio.

readers say

Your last issue (Feb. 21) had two pages (135, 144) regarding a foreseeable draft for military service. I thought they were so good that I made photo copies of each for a grandson and granddaughter to read. I also sent them materials that the Church of the Brethren have prepared, which is good, and is worth your looking at if you do not already have it.—O. E. Gibson, Westmont, Ill.

The *Gospel Herald* for the week of Feb. 12 arrived yesterday. It is another great issue and thank you. The article "Degrees of Glory" by Marlin Miller is special. I'm so glad it was shared with the rest of us.—Kathryn Martin, Reinholds, Pa.

Thank you for reprinting Marlin Miller's perceptive tribute to Doris Longacre. We will all miss her leadership and practical guidance in pointing us beyond consumerism to the celebration of simplicity.—Sara Wenger, Salisbury, Pa.

I read with interest the report about Choice Books (Feb. 12 issue). I was impressed by two items: (1) Choice Books is working to become self-supporting and (2) a large warehouse is to be erected to store these books.

Since 1908 the Mennonite Church has assigned the Mennonite Publication Board and Publishing House the responsibility to be printers, publishers, and booksellers for the church. As far as I know this mandate continues.

I have often wondered why a small group like ours has two systems for bookselling. At one time the justification for two systems seemed to be different rules for bookselling—the Mennonite Publishing House was to be self-supporting while Choice Books under the mission board umbrella was subsidized. (This also troubled me when I saw some of the titles, the distribution of which was subsidized.)

If Choice Books is now to become self-supporting, why should two systems for bookselling continue? And when it comes to warehouses, the Mennonite Publishing House has just completed a major facility. Also I hear that funds to pay for it are coming in from the church rather slowly.

With Mennonite Publishing House having spent approximately \$750,000 for a warehouse, and as I read elsewhere the media group plans to spend \$203,000 for another, I wonder whether a small group like ours can afford to spend nearly a million dollars for warehouses? To me the answer seems so obvious that little additional comment is needed.

Sometimes I feel that some of our boards have a "Mediterranean complex." (The Romans called waters around their homeland the "center of the earth.") Who can save us from two boards maintaining two bookselling programs and two warehouses? I am hesitant to defend such excess.—Paul M. Lederach, Scottsdale, Pa.

Thank you for sharing "Degrees of Glory," Feb. 12 issue of *Gospel Herald*, with us across the miles. I recall the meek and quiet spirit in which Doris spoke to the women of Ohio Conference several years ago, yet with conviction, guiding us to a simpler way of



Vern Preheim

life. My heart has been strangely warmed.—Pauline Yoder, Hartsville, Ohio.

In reference to your Feb. 5 editorial, as far as I'm concerned the book on walking has been written; I picked up a copy in Puerto Rico quite a few years ago: *The Magic of Walking* by Aaron Sussman and Ruth Goode published by Simon and Schuster. I quote: "The most complete guide ever published on the joys of walking . . . plus a glorious ramble through the literature of walking" and I heartily agree. The content is just great, in quality paperback it's also inexpensive.

As you might assume, I share your enthusiasm for walking. For me, a daily walk at the break of day (which began as a discipline for health reasons) has become a beautifully health giving, emotionally uplifting, spiritually renewing experience—with Walt Whitman "Afoot, light-hearted, healthy, free, strong, and content" I take to the open road.

And so keep walking, brother, this earth's sod and with God, and blessings to you as you walk and as you work.—Dora H. Brunk, Newport News, Va.

I'm grateful that you shared the sermon delivered by Marlin Miller at Doris Longacre's funeral. My life was challenged and my soul was enriched.—Barbara Longenecker, New Holland, Pa.

births

"Children are an heritage of the Lord" (Ps 127:3)

Burkey, Sid and Peg (Hall), Dorchester, Neb., second child, first daughter, Anna Shalom, Feb. 12, 1980.

Doherty, Jim and Susan (Bayne), Shawnee Mission, Kan., second child, Jeremy Michael, Dec. 19, 1979.

Forrest, Ryan and Lou Ellen (Avery), Morton, Ill., third child, first daughter, Emily Beth, Jan. 20, 1980.

Geib, James and Betty (Chupp), Lancaster, Pa., first child, Nathan James, Nov. 11, 1979.

Gochmauer, Richard and Fannie (Snader), Washington Boro, Pa., third child, first son, Brian Richard, Jan. 26, 1980.

Harms, Richard and Dianna (Regier), Colorado Springs, Colo., third child, second daughter, Susan Elizabeth, Jan. 11, 1980.

Kingery, Ronald and Deborah (Mast), Arthur, Ill., second child, first daughter, Staci Leigh, Dec. 17, 1979.

Knepp, Edward and Beatrice (Hershberger), Iowa City, Iowa, eighth and ninth children, third and fourth daughters, Jina Renae and Jody Raylene, Jan. 18, 1980 (one daughter and one son deceased).

Kreider, Paul and Kay (Sutter), Medway, Ohio, second daughter, Alyssa Beth, Jan. 28, 1980.

Lantz, Ronald and Dianne (Short), Archbold, Ohio, first and second children, Brady Allen and Christopher Lynn, Feb. 11, 1980.

Martin, Carl and Diane (Marshall), Tofield, Alta., third child, second son, Jan. 21, 1980.

Meloney, Gregg and Christa (Ashlock), Protection, Kan., second daughter, Natasha De Ann, Dec. 23, 1979.

Raber, Steve and Dianne (Miller), Plain City, Ohio, second child, first daughter, Stephanie Nicole, Feb. 2, 1980.

Richard, Larry and Mary Jo (Manning), Wayland, Iowa, third daughter, Amy Rene, Nov. 26, 1979.

Rice, Vernon and Jeanette (Eicher), Strasburg, Pa., third and fourth sons, Shawn Jacob and Sheldon James, Feb. 8, 1980.

Roth, Robert, Jr., and Mary (Reinders), Seward, Neb., first child, Abram Jon, Feb. 3, 1980.

Scheetz, David and Renée (Miller), Telford, Pa., first child, Jason David, Jan. 29, 1980.

Stoltzfus, Jerry and Judy (Burkholder), Goshen,

Ind., second son, Jesse Burkholder, Feb. 12, 1980.

Troyer, Joe and Sandy (Yeackley), Milford, Neb., second child, Tiffany Jo, Nov. 19, 1979.

Troyer, Russell and Arlene (Boshart), Milford, Neb., first child, Dustin David, Dec. 24, 1979.

Willems, Brian and Kathy (Woolfolk), Protection, Kan., second daughter, Morgan Alane, Jan. 23, 1980.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Hancock—Chambliss.—Steven Hancock, Tremont, Ill., Baptist Church, and Rhonda Chambliss, Tremont, Ill., First Mennonite cong., by James Detweiler, Feb. 9, 1980.

Lantz—Engel.—James L. Lantz, Coatesville, Pa., and Carol J. Engel, Atglen, Pa., by Harold R. Engel, father of the bride, Nov. 24, 1979.

Sands—Landis.—Roger Sands, Winthrop, Minn., Baptist Church and Judy Landis, Parkesburg, Pa., Old Road cong., by Hershey Hostetter, Dec. 29, 1979.

Stombeck—Friesen.—Tim Stombeck, Plymouth, Ind., Bourbon chapel, and Rachel Friesen, Plymouth, Ind., East Goshen cong., by Cliff Miller and Tom Stombeck, father of the groom, Feb. 9, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bechler, Mary, daughter of Henry and Mary (Weimer) Thomas, was born at Hopedale, Ill., Feb. 16, 1898; died while visiting her daughter in Prescott Valley, Ariz., Jan. 27, 1980; aged 81 y. On Mar. 8, 1926, she was married to Edmund Bechler, who died on Jan. 6, 1979. Surviving are 2 daughters (Marilyn Anderson and Barbara Hardel), 2 sons (John and Larry), 13 grandchildren, 3 great-grandchildren, 3 sisters (Dora Woener, Anna Fawer, and Rose Noffziger), and 2 brothers (Harry and William). She was a member of Hopewell Mennonite Church, where funeral services were held on Jan. 31, in charge of John F. Murray; interment in Hopewell Cemetery.

Beitzel, Leah M., daughter of Peter and Mary (Brenneman) Opel, was born in Garrett Co., Md., Jan. 9, 1894; died at her home in Accident, Md., Jan. 2, 1980; aged 86 y. In 1914, she was married to Jacob Beitzel, who died in 1953. Surviving are 5 daughters (Mae, Iva, Mildred, Evelyn, and Marion), 3 sons (Paul, Herbert, and Jack), 28 grandchildren, 17 great-grandchildren, and one brother (Herman). She was preceded in death by one son (Playford). She was a member of Glade Mennonite Church, where funeral services were held on Feb. 5, in charge of Kenneth E. Zehr and Walter C. Otto; interment in Glade Mennonite Cemetery.

Bender, Peter Z., son of Joseph R. and Bena (Zehr) Bender, was born in East Zorra Twp., Ont., Aug. 3, 1899; died of a heart attack at University Hospital, London, Ont.; aged 80 y. On Jan. 24, 1921, he was married to Lavina Erb, who died on May 1, 1978. Also surviving are 3 sons (Howard, Donald, and Merlin), 3 daughters (Florence—Mrs. Earl Schlegel, Audrey—Mrs. Daniel Wagler, and Isabel—Mrs. Vernon Ruby), 39 grandchildren, 18 great-grandchildren, and one sister (Bena). He was preceded in death by one brother (David) and a grandson. He was a member of Tavistock Mennonite Church. Funeral services were held at East Zorra Mennonite Church on Jan. 27, in charge of Gordon Bauman and Vernon Zehr; interment in East Zorra Cemetery.

Kramer, Joseph G., son of Joseph R. and Susan (Gallocher) Kramer, was born at Mount Joy, Pa., Dec. 24, 1894; died at the Mennonite Home, Lancaster, Pa., Feb. 5, 1980; aged 85 y. He was a member of Mount Joy Mennonite Church. Funeral services were held at the James Heilig Funeral Home on Feb. 8, in charge of Henry W. Frank; interment in Mount Joy Cemetery.

Mast, Rudy H., son of Henry J. and Lucy Mast, was born at Arthur, Ill., Dec. 13, 1903; died of cancer at Arthur, Ill., Dec. 30, 1979; aged 76 y. On Dec. 8, 1927, he was married to Sovilla Troyer, who survives. Also surviving are 4 daughters (Sarah—Mrs. Lloyd Litwiller, Edna—Mrs. Eldon Hochstetler, Clara—Mrs. Wayne King, and Mary—Mrs. Garth Lit-zinger), 2 sons (Paul and Freeman Mast), 20 grandchildren, 4 great-grandchildren, one sister (Katie—Mrs. Adlai Miller), and 2 brothers (Jake and Menno Mast). He was preceded in death by 2 sons and one daughter. He was a member of Arthur Mennonite Church, where funeral services were held on Jan. 2, in charge of Wayne Hochstetler; interment in Arthur Cemetery.

Moyer, Arthur H., son of Phares and Cora (Hottentien) Moyer, was born at Manheim, Pa., Mar. 30, 1921; died at Lancaster General Hospital, Lancaster, Pa., Feb. 8, 1980; aged 58 y. He was married to Louella Weidman, who died in 1970. On June 26, 1971, he was married to Helen F. Forrey, who survives. Also surviving are 4 sons (James A., Melvin E., J. Mervin, and Lester), 2 daughters (Pauline—Mrs. Richard Shirk and Joyce M.—Mrs. Alvin Weaver), 10 grandchildren, 3 brothers (Raymond H., Lloyd H., and Phares H.), and one sister (Mrs. David Boll). He was a member of Neffsville Mennonite Church, where funeral services were held on Feb. 12, in charge of Kenneth G. Good and Clyde D. Fulmer; interment in Hernley Mennonite Cemetery.

Reinford, Frank, son of Henry and Ida (Fred-erick) Reinford was born at Skippack Twp., Pa., June 23, 1894; died at Harleysville, Pa., Oct. 19, 1979; aged 85 y. On Jan. 16, 1916, he was married to Bertha Landes, who died on May 11, 1973. Surviving are 4 sons (Wilmer, Paul, John, and Donald), 7 grandchildren, and 8 great-grandchildren. He was preceded in death by 2 sons (Elmer and Frank). He was a member of Upper Skippack Mennonite Church, where funeral services were held on Oct. 23, in charge of Charles A. Ness and Harry Keppley; interment in Upper Skippack Mennonite Cemetery.

Zimmerman, Sarah E., daughter of Jonas M. and Mary Ann Zimmerman, was born on Dec. 20, 1897; died at Holy Spirit Hospital, —, Pa., Jan. 21, 1980; aged 82 y. Surviving is one sister (Ruth—Mrs. Joseph Hess). She was preceded in death by 2 sisters and 3 infant brothers. She was a member of Slate Hill Mennonite Church, where funeral services were held on Jan. 24, in charge of Norman Zimmerman; interment in Slate Hill Cemetery.

Cover photos by Bruce Leichy; p. 193 by Joel Kauffmann; p. 195 by Jan Gleysteen.

calendar

Summer Bible School Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Mar. 21, 22.
Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.
Illinois Mennonite Conference annual meeting, Waldo Mennonite Church, Flanagan, Ill., Mar. 28, 29.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Mennonite Camping Association, Camp Mennoscah, Murdock, Kan., Apr. 7-10.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
South Central Mennonite Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Bathtub fall prompts Graham to reduce speaking schedule

Evangelist Billy Graham began his mission to Oxford and Cambridge universities in severe pain resulting from a fall in the bath of his London hotel room when he arrived in England (Jan. 26). According to the Graham team, the evangelist suffered one or more fractured ribs. He declined to cancel the mission, but assigned associate evangelists to most of his scheduled daytime activities so he would be able to preach each night.

At his opening press conference, the 62-year-old evangelist told of how his mind has changed on several issues over the years. "In my earlier days and missions I tended to identify the kingdom of God with the American way of life," he said. "I don't think like that now. I think of Christianity in a world sense and I have experienced fellowship with Christians from different backgrounds and cultures and churches."

Graham's preaching engagements included talk at the Oxford Student Union and sermons delivered before several hundred clergy and theologians. Capacity crowds filled Oxford's Town Hall for public meetings.

NCC official troubled by Carter's new CIA policy

A top National Council of Churches official has voiced "deep" concern over reports that the Carter administration wants to allow the Central Intelligence Agency to use overseas missionaries as agents.

The proposed CIA charter, now before the Senate, contains an outright ban on using clergy for intelligence purposes. The administration is said to favor a more flexible charter requiring that the agency merely strive to protect "the integrity" of professionals, including clergy, working overseas.

According to NCC General Secretary Clair Randall, if the ban is eliminated from the charter or changed to any degree, "the free and effective exercise of the church's mission around the world will be jeopardized."

Minister quits comfortable post to warn churches of arms danger

It was during a recent party that Rev. Richard G. Watts heard a discussion about what the United States should do about the American hostages being held in Iran. The pastor of Cleveland's Lakewood Presbyterian Church recalled that one guest proposed dropping a nuclear bomb on Iran.

"I challenged the suggestion," said Watts.

"It was unbelievable to me that any person would suggest that a nuclear weapon should be dropped on any nation. The man backed down a little. He said to me, 'Well, perhaps we could drop just a little hydrogen bomb on Iran.'"

Because of the danger of the arms race and because of the unsettled world situation, Watts is leaving his job as senior minister of the Lakewood Church. He preached his last sermon there Jan. 27 and then began work as director of a peace education project in the United Presbyterian churches in northeast Ohio.

Don't look for direct federal funds Carter aide cautions church colleges

The head of the newly created federal Department of Education told educators from church-related colleges meeting in Washington, D.C., she intends to do all she can to cut through bureaucratic red tape that afflicts them.

At the same time, former federal Judge Shirley Hufstедler cautioned, they should not look for direct federal aid to help meet the challenges that face them in the coming decade, when declining enrollments are expected to force some private colleges out of existence. The aid should go to the students, she said, not the institutions.

Secretary Hufstедler spoke at a National Congress on Church-Related Colleges and Universities, sponsored by 600 educational institutions affiliated with 22 Protestant denominations and the Roman Catholic Church.

Mandatory restitution scheme called youth crime deterrent

Mandatory restitution programs to curb crime among juveniles were advocated by a former brother in the Order of the Sacred Heart and a fundamentalist pastor in testimony before a special legislative committee.

Gregory M. Bouley, director of the Department of Human Resources in the city of Woonsocket, R.I., told the committee that a 12-week demonstration program conducted in that city last summer taught juvenile offenders "self-respect, good work ethics, and a sense of responsibility."

Enno Cugini, pastor of the Clayville Christian Church in Foster, advocated restitution from a biblical perspective. Drawing from the Book of Exodus which in chapter 22 specifies the amount of restitution to fit the crime, he said: "Restitution would correct many of the problems we currently have in dealing with the criminal element. It compensates the victim and gives the young man (offender) a chance to do something creative."

A pint-sized computer is Sunday school aid

The eighth-graders in Robert Reuter's confirmation class in Minneapolis, Minn. come

early and stay late. The attraction is a micro-computer named "R2D2" in honor of a famous relative from the movie *Star Wars*.

"R2D2" helps the students review their lessons, tells Bible stories, teaches the Ten Commandments, and creates religious symbols. It also keeps the attendance records, records progress on lesson assignments, and displays messages about coming youth-oriented events.

Reuter started bringing the computer to his class at Calvary Lutheran Church in suburban Golden Valley three years ago. It's not quite the novelty it was at the beginning because computers have become more commonplace and some students now use them in public schools and play video games at home.

Christian ethics society protests Kueng silencing

The American Society of Christian Ethics has expressed "deep concern" about the Vatican's recent examination of theologian Edward Schillebeeckx and its declaration that Hans Kueng can no longer be considered a Catholic theologian.

In a resolution adopted, the scholarly organization said, "We acknowledge the concern of church authorities for the integrity of teaching in a pastoral setting. Nonetheless, we insist that to suppress creative and critical theological inquiry discourages theological scholarship within the church and has a chilling effect on the theological exploration necessary for the successful continuation of the ecumenical dialogue."

The Christian ethicists added that "to restrict creative and critical theological inquiry without following the requirements of due process offends against academic freedom, justice, and human rights."

Speakers credit black church with shaping rights movement

The black church, a crutch through times of slavery and discrimination, also gave strength and inspiration to the 1960s civil rights movement and turned that push for freedom into a loving, spiritual community. That was the view expressed by panelists at a five-day conference on civil rights movement culture at the Smithsonian Institution from Jan. 30 to Feb. 3.

"The black church came into being as a result of struggle," stressed Vincent Harding, director of Mennonite House in Atlanta when the civil rights movement began and now head of the Institute of the Black World in Wallingford. Black slaves, he said, did not accept Christianity as it was given to them. They transformed it into a struggle for freedom. "The black church has been shaping the movement for freedom wherever it's been—from the holds of the slave ships to the streets of Birmingham," Harding said. "It has tried to get people to act the way they ought and struggled to be faithful to its faith."

On the meaning of meetings

The jovial, reddish-bearded mailman took a seat two stools away from mine at the counter in the coffee shop on South Main in Goshen, Indiana. It was mid-February and snow covered the frozen ground outside.

Immediately, the mail carrier struck up a conversation with the waitress, who also happened to be the co-owner of the coffee shop according to the plaque on the wall. They were on a first-name basis and soon, without meaning to eavesdrop, I learned that the postman had what I considered a traditional Mennonite name.

Early in the conversation the waitress took a book from the shelf and said that "Dan" should buy it. She mentioned that the book was from Herald Press. Of course, that got my attention.

I had stopped at Schlosser's a number of times before on some of my visits to Goshen college, and so I, too, had a conversational acquaintanceship with the proprietress and her husband. She knew I lived near Pittsburgh where their daughter and her family live.

Before long, the waitress looked at me and said, "Don't you sometimes visit the college on business?"

"Yes," I said, "I do."

She asked what I did. I told her that I edit a magazine called *Gospel Herald* which is published in Scottsdale, Pa.

Upon this, Dan Leatherman, the mailman, turned to me and said, "Are you Dave Hostetler?" When I said I was, he told me he had just written me a letter explaining why it was impossible for him to accept a writing assignment. Then it dawned on me that this was Dan Leatherman, the Goshen College professor with whom I had corresponded about a certain article I wanted him to write.

There was an electric moment when the meeting turned into something more than a casual encounter. We all had something in common. And that's the funny thing about some meetings; they deliver more than the sum of the parts. Others, of course, do less.

Some years ago, while we were still living in Brazil, we visited an Episcopalian friend, and his family, who was a courier for Anglican bishops in various countries of South America.

Our evening was delightful. At the end of our visit, I made some remark about how pleasant it was for us to be together as Christian brothers and sisters and how it seemed almost coincidental that our paths had crossed. But our host, Brother Moya, quickly made it clear he did not believe that any meeting of Christian brothers and sisters was ever coincidental. That was a new thought to me.

One of the occupational hazards of a journalist is that of being subjected to many meetings. I was in Goshen during mid-February when I met Dan, to attend various meetings which had been carefully orchestrated to economize. First came the General Board meeting. Then there was the inter-

board meeting, which included all the program boards and the General Board as well. Both before and after these meetings, separate program board meetings were also scheduled. All five had something going in the areas of education, mutual aid, mission, and congregational ministries. It was like a five-ring circus, making it impossible for a reporter to cover it all.

When I first became aware of this series of meetings, I knew I would have to attend the major ones. And I enjoy talking with the people whom the church has selected to manage its affairs. Although, to be truthful, I also dreaded some of those long hours sitting through interminable discussions and tedious decision-making.

One of the things that a certain church agency employee wanted me to know was that this particular confluence of board meetings was purposefully planned in order to economize both on travel and hospitality. Board members, for the most part, were hosted in Mennonite homes throughout the community. It was a central meeting place for many board members, and their agency people were also readily accessible.

But then I was forced to ask about the meaning of meetings. Why so many? There are a number of reasons why church meetings are important.

First, we all face common issues throughout North America. Our society is experiencing an erosion of values, especially with regard to the home. Therefore, we have to consider the threats and issues which affect us. There must be a meeting of minds on these matters and an articulation of conviction. Our understanding of how Scriptures apply to daily living must be constantly updated in a changing world.

Second, in working together we must come to common understandings about how we will work together, what we will do, and common goals in these enterprises. This, too, requires meetings.

Third, we have to take seriously the writings of Paul and the words of Jesus which admonish Christians to be of a like mind. Where unity is desired, it is essential that Christians get together to discuss not only their commonalities but also their disagreements.

Also, in trying to create a common life together, we have to consider the disciplines that lead to an effective mission in the world. What stands do we take in the face of great moral and ethical questions? How do we help each other live a Christian life within a gray ethical milieu?

So the meaning of meetings emerges from the needs and the work of God's people. Who sets the agenda and who manages these affairs is indeed the concern of every Christian brother and sister. Whether there are too many meetings, however, we should all determine together.

— David E. Hostetler

March 11, 1980

Gospel Herald



by Lela F. Snyder

College students today, at least the ones I know, defy easy categorization; they resist being boxed and neatly labeled. A recent survey of college student leaders from twenty large universities characterizes students as:

serious-minded, optimistic, scared, preoccupied with their own futures, apathetic, worried about money, anxious about grades, competitive, and more preoccupied with domestic problems than with foreign matters. (Reported by Gene A. Budig in "Student Attitudes in 1979," *Educational Record*, Summer 1979.)

I asked a group of my students at Eastern Mennonite College how they see themselves and they told me they are: happy-go-lucky; somewhat anxious; hardworking; uninformed; (i.e., insulated from world affairs at EMC); eager to get away from home; free to express themselves; at college to have fun, to prepare for a job, to get married, and to gain an education.

It has become popular as we leave the '70s and move into the '80s to make some comparisons between students of this past decade and students of the '50s and '60s. The present campus atmosphere is sometimes likened to that of the 1950s. For example, the increasing importance of intercollegiate athletic programs and the focus on business is a return to a sensibility more characteristic of the '50s and than the '60s. Ten years ago at the height of the student activist movement, recruiters from business and industry aroused strong emotions and provoked unfortunate scenes on some campuses, notes educator Gene Budig. At some institutions it took courage for a student to admit to majoring in business. Today business programs are growing at colleges and universities around the country, suggesting that the "educational pendulum is moving once again, embrac-

ing more traditional values" (see "Student Attitudes in 1979, above).

This suggested return to traditional values has evidenced itself in a new concern for the individual, a turning inward, and a renewed belief in the American dream of success and the good life. It seems appropriate to label the '70s the "me decade" in view of the prevailing emphases on "looking out for number one," "pulling your own strings," and "the art of selfishness," revealed through popular book titles.

But how will today's student—today's Mennonite student—balance the serious-minded pursuit of a successful career with the call to be faithful in a world which, according to one observer, has seen the decline of almost everything since 1914?—in a world where small is beautiful and in a world of necessary limits and lowered expectations?

A profile of Eastern Mennonite College freshmen taken from annual surveys does not answer the question precisely, but it does give us some understanding of the background and values with which our students will approach current issues. (American Council on Education and the University of California's "Cooperative Institutional Research Program." Surveys of 1978 and 1979 entering freshmen referred to here. EMC's "Quality of Life Questionnaire of 1978-79"

Today's
college
student



also included.)

Last year's freshman class was 96.5% white or Caucasian. Minority enrollments have increased only one half of one percent from 1969. Our freshman fall into the typical 17-19 year age bracket with only a slightly higher percentage of older students than the national norm. This represents some shift from ten years ago when more than 10% of our freshmen were twenty years or older. Politically, a greater number of our students indicated a "conservative" or "far right" orientation than indicated by the national norm (32% to 19%).

Eastern Mennonite College freshmen come from predominately middle-class families. Approximately one fourth of the respondents estimated their parents' annual income between \$10,000 and \$15,000 while 35% indicated incomes from \$15,000 to \$25,000. Only 2.3% of EMC freshmen estimated a family income of \$50,000 or more. EMC students still come from predominantly rural backgrounds. In 1969, 87% stated that they grew up on a farm or in a small town. That figure was still 80% in 1978.

Why do our students go to college? The survey revealed the following reasons listed in order of frequency of response:

- to learn more about things
- to gain a general education
- to meet new and interesting people
- to get a better job
- to become a more cultured person
- to improve study-reading skills
- to prepare for graduate school
- to make more money
- because parents wanted them to go
- to get away from home.

In response to a survey section of eighteen "objectives considered to be essential or very important," EMC students indicated the following four as their most important objectives:

- help others in difficulty, 86.5% (compared to 69.3% of the broad sample).
- develop a philosophy of life, 73.7% (compared to 60.0% of the broad sample)
- raise a family, 71.6% (compared to 69.6% of the broad sample)
- be an authority in my field, 51% (compared to 70.8% of the broad sample)

It might be noted that only 24% of EMC respondents said that they came to college to make more money compared to

54% reported by the broad sample and that 21% (EMC) listed "be very well off financially" as an important objective compared to the more general 50%.

In a section of the 1978 survey entitled "agree strongly or somewhat" on a wide variety of issues ranging from job equality for women to abolishing the death penalty, some marked differences emerge between EMC freshmen and those nationally:

- 7% agreed that we should liberalize divorce laws (36.1%, national norm)
- 2.5% agreed sex is okay if people like each other (44%, national norm)
- 9% thought marijuana should be legalized (45%, national norm)
- 32% thought the college should regulate students off campus (1.5%, national norm)
- 60% believe student publications should be regulated (36.5%, national norm)
- 17% agree abortion should be legalized (53%, national norm)

The response to the abortion statement is particularly fascinating in view of the fact that ten years ago these percentages were significantly higher, both for the EMC respondents and those nationally. In 1969, 51% of EMC freshmen (compared to the present 17%) favored legal abortions. National norms ten years ago were 76% in favor, compared to 53% currently.

In response to a question where students were to check whether or not they were "reborn Christians," 93% of our students said "yes." Nationally this figure stands at 35%. However, in a student life questionnaire distributed last year to a randomly selected group of students, there was an indication that this means different things to different people. The majority of these responses indicated an active "striving to be a disciple of Jesus Christ." Others felt they were not growing spiritually and a few stated that they were not Christian but seeking meaning in life.

Statistics, of course, do not tell the whole story. A glimpse into student journals, for example, or serving as a student adviser may enlighten bald percentages. A subtle sense of vulnerability emerges in recurring themes of student struggle, particularly at the freshman level, to learn how to accept responsibility for one's actions, to gain independence from parents, to cope with disillusionment and disappointment, to learn to manage time, to perceive and evaluate change, to deal with anxiety about the future, and to discover God's leading in and through all of this.

Today's students at Eastern Mennonite College are not rebelling. They are willing to be led. They are deeply religious; they have strong roots in the church. They are deeply serious about themselves and their particular world. And, they are facing the future with what has been called "dual vision," balancing a legacy of radical activism with the temptation to settle into a comfortable return to traditional values of success. How that balance will be maintained is up to the student of the '80s and, for Mennonite students in higher education, dependent on our interpretation of the call to faithfulness as members of Christ's Kingdom. 

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The normal, healthy reaction to criticism is a slight tinge of hurt-embarrassment. We don't like to be caught with our unpolished selves showing. The initial hurt brings some defensive anger....

Giving and taking criticism

by Margaret Foth

We don't like to be criticized. Some instinctive nature within us recoils! It's human nature to react to criticism, but it's also human nature to be quick to criticize others. And often we're the hardest on those we love most!

Although the very word "criticism" has a negative, harsh sound to it—it's not, of course, all bad. Criticism means to evaluate the merits and faults of. Movie, art, and book critics often take positive stands toward a work they're "criticizing." So the real trick in facing criticism is to view it as something positive—something to help you evaluate your strengths and your weaknesses.

Handling Criticism. So critical comments should be like "rain on a duck's back"—left to run off. If someone criticizes you unjustly—doesn't have his facts straight—you can just say, "Well, that's your problem, not mine." But most negative criticism includes some helpful hints. So how can you go about putting criticism to work for you?

The normal, healthy reaction to criticism is a slight tinge of hurt-embarrassment. We don't like to be caught with our unpolished selves showing. The initial hurt brings some defensive anger such as "She should talk about me! Look at her." Or, "He doesn't know what he's talking about." It's natural, human instinct to want to protect ourselves and our egos.

After these initial reactions, you can move on to reacting positively—take it as a real "tip" and say "thank you." It may be a problem you already realized you had—like, always interrupting people. But you like to forget about that, push it aside—psychologists call it repression. But if you want to grow, mature, become a better you, you'll want to take assertive steps to change that habit.

If you are criticized for not completing a job correctly, don't excuse yourself or blame it on the other guy. Perhaps someone else was at fault too, but you can take responsibility for your own mistakes in the mess-up. The truth is that we learn much more by correcting a mistake than just following a routine.

If you can master this first step of receiving criticism gracefully—that is, viewing it as something good, positive—you're on your way!

Someone has given this formula: "Don't mind criticism. If it's untrue, disregard it; if it's justified, learn from it."

Making criticism helpful. A key to making criticism helpful is to be specific about what we don't like. And to criticize the action rather than the person!

For instance, Carol finds herself exploding with a list of grievances she's been saving against her husband: "Why can't you ever remember to empty the garbage! And you never remember anything else either—like birthdays or what I asked you to pick up at the store!"

When John shows his hurt, Carol retreats: "Oh, honey, I'm sorry. I didn't mean all that."

"Yes, you meant it, or you wouldn't have said it!"

"Well, I did mean it, I guess," decides Carol, "but I didn't want to hurt you."

From there Carol and John can go on to talk about what's been bugging Carol—once John is assured he's not being personally attacked.

Giving out effective criticism may require learning some new skills. For instance, what's a daughter to do when Mother says, "You never do anything right!" That's not only too general, it also carries a moral judgment of "badness."

It is better to make a specific criticism, such as, "It would be easier and faster to hem your slacks this way."

Often we say something is "wrong" when we mean, "It doesn't work well." In an office or any job setting, if you must tell one of your co-workers they are doing something



Learning to give criticism constructively is a fine art of tact—an exquisite skill in relationships that takes maturity and sometimes courage. Skill is required because persons are easily hurt.

incorrectly, say, "It's inefficient or ineffective to do it this way," rather than saying, "It's wrong." On the other hand, it is wrong to betray what someone has told you in confidence. That hurts another person. It is inefficient to be late with your reports, but it is wrong to hurt people. Do you see the difference I'm talking about?

When I talk about criticizing, I'm very cautious. Most of the time it is more helpful to make sure expectations are clear. For instance, your son is more apt to clean up the garage after working on his car if you include that specific when you're talking about his plans for the afternoon. A secretary will make sure her letter is proofread and without mistakes if she knows that is what you expect.

The next step is to acknowledge or praise what is well done. Take a close look at the expectations and the kinds of criticism you offer to your husband, children, roommate, friends, relatives, co-workers. You'll probably find that if you can be more objective, specific in your expectations, and generous with praise for what is well done, others will change more easily. They'll want to please, and that's the whole secret.

Learning to give criticism constructively is a fine art of tact—an exquisite skill in relationships that takes maturity and sometimes courage. Skill is required because persons are easily hurt. And some are more sensitive than others—too easily hurt!

Of course, there may be myriad reasons for a person reacting in an overly sensitive manner. Perhaps you are being insensitive. That's one question you could ask yourself if caught in a touchy relationship with a friend. "Am I insensitive to the feelings, hurts, and needs of my friend? Do people always seem to be hurt when I try to offer helpful criticism?"

If you have a friend or relative who is extremely sensitive, it may be helpful for you to try to understand why. Such things as family background, a battered self-image, loss of a job or marriage partner, poor physical condition—any of these can cause a person to wear an overly protective shell. They may be lonely and hurting underneath.

If you are close enough to sit and listen, give them time to talk about the problem; perhaps that would be helpful. Time spent listening to feelings is reinforcing to a bruised self-image. Compliments work wonders, too. Then she can respond in a healthy, nondefensive way to your concern for her.

Criticism and jealousy. We often criticize others in areas where we feel inadequate ourselves. If I'm overweight, I criticize others who eat too much. If I'm uncomfortable with my own housekeeping, I'm quick to notice another's dusty windowsills.

This is the catty, critical gossip that doesn't do anything for anybody—and so often causes so much harm. No one is immune from dishing out this type of criticism, but we can make real efforts to try to catch ourselves in the act.

If you're about to make some kind of critical statement about another person, ask yourself: "Could I say this to the person's face?" Or ask yourself, "What good will I do with this criticism?"

A person who feels good about herself doesn't need to bolster her ego with put-downs of her neighbors or co-workers. Because that's what this kind of criticism is, really an ego-defense.

Show consideration. You can't really expect your criticism of someone to change him or her.

Rog and Julie are part of a neighborhood group which meets regularly. One evening Rog expressed some political views loudly—as if he were an authority on the subject. Julie was embarrassed, but decided to save her criticism till they got home because she knew how inappropriate it would be to criticize her husband in front of their friends.

On the way home Julie told Rog what bothered her. He accepted the criticism well enough. A few weeks later Julie told him on the way home that he really monopolizes the conversation. The next week he ate too much. After almost every social gathering they attended, Julie had some criticism. One night Rog came back: "Julie, what is this! Do I get a report card after each time we go out?"

That's a legitimate complaint. Rog has gotten the message that Julie is waging in all-out war to change his behavior, and he's reacting. We resist change—especially when it's forced on us by another person.

However, we do change—often gradually, almost imperceptibly—and other people in our lives do influence us. So praise, commendations, and criticism given in love, received in love, can be helpful in making us better persons. Criticism should be given privately—and that includes adult-children situations! When we criticize children in front of onlookers, we hurt the basic self-image they need if they are to respond. And criticism should always be directed against an action or attitude, not the person.

In the Bible, Jesus paints a humorous picture of a man standing half-blind with a log in his own eye, trying to get a splinter out of another man's eye.

Jesus also says that the measure by which we judge others is the measure by which we ourselves will be judged. The implication is to be generous and loving in our attitudes toward others—and others will be generous in their attitudes toward us. I think it really works!



The author is speaker of *Your Time*, and lives in Harrisonburg, Va.

"You Help Us By Your Prayers"



He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, as you help us by your prayers.

Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

2 Corinthians 1:10, 11 NIV

Through Eastern Mennonite Board of Missions, 150 overseas missionaries serve in 20 countries, home missionaries work in 11 states, and 100 VS volunteers serve in 18 locations. Intercede for the needs listed below and release God's power in these situations. If you would like to become a prayer partner and receive a prayer calendar, send your name and address to EMBMC, Salunga, PA 17538.

- Pray for Eastern Board missionaries Victor and Viola Dorsch and MCC workers Albert and Annie Drudge, all from Canada, as they continue to supervise the construction of the Magumu Hospital in Tanzania. Built by the Tanzania Mennonite Church at the personal suggestion of Tanzanian President Julius Nyerere, the Mugumu Hospital will emphasize community health education. The people will be taught to avoid malaria, bilharziasis, and other parasitic diseases. The hospital will also train maternal child care workers.
- The Mennonite Bible School at Lumban, Philippines, concludes its first full year of operation this month. Pray for students during the vacation months and for those who will be attending next year. Pray for Leon Stauffer who teaches a course on leadership training.
- Missionaries Margie Keiser, Esther Kraybill and Jere Brubaker teach thirteen children of mission workers at Shirati Hospital, Shirati, Tanzania. Pray for these teachers and students in this unusual educational setting.
- Hospital assignments continue to provide the Birmingham VSers with various opportunities to share God's love with fellow workers and patients. Pray that the resulting friendships will further God's kingdom.
- VSer Harold Miller recently began serving as associate pastor of the Corning Mennonite Fellowship. Pray that God will continue to enable him as he does visitation, leads Bible studies, and develops a college student ministry.
- Pray that God will call a couple to join Ira and Evie Kurtz in Hong Kong. Help is needed in nurturing the congregation of 19 members and in proclaiming the good news of Jesus to Hong Kong's highrise apartment dwellers. This assignment calls for a willingness to learn the Cantonese language.
- Pray for VSers Ruth Zook and Dawnell Miller spend their days planning creative activities for city children who need a place to stay during the day. Pray for them as they continue to serve in this way.
- Pray for VSers Ralph and Barb Reinford in Alberta, Alabama, as they respond to the many physical and spiritual needs of the Alberta community. Pray for them this evening as they lead a Bible study with 20-25 of the community youth.

Eastern Mennonite Board of Missions, Salunga, PA 17538

Restraint in grief

(On reading Jonson's "On My First Son")

While Ben Jonson was in Scotland "he saw in a vision his eldest son (then a child and at London) appear to him with the mark of a bloody cross on his forehead. . . . In the morning . . . there comes letters from his wife, of the death of that boy in the plague." Of this child, a seven-year-old namesake, Jonson writes an epigram. Other sons were to follow, and at least one daughter.

Sir Thomas Browne, author of *Religio Medici* and young contemporary of Jonson, sired twelve children. One does not know whether all of them survived their infancy or childhood.

Suddenly I find that I am no longer thinking about poetry and essays but about children, disease, and death. How advanced—or more likely—how primitive was the knowledge and practice of medicine during King James England?

A quick review of the highlights in medical history reveals how stark were the hopes for any person, particularly a child,

lying ill in a 17th-century British home. From the date of publication of Jonson's *Epigrams* (just eight years after the authorized version of the Bible), it would be another 12 years before Harvey would start modern physiology with his book on blood circulation; another 59 before Leeuwenhoek would discover bacteria; another 180 before Jenner would give his first vaccination against smallpox; and another 200 before Pasteur would prove that certain bacteria cause disease and Lister introduce antiseptic methods to surgery.

Thus, in 1619 with medicine more an art than a science and death always more imminent than today, what was the attitude of a cultivated, seventeenth-century Christian mind toward his offspring's illness and death? With many children then not surviving infancy or childhood, had the parents unknowingly learned not to become too emotionally attached to that which could too easily be lost? Was restraint and acceptance the characteristics of the grieving parent?

Suddenly, I am carried back to my few years in Africa. There child mortality is still 30 to 40 percent through the first five or six years. Rare, rare indeed is the village family that has not lost at least one or two children. And there, too, visions and dreams are common and taken as seriously as Jonson took his.

I find among Christian African peoples the same mixture of feelings in the face of death as I find in my own Western mind. The Christian veneer over the deeply rooted animist ethos cracks frequently with serious illness and the approach of death. And many Europeans, as far as they are able to comprehend the African's mind, often find either a heartless resignation or an irrational terror.

Particularly shocking to the Western sensibilities is the not uncommon attitude of the African adult toward the death of children in the time of crises. Such was the case in the Nigerian civil war; food should be given to starving adults, not to the children. If the parent is saved "seed can be sown again" (to use an expression I had heard). And as for the other attitude toward death, terror overwhelms the dying person if he is absolutely convinced that he is the victim of his enemy's curse.

At this point I find myself asking whether perchance Jonson in Epigram 45 ("On My First Son") is expressing a view of death as non-Christian as the African traditional religionist? Or is there, although nearly obscured by the restrained language, a Christian view which provides the underpinnings for the poem's moral tone? One turns back for another reading. And another. And one is satisfied that that which sustains Jonson in his grief is a Christian perception

On my first son

Epigram 45

by Ben Jonson

Farewell, thou child of my right hand and joy!
My sin was too much hope of thee, lov'd boy;
Seven years thou wert lent to me, and I thee pay,
Exacted by the fate, on the just day.
O could I lose all father now! For why
Will man lament the state he should envy?
To have so soon 'scap'd world's and flesh's rage,
And, if no other misery, yet age!
Rest in soft peace, and ask'd, say here doth lie
Ben Jonson his best piece of poetry,
For whose sake, henceforth, all his vows be such
As what he loves may never like too much.



and instructive to grieving parents.

First, Jonson quietly accepts the arrangement of the child as a loan, a gift, an expression of grace in his life. And while I cringe from the mercantile/banker's imagery of borrowing and date due and paying back, I see in the language that Jonson understands that as a father he is cast as a steward of a son. And just as "the earth is the Lord's," so also in this private stewardship arrangement are all the sons lent to us fathers.

Second, Jonson admits to a fairly orthodox view of human nature. His son is to be envied because having died young he has escaped the temptations of "the world, the flesh," and the devil. Whether this pessimistic world-view is consistent throughout Jonson's writing, I cannot say. Also, the tone seems strangely more Calvinist than Catholic—at least this Protestant reader of theology for laymen thinks of orthodox Catholic theology not holding total depravity, but that there is in human nature a power of goodness which enables man to do what he must do to help in his own salvation. On the other hand, the reasonableness of the poem's outlook on death, which seems at first glance Greek or too rationalistic, is actually in accord with Jonson's orthodox faith.

Third, Jonson learns (if he had not already known but had never the occasion to act on it) and confesses that for the

Christian, God is the third party in every human relationship. Jonson names it a "sin" for him to have placed so much hope for happiness in a son, a lent gift, for him to have failed before the death to acknowledge the full configuration of their relationship. Jonson learned of what Dietrich Bonhoeffer was to write in *Cost of Discipleship* three centuries later: "There is no way from one person to another however loving and sympathetic we try to be, however sound our psychology, however frank and open our behavior. We cannot penetrate the incognito of the other man, for there are no direct relationships, not even between soul and soul. Christ alone stands between us, and we can only get into touch with our neighbors (and sons) through him."

And fourth, Jonson implies a transcendental frame of reference for the poem by stating that he returned the "lent" boy, and through that experience promises by the closing lines to love (what? perhaps the next son?) with the tempered possessiveness of a steward. Love is not bound by time, for the Christian espouses eternal, transcendent relationships; even the common relationship of a father and a son will eventually be transposed into the ultimate reality of which it is now only a faltering gesture.

Both Jonson's reaction to his first son's death and his expression of Christian faith are restrained in the poem—but both are surely there. 

U.S. Congress to act on registration; status of Conscientious Objectors unclear

President Carter's draft registration proposal has set off a wave of protest across the country and has caused special concern to conscientious objectors, who are uncertain what their status will be in the new military registration.

The future of registration now depends on congressional action to approve \$45 million needed for the registration. Congress is also considering details of Carter's proposal.

The President has recommended to Congress that five days be set aside in late June for the registration of 19- and 20-year-olds. In January 1981 he proposes that Selective Service ask those born in 1962 (18-year-olds) to register and, at the same time, initiate continuous registration of 18-year-olds on the day they turn 18.

The object in registering the younger end of the legal age category, 18 to 26, rather than the older age-group is that the younger group is more trainable and to "reduce the number of years of uncertainty," Selective Service System (SSS) officials told representatives of Peace Section's Washington Office.

According to the President's proposal, draft registration forms will be available at all local post offices. Youth will simply fill out the information and give it to postal authorities for mailing to SSS.

Tentative plans call for no classification request option to be provided on the form; that is, for noncombatant in the military or alternative civilian service. Selective Service officials have not objected to the suggestion that registrants might write in their position as conscientious objectors somewhere on the form. Peace Section encourages registrants to write their position on the form. All registrants will automatically be classified I-H holding category, until military mobilization begins.

At that point conscientious objectors would have ten days to request an alternative civilian service classification. When a conscientious objector claim is filed "the clock stops" and the induction order is canceled until the local draft board has settled the claim and appeal rights, if needed, have been exhausted.

Students, married men, and fathers are all required to register. Carter's report to Congress recommends that deferments be minimal. Student deferments would not be permitted. Carter has said student deferments have been used in the past primarily by the affluent.

Although President Carter has recommended that the registration include women,

Delton Franz of the Peace Section's Washington Office believes it is not likely that Congress will call for registration of women during an election year. The American Civil Liberties Union has said that it will go to court to get an injunction against the implementation of draft registration if Congress should refuse to amend the Selective Service Act to include women.

If registration is enacted, what will happen to young people who choose not to register with the SSS? In a recent meeting Bernard Rostker, new director of Selective Service, said his office is examining this question and there is some indication that the government is seriously considering less than the maximum penalty allowed by law, a \$10,000 fine or five years in prison for nonregistration. But he said he would "rather not talk about this now."

It is also still not clear whether civilian service options will be open to conscientious objectors. Verbally, Deputy SSS Director Dr. James Bond assured MCC that Selective Service would be willing to consult with church and private agencies to work out such channels for conscientious objectors.

Actual inductions, according to the Pres-

ident, will occur only in the event of a national emergency. The first year-of-birth group from which inductees will be drawn is the one that contains those who reach age 20 in a given calendar year. Inductees would be drawn by lottery, with all registrants receiving a random sequence number.

Franz noted that the first order of priority for those concerned about the draft and registration is to write their Congressional representatives and express that concern. Conscientious objectors may be more concerned about what their options will be if registration is enacted, but answers to those questions are "not the ones to be decided immediately. Whether Congress approves registration is the current issue," he said.

Mennonite Central Committee was to take part in a Feb. 28 meeting of the National Inter-religious Service Board for Conscientious objectors, at which Selective Service Director Rostker and Deputy Director Bond were to be present. In a meeting in Chicago in June 1979, U.S. Mennonites and Brethren in Christ agreed that MCC should continue to serve as a united voice for the groups concerning military conscription and registration.

Spanish Christian visits North American Mennos

José Gallardo, one of the leaders of a 300-member Christian community in Spain, visited Mennonite Board of Missions home offices in Elkhart, Ind., Feb. 21 during a seven-week study and speaking tour of North America.

"Because of the freedom we now enjoy in Spain, this is the time to proclaim the gospel in my country," said Gallardo, who came to faith 15 years ago through contact with Mennonites.

The Christian community, based in the northern Spanish city of Burgos, attracts many young people because of its ministry to drug addicts and others who find it difficult to cope with everyday living.

Gallardo, who at age 34 is one of the older members, said the community is built up through discipleship training, communal living, work, spiritual retreats, fun times, fasting, and praying.

Outreach efforts include youth festivals, gospel teams, and the presentation of music, pantomime, and comedy in marketplaces.

"We are neither Catholic nor Protestant," José said. The group does, however, maintain contact with priests, teachers, and others in both wings of Christianity.

One such contact is with an emerging Mennonite-led community in Barcelona, Spain. Two members of that group are John and Bonny Driver, longtime friends of Gallardo. Drivers have been MBM missionaries in Spanish-speaking countries for nearly 30 years.

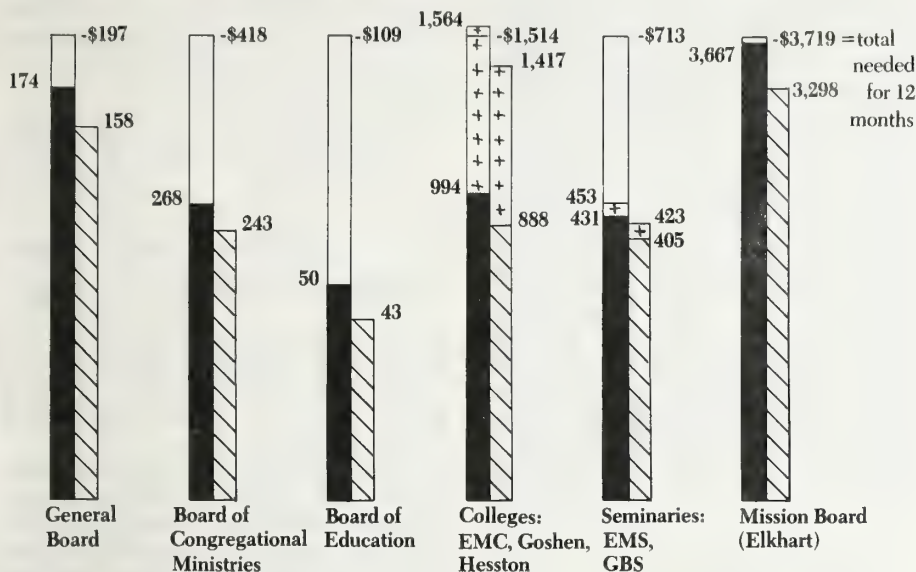
Comings and goings between the two communities are frequent. This summer the Barcelona group will spend a month with the Burgos group. Young Mennonites from West Germany have also traveled to Spain for work camps in the Burgos area.

One current project of the community is the restoration of an abandoned old village in the mountains—complete with a crumbling church, a stone cross in the village square, and ancient Roman tombs.

José first met Mennonites in 1963 while in Belgium. Later, at their encouragement, he attended the Mennonite seminary in Uruguay, helping with church planting in Bolivia during one summer.

The Spanish Christian pursued further studies at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and at a Protestant school in Belgium.

Year-end report of contributions to churchwide boards—Jan. 31



This is a visual representation of the Jan. 31 report on contributions to church agencies which was compiled by the Mennonite Church General Board, Lombard, Ill. Shaded columns represent contributions received for Fiscal Year 1979, lined columns indicate contributions for Fiscal Year 1978. Plus—++—columns indicate total contributions with alumni contributions to colleges and seminaries added. Add three zeroes—000—to the end of all above figures. Figures for 1979 are unaudited and unaccrued.

Giving to all program boards, schools, colleges, and seminaries was up 10.6 percent for Fiscal Year 1979 over Fiscal Year 1978. But this was not enough to keep up with the U.S. inflation rate of 13.3 percent for calendar year 1979. Total askings were \$6,670,210, of which \$6,179,319 was received.

"If I could I would send a valentine to every congregation in the Mennonite Church," said Wayne North, Associate General Secretary of the General Board. The increase in giving "is worth a great big 'thank you'." North continued. [The increase] does not mean that every program or board had all the money it needed but it does mean that the church has responded in a commendable way to the needs of these church agencies and the inflationary spiral."

Snow strands trainees at midyear conference

A Kansas snowstorm curtailed many planned activities but failed to quench enthusiasm for the 60 participants in the International Exchange Visitor Program, who convened at Hesston, Kan., Feb. 4-11 for their midyear conference. The program is sponsored by Mennonite Central Committee with Doreen Harms as program director.

This was the first time since their orientation last August that the young people from 16 different countries had been able to see each other. All have been living in Mennonite homes in the United States or Canada and working in homes, businesses, and institutions.

Plans originally had been to have the conference in three parts—an ingroup session together for reflecting on the experiences the trainees have had the last six months in North America and "spiritual battery charging";

touring the Mennonite sites of central Kansas; and then sharing through programs in different Mennonite churches in the area.

However, all but a visit to Hesston College and one program at Hesston had to be canceled because of the snow. Snowbound at Partridge near Hutchinson, the trainees were warmly hosted by Beachy Amish families in the area who took them in for two days and nights.

Despite the weather problems, the trainees spent time sharing with each other and renewing acquaintances from last summer's initial meeting. Spontaneous ideas took hold among the group: two trainees suggested that the group form prayer partners as a means of supporting each other more personally.

After the week-long conference the young people departed for their second six-month assignments. They will meet again in August for final evaluation before returning to their home countries.

Hesston holds series on conscription options

Hesston (Kan.) College is sponsoring a series of Sunday evening meetings exploring possible reactions to draft registration and conscription, should such measures be enacted.

An audience of 300, largely students, crowded Mary Miller Auditorium for the first meeting on Feb. 10 as Bible instructor Marion Bontrager conducted a mock draft board hearing. Those questioned took positions ranging from refusal even to register, to readiness for noncombat duty.

The Feb. 17 session reviewed ways pacifists have reacted to the draft during this century. Tim Schrag, from the Newton, Kan., office of Mennonite Central Committee, told stories from World War I. Dean Jim Mininger talked about World War II and interviewed Dwight Roth, sociology instructor, about responses during the Vietnam War.

The Feb. 24 meeting outlines ways 19- and 20-year-olds could respond to the draft: total noncooperation, alternate service, noncombatant duty, enlistment.

Participants in the final meeting on Mar. 2 will work through the MCC peace form (based on questions the selective service system asks before granting conscientious objector status) and hear about service projects they can help with to boost their credibility as peacemakers.

Planners for the four meeting series are Peace Club president Linford Martin and sponsor Don Clymer; John Lederach of the Center for Bible Study; Marion Bontrager; and Jim Mininger.

Volunteers respond to floods in Southwest

Winter flooding in Arizona and California has been keeping Mennonite Disaster Service personnel on the alert.

About 500 families in the Phoenix, Ariz., area have been affected by the flooding, and MDS workers have been active in staffing four shelters there. They and the American Red Cross with Bill Bombeck—husband of columnist Erma Bombeck—have conducted a survey in the area.

The area is one that has been hit twice before by floods. No Mennonite families are affected, according to MDS coordinator Nelson Hostetter.

Adequate flood control measures may now be a high priority as local people search for more efficient ways to combat future flood problems. No MDS help beyond the local unit should be needed in the near future.

Some 600 families in California have been affected by the floods there. The 200-mile-long and 50-mile-wide affected area runs from San Luis Obispo to Palm Springs.

In the San Bernardino area, the flood is the

third in recent times. MDSers are working there in support services with Salvation Army.

The press coverage of the situation in California may be exaggerated, Hostetter says. While not wishing to undermine the seriousness of the floods, Hostetter said California and Region IV MDS feel they can handle the situation.

Lancaster Conference sets annual meeting, rally

The Lancaster Mennonite Conference annual meeting and missions rally will be held at Lancaster Mennonite High School, Mar. 21-23. The theme is "Vision for the '80s."

Guest speakers for the occasion are Paul M. Miller, professor at Goshen Biblical Seminary, Elkhart, Ind., Mel Shetler, director of Teen Haven Youth Center, Goshen, Ind., and Myron S. Augsburg, president of Eastern Mennonite College, Harrisonburg, Va.

Meetings will be held in the auditorium-gymnasium facility at Lancaster Mennonite High School east of Lancaster, Pa. The opening session on Mar. 21 will focus on the seven commissions which function under the board of congregational resources. Paul Zehr, executive secretary of the board, will lead a presentation of "Vision for the Congregation in the '80s."

Sessions the following day will include reports from three conference boards—Brotherhood Ministries, Board of Education, and Eastern Mennonite Board of Missions. Paul Miller will open each session with a Bible study from the first three chapters of Revelation.

A youth rally on Saturday evening will feature the drama group, Innerlook, and a message for youth by Mel Shetler.

The family festival of missions will be held this year from 3:30 to 5:30 on Saturday afternoon and again from 2:30 to 5:30 on Sunday afternoon. To avoid the long lines of previous years, the features will be repeated on both days at half-hour intervals at twelve locations in the gym facility and the classroom building.

These include demonstrations of life in the inner city and in the Philippines, a day in Voluntary Service, "Muslims" at prayer, Bible quizzing teams, and a refugee family interacting with their sponsor. Short seminars on Islam, frontiers for prayer, the healthy church, and mission in the '80s will also be offered.

Groups supplying music during the three-day conference are Elizabethtown Area Men's Chorus, New Haven Choir, and a choral ensemble from Locust Grove Mennonite School.

The concluding session on Sunday evening, Mar. 23, is a missions rally with an address by Myron Augsburg on the opportunities for mission in the '80s.

Chairman of the Conference Coordinating Council H. Howard Witmer will moderate the conference sessions, and Eastern Board chairman Jay Garber will moderate the

missions rally. Song leader is Clyde Hollinger, music instructor at Lancaster Mennonite High School.

Other Mennonite meetings during the week are those of the Women's Missionary and Service Commission to be held on Mar. 19 at East Petersburg Mennonite Church, and the Lancaster Conference Assembly of ordained persons on Mar. 20, to be held at the Mellinger Mennonite Church Lancaster. (Additional information on the WMSC meeting appears in Mennoscope.)

Equipping for service theme of Oregon event

A winter storm of freezing rain and snow threatened but did not succeed in canceling a women's leadership workshop, "Equipping Women for Service," held at the Portland Mennonite Church, Portland, Ore., on Feb. 1 and 2.

Eighty-two women from Oregon and Idaho participated in the weekend gathering which was planned by the district Women's Missionary and Service Auxiliary and a committee from the Portland congregation.

Beulah Kauffman, of the Board of Congregational Ministries, Elkhart, Ind., gave two major addresses at the workshop: "A Biblical Study of Jesus and Leadership" and "What Does It Take to Lead?"

A panel of women shared their stories of servant-leading, and several workshops helped the women to look at themselves as leaders and practice some leadership skills.

At mealtime, the women were served by a committee of men from the Portland congregation.

"Equipping Women for Service" ended with a foot-washing service to symbolize the desire to serve as Christ served. Although such a conference was only a beginning in leadership training, it gave the women a variety of suggested resources and also established a common bond among many who are learning to lead. One older woman of the district summarized the feelings of many others when she said, "I've waited for something like this for a long time!"—Marlene Kropf

Retreat participants look at Anabaptist heritage

Ninety Mennonites and their friends from the eastern U.S. and Canada participated in an "Anabaptist Heritage Retreat" at Laurelville, Feb. 22-24.

Some participants were "graduates" of the TourMagination Anabaptist-Mennonite history tours in Europe. Others had no previous exposure to such historical studies but were simply interested in discovering their heritage. All shared a common interest in understanding and interpreting their background and discern-

ing its relevance to living a life of faith in the modern world.

Historical information was presented in illustrated lectures by Jan Gleysteen. In discussion periods, John Ruth and Arnold Cressman added their comments and fielded questions from the group. Ruth also presented slides taken during the filming of his new motion picture on Hutterite life.

In his slide presentation, Gleysteen described the revolutionary impact of the believers' church idea on the interwoven fabric of the political and ecclesiastical structures of that time. In the group discussion which followed, participants noted the continuing dangers of nationalism and civil religion.

A lecture on "Trial by Fire" demonstrated that many early Anabaptists became martyrs through the most cruel and inhumane forms of torture because of their beliefs. The group was divided as to whether faithfulness today would lead to persecution.

Following a look at Mennonite migrations, the discussion topic was, "Shall we become a truly pilgrim people in our time?" The group's feelings were expressed by a quote from Hanns Lilje: "The world needs people who, through the power of Christ, are willing to demonstrate that love is mightier than all else."—Barry L. King.

Mojonnier appointed secretary of SYAS

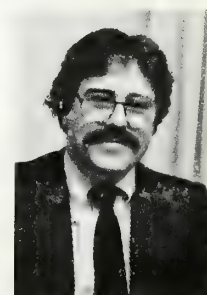
Richard Mojonnier has been appointed secretary for Student and Young Adult Services (SYAS) at Mennonite Board of Missions (Elkhart, Ind.). He succeeds Hubert Brown, who left MBM on Jan. 31 after six years in that position.

Mojonnier was SYAS associate secretary since last September and interim secretary for a year before that while Brown was on leave. From 1974 to 1978, he was the SYAS director for Philadelphia.

SYAS, one of six program divisions of MBM, is a ministry to scattered young Mennonites in university and urban communities.

"There seems to be a new consciousness among our students and young adults of the need for a Christian community in which to work seriously at ethical questions," Rick said. "Many are ready to commit themselves again to fellowship and service, and we want to help make that happen."

A native of Lancaster, Pa., the new SYAS secretary is the son of Barbara (Holbrook) and the late David Mojonnier. He is a 1974 graduate of Temple University in Philadelphia with a degree in communication.



Rick Mojonnier

Mojonnier is married to Mary Lou Detweiler. They have one child, Alexander Charles. Their church membership is with Southside Fellowship in Elkhart.

Another new SYAS appointment is Melba Martin to staff associate. She has been an administrative assistant for SYAS since 1977.

A native of Goshen, Ind., Melba (Weaver) attended Hesston (Kan.) College and Goshen College. She is married to Dick Martin and is a member of Yellow Creek Mennonite Church near Goshen.

MBM directors view personnel policies, budget

Personnel and financial matters headed the agenda of the Board of Directors of Mennonite Board of Missions at its quarterly meeting Feb. 15-16 in Elkhart, Ind.

The 12-member Board spent considerable time reviewing new personnel policies for MBM home office staff. Personnel Secretary Dale Schumm said a major effort was made to clarify understandings and to eliminate any inequality and unfairness between the sexes and between various job categories.

Finance Secretary David Leatherman reported that contributions in 1979 reached 98.6 percent of the goal and that expenses were held down to 99.8 percent of the budget. Instead of the 4 percent increase in the 1980 contributions goal which had been planned, the Board decided to raise the goal 8 percent, which was actually the figure authorized last year by Mennonite Church General Board.

The sobering part of the financial picture, the directors noted, is that the \$4 million MBM budget they approved for 1980 does not keep up with inflation. Inflation overseas causes special difficulty, they said.

For their May meeting, the directors agreed to gather in Salunga, Pa., where they will spend part of their time with Eastern Mennonite Board of Missions and Charities—the mission arm of Lancaster Conference. They also expressed interest in meeting missions leaders in other conferences.

In other matters, the Board of Directors:

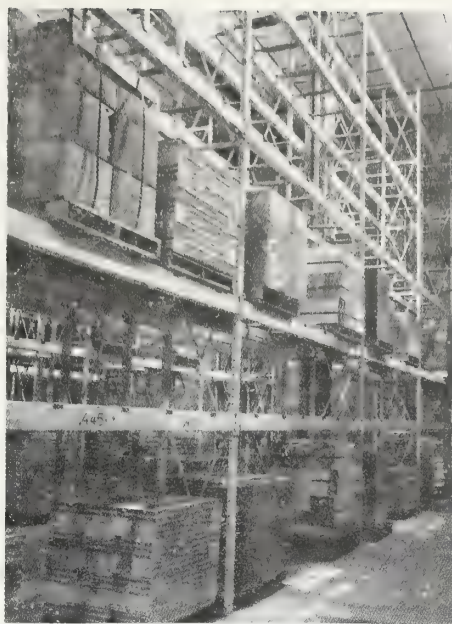
- Supported MBM Health and Welfare's proposed emphasis on serving as a resource for institutional planning rather than carrying management and legal responsibility.

- Authorized loans to help MBM Media Ministries build a warehouse in Harrisonburg.

- Heard Executive Secretary H. Ernest Bennett report on his three-month visit to Mennonites in Asia.

- Paid tribute to the late Newton Gingrich, Canadian Mennonite leader and member of MBM committees, who died last August.

- Expressed condolences to the family of the late Ralph Buckwalter, MBM missionary in Japan who died last month, and thanked Japan Mennonite Church for its support of the Buckwalter family in various ways.



Interior view of the new Mennonite Publishing House warehouse, Scottdale, Pa.

New warehouse opens at Publishing House

Work has been completed on the new warehouse and loading dock at the Mennonite Publishing House, Scottdale, Pa.

Books and curriculum materials that have been stored in rented facilities are gradually being moved into the new building. The 85' x 86' x 27' high structure, with basement, is expected to provide for the growth of the church's literature work for the next 15 years.

The first floor of the building includes unloading space for two trucks and storage for books and curriculum. The 25, twenty-five-foot high racks have space for 1,561 pallets of materials. Each pallet will hold a maximum of 26 cubic feet. If completely filled, it is estimated that the first floor storage would hold 2¼ million books. Current stock will require less than half of the space available.

"The rack storage will greatly increase efficiency," said Don Reist, supervisor of the order filling and receiving department. "We're not interested in keeping things a long time. But, in order to keep printing costs down, we usually have as many copies printed as what we will sell in a year."

"We may get orders for that book every day or every week so we need constant, easy access to the stock," he continued. "Right now we're dealing with about 600 different books, 40 items in each of five- and ten-day summer Bible school courses, plus The Foundation Series, church bulletins, miscellaneous curriculum items, church supplies, and others."

The warehouse was built onto the present Publishing House building at a cost of \$700,000. The frame of the structure is steel beams. The exterior walls are cement block faced with

brick. The holes in the block are filled with styrofoam pellets and a one-inch thick sheet of styrofoam was placed between the block and brick to provide insulation.

Four inches of insulation were used in the ceiling. The three-story tile building, erected in 1921, was refaced at the same time at an additional cost of \$50,000. Insulation and double-glazed windows were also installed to save energy.

The Publishing House has been soliciting congregational and individual contributions to help with the cost of the building and renovations. Some \$77,000 has been received thus far.

Catholic leader views arms race, foreign policy

A "new and major" foreign policy framework is emerging as a successor to "a dormant or dead" SALT II debate, J. Bryan Hehir told a Goshen College audience on Feb. 14.

Hehir, associate secretary for the Department of Social Justice and World Peace under the U.S. Catholic Conference, spoke under the auspices of the Frank and Betty Jo Yoder Public Affairs Lectureship.

The specific questions of the new foreign policy debate are still unclear, Hehir said, and they are likely to remain so until the crises in Iran and Afghanistan are resolved. He predicted that the debate will center on "the geopolitical picture—the overall relations of the superpowers to each other and to other countries."

Who sets the questions will be as important an issue as the questions themselves, Hehir maintained. However, he added, "It seems that the questions will be set in such a way as to make arms control harder."

Hehir first examined the Carter Administration's position on the SALT II treaty and then outlined positions to the left and right. The moral implication of the Carter position has been that control of the world situation and nuclear deterrence are values to be sought out, Hehir said.

The main objections to the SALT II treaty have come from the political right, Hehir said. Represented mainly by the Committee on the Present Danger, persons with this view have maintained that the treaty is "intrinsically defective and does nothing to control a real or perceived Soviet advantage." Holders of this position have urged defeat of the treaty and the reestablishment of nuclear parity with the Soviet Union, before moving toward arms control.

The political left has supported the treaty with some reservations, Hehir said. One main articulator of this position is Richard Barnett, a nuclear strategist in Washington. "Barnett has argued that the key thing in the debate is that the nature of national security has changed, and that it now has less to do with nuclear capabilities than with economic issues such as ac-

cess to scarce resources and interdependency of nations," Hehir said.

Hehir also examined the involvement of Christian churches in the SALT II debate. The issue in the churches, Hehir said, has focused on the doctrine of nuclear deterrence. "There had formerly been two main positions—one taken by the peace churches that the use of force was incompatible with Christian vocation, and another, represented by the Catholic Church, that the use of force was permissible in some cases—a 'just war' theory.

"But the onset of nuclear weapons created a new nuclear pacifism—the conclusion that the use of nuclear force is unjustifiable," Hehir continued. "This brought the doctrine of deterrence into question. Deterrence is based on both sides threatening to incinerate each other, but can you threaten to do something you could never justify doing?"

The new debate presently emerging brings these issues into focus in two main moral issues, Hehir said. "The first is the SALT II questions—if you are the first generation in history to have the capability to destroy the created order, how can that be prevented from happening?"

"The second is the issue of interdependence. Classical foreign policy concerned itself only with political influence and military power, but the late '60s and early '70s brought the issues of justice and access to resources to the fore. To live in interdependence is to live locked together in a limited world. . . . Thus security means not only arms control but redistribution of wealth."

With an increase in U.S.-Soviet tensions, the conflict between the classic political/strategic and the interdependence world-view has increased, "but they're both part of the real world," Hehir said.

"The problems of interdependence will not go away," Hehir said. "The people interested in one view need to understand the other."

Couple has busy end to fifth term in Brazil

Glenn and Lois Musselman had an eventful conclusion to their fifth term as missionaries in Brazil before leaving the heat of summer in that country for the winter in Indiana.

In the few weeks before their arrival in the U.S. on the last day of December for a six-month furlough, Musselmans saw the birth of a church that they had struggled to establish, the dedication of the church's new building, the ordination of one of their Bible institute students, and the marriage of a daughter.

Glenn and Lois and their five daughters have lived and worked in four Brazilian cities since their 1955 appointment as missionaries with MBM (Elkhart, Ind.).

During their past term, Musselmans lived in Curitiba, capital of Parana state and site of the 1972 Mennonite World Conference.

Chester K. Lehman, dean emeritus and professor emeritus at Eastern Mennonite College, died on Mar. 2 at Rockingham Memorial Hospital in Harrisonburg, Va. He was 84. A prolific writer, Lehman was the author of numerous books, including *Biblical Theology, Vol. I: Old Testament* (1971, Herald Press) and *Biblical Theology, Vol. II: New Testament* (1974, Herald Press). He also pastored at least four Rockingham County congregations during his 40 years on the EMC faculty. Lehman served as EMC dean from 1924 to 1956 and was a member of the college faculty from 1924 to 1965. He served as a professor at Eastern Mennonite Seminary from 1965 to 1972. Lehman is survived by his wife, Myra (Kendig), and four children. Three of the children, Miriam L. Weaver, Esther K. Lehman, and Robert C. Lehman, are on the EMC faculty. A daughter, Dorothy Yoder, lives at Goshen, Ind.

A workshop on Christian Financial Planning will be held on Mar. 16 at Blooming Glen (Pa.) Mennonite Church. Scheduled sessions include "Life-style Choices for the Christian," "Insurance for Christians," "Young Adults: Their Financial Decisions," "Teens & Their Financial Choices," "Business Decisions & Stewardship," "Responsible Credit Buying," "Looking Ahead Toward Retirement," and "Stewardship Lessons From Our Past." The workshop is sponsored jointly by Blooming Glen Mennonite Church, Line Lexington Mennonite Church, Perkaise Mennonite Church, and Silverdale Brethren in Christ Church.

Penn Alps, Grantsville, Md., needs a Food Service Manager. Additional information is available from Administrator Homer E. Schrock, Penn Alps, Inc., Little Crossings, Grantsville, MD 21536.

Erwin and Marian Wiens were installed to the pastoral ministry of Breslau (Ont.) Mennonite Church on Jan. 27. Ontario Conference Minister Ralph Lebold gave the message and a prayer of dedication. Marvin Warkentin, pastor of Waterloo (Ont.) Mennonite Brethren Church, gave a devotional meditation and prayer. Erwin had been Interim Director of MCC (Ont.) for two years.

Ernest M. Godshall was licensed and installed as pastor of Providence Mennonite Church, Newport News, Va., on Feb. 17. Godshall had served since 1952 at the Calvary Mennonite Church in downtown Newport News, as a leader and teacher. Participating in the installation service were Leslie Francisco, pastor of the Calvary congregation; and Edward Godshall of Hickory, N.C. Herman

Glick, overseer, was in charge of the service. The Providence congregation is a member of Atlantic Coast Conference.

Boys' Village, Lake Charles, La., is looking for Christian houseparents for boys ages 7-17. interested persons may contact Dale Smith, Director; Boys' Village, Rt. 10, Box 280, Lake Charles, LA 70601.

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., has lost a suit brought by a Chicago radio preacher who broke his arm at the Center in December 1977. But the \$17,600 award to Frank Jackson, 33, was less than one third of what Jackson was reportedly asking. Laurelville sources indicated that the entire award will be covered by insurance. Jackson claimed that his injury led to a string of ailments, including pneumonia, and that it led to the end of his radio career. Jackson now pastors a 100-member congregation in Chicago. A federal jury in Pittsburgh found Laurelville 80 percent negligent and Jackson 20 percent negligent in the incident. Jim Metzler, executive director of Laurelville, noted that under the award Jackson will end up with less money after legal expenses than he would have had he accepted an offer to settle the matter out of court.

A request for the freeing of persons imprisoned for religious beliefs in the Soviet Union is being delivered to the Moscow government via the Soviet embassies in Ottawa and Washington. The resolution and accompanying letter were approved at the Mennonite Central Committee annual meeting in January. The document expresses concern over reports of government and police action against believers and churches in the USSR and requests release of religious prisoners and permission to construct churches and print religious materials. It is to prisoners' advantage that MCC is expressing concern for their welfare, said Peter Dyck of MCC constituency relations. Georgi Vins and other dissidents have reported that prisoners receive better treatment when their identity is known to the outside world, Dyck noted.

Goshen College is now taking applications for two teaching positions starting in September. Position in music education, woodwinds, or brass. One year position in art history and art education. A doctorate is preferred for either position. Interested persons may send résumé and transcripts to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

Lois Deckert, Mennonite Central Committee worker in Salatiga, Indonesia, returned to the United States on Feb. 23 for medical reasons. Surgery in Indonesia resulted in a

mennoscope

tentative conclusion that a tumor in her abdomen is inoperable. Lois, her husband, Marion and 17-year-old daughter, Alice, planned to stop in California and Kansas to visit family and friends. They were to proceed to Akron, Pa., arriving on Feb. 28. Lois will receive medical attention at Hershey (Pa.) Medical Center. Marion will be temporarily on a special assignment in Overseas Services. Alice has been offered work at MCC. Lois was teaching English at the University of Salatiga. Marion was teaching philosophy and ethics there and served as a liaison between MCC and the Indonesian Mennonite churches. MCC is attempting to replace the Deckerts in Indonesia.

An Associate Director of Alumni Relations is needed at Goshen College, beginning on Aug. 1. Position involves working with the current alumni director for one year and assuming directorship in 1981. Goshen alumnus preferred. Interested persons may send résumé to Daniel Kauffman, Director of College Relations, Goshen College, Goshen, IN 46526.

In an effort to strengthen the Christian fellowship which meets at Foyer Grebel, an international student center in the Paris suburb of St. Maurice, the Foyer has invited the fellowship to designate one of its married couples to live at the center on a permanent basis. Three apartments near the Foyer have now also been occupied by fellowship members. "This will help facilitate the functioning of our community, because many of the members live scattered throughout Paris and the suburbs," said Neal Blough, a worker with Mennonite Board of Missions (Elkhart, Ind.). "A larger core group living closer together is something we have desired for a long time."

Four persons have been appointed to short-term overseas assignments with Mennonite Board of Missions (Elkhart, Ind.). Eli Bontrager of Goshen, Ind., and Harley Yoder of Milford, Ind., will work from Mar. 1 to about May 1 on renovation of a house in Dublin, Ireland, used as a base for the Irish Mennonite Movement. Arnold and Carol Miller of Monument, Colo., will serve six weeks in June and

July in Nazareth, Israel, at a Christian hospital which has several MBM workers on its staff. Arnold is a physician specializing in radiology. All four volunteers are paying their own transportation costs.

The Seventh Annual Meeting of the Lancaster (Pa.) area Women's Missionary and Service Commission (WMSC) will be held at the East Petersburg Mennonite Church on Mar. 19. Sara Jane Wenger of Lancaster, Pa., outgoing president who has served in this capacity for three years and as vice-president for three years, will welcome the participants. Anna Ruth Jacobs of Landisville, Pa., the current vice-president, will be installed as president. Testimonies of "God Is Showing Me . . ." will be shared by Sharon Kraybill, Elizabethtown, missionary to Ethiopia; Gail Buckwalter, Lancaster, a homemaker who reaches out in ministry to her community; Erna Zimmerman, Baltimore, Md., an inner-city worker; and Mildred Herr, Lancaster, who is working with a refugee family. The service will begin at 9:00 a.m. and conclude at 2:30 p.m. Each woman should bring a sack lunch. Beverages will be served. Babysitting will be provided for those who register. Fee is \$1 per baby. Persons interested in this arrangement may call Joyce Delp (569-0708) or Joyce Frey (665-7542).

Voluntary Service workers in Starkville, Miss., recently took in one of their adult education students who had been living in a shack without water, heat, and electricity after being forced out of her trailer in a family dispute. VSers helped the elderly woman settle the dispute, arranged with her pastor to have some of her bills paid, and cleaned up her trailer, reported Audrey Rupp, co-leader of the Mennonite Board of Missions (Elkhart, Ind.) unit. VSer Carl Leinbach succeeded in getting his Sunday school class at Yellow Creek Mennonite Church near Goshen, Ind., to pay the woman's gas bill.

A group of nursing students from Hesston (Kan.) College recently completed an interterm experience at La Junta (Colo.) Medical Center. "The students consider this a

high point in their pilgrimages as nursing students," said Hesston instructor Dottie Beachy. The 72-year-old La Junta facility is sponsored by Mennonite Board of Missions (Elkhart, Ind.).

Sherill Hostetter, a new missionary in Nigeria with Mennonite Board of Missions (Elkhart, Ind.), led a Bible study incorporating nutrition concerns at a Mennonite women's mass meeting on Jan. 31 in the Ubium area. "She felt very positive about the response to her teaching," reported Darrel, her husband. "The evangelist for this area who went with her was also impressed and expressed interest in helping Sherill do similar talks for women in other areas."

A faculty exchange program brings faculty members from Hesston College and Goshen College (Goshen, Ind.) together to learn to know one another and exchange information. During the spring term, four Hesston instructors will visit Goshen for 2-3 days, spending the time observing and conferring with instructors in their respective fields. The Hesston instructor are: Hugo Boschmann, biology; Star Gipson, early childhood education; Gladys Graber, business; and Phil Osborne, associate dean and psychology. Goshen instructors will visit Hesston for a similar length of time. The group includes: Frank Bishop, biology; Anna Bowman, social work; Delmar Good, business; Fran Wenger, nursing; and Harold Yoder, physical education. The program, initiated by the academic deans of both schools, began this year with the intent of facilitating understanding between the faculties of both schools and increasing communication between the schools. Familiarity between departments should also ease transfer for students going from Hesston to Goshen.

"Did some Mennonites miss Christmas?" was the question raised at last month's General Board meeting when participants noted that the response to the Christmas Sharing Fund was down. Only half of the \$50,000 had come in by Feb. 20. The project is the Black and Hispanic Leadership Education Program which trains leaders and pastors for minority congregations. Interested persons may send checks made out to Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148. Indicate that checks are for the Christmas Sharing Fund.

Special meetings: William R. Miller, North Liberty, Ind., at Griner, Middlebury, Ind., Mar. 16-23. George R. Brunk II, Harrisonburg, Va., at Berlin, Ohio, Mar. 9-16. Ivan E. Yoder, Belleville, Pa., at Otelia, Mt. Union, Pa., Mar. 16-23. Dale Keffer, Chesapeake, Va., at Anderson, Ft. Wayne, Ind., Mar. 30—Apr. 6. Ernie Renno, Belleville, Pa., at Hicksville, Ohio, Apr. 9-16.

New members by baptism: two by baptism and one by confession of faith at Hicksville, Ohio; three by baptism and nine by confession of faith at Summit Christian Fellowship, Barberton, Ohio.

Sisters and Brothers

by Joel Kauffman

I just don't understand how you can believe anything as preposterous and unscientific as the creation story in the Bible.

How do you think man came to be?

Well, first there was this gigantic explosion. Nobody knows what caused it, but somehow particles of matter came alive and turned into these little wiggly things. Then they started to grow legs, and...

How does the creation story go again?



readers say

Thanks for "The Saddest Day" (Jan. 29) when Stanley Freed shared their family experience. It brought back the memory of what could have been "the saddest day" in the life of our whole family—the memory of attending the funeral of our loving daughter-in-law (only 33 yrs. old), who lived the last two years of her life with a brain tumor which caused constant dizziness. Her brave struggle to care for her husband, two little girls (aged 7 and 4), plus helping others was a beautiful testimony to all who knew her.

It is very important for children to learn that death is a part of life. Since that day of the funeral two years ago, our two little granddaughters have experienced two more such sad occasions. The passing of their "new" grandfather and a "new" young uncle. Although, most children are spared this much grief in two years and at such a tender age, praise God we need not be as those without hope: Tears are cleansing and time heals.—Edith M. Byer, Markham, Ont.

In your Feb. 12 issue, Robert L. Hartzler in the article "Mennonite Minister Maintenance" makes the statement, "If you give him a new car, he will have to pay taxes on the gift."

My understanding of tax law is that the donee pays neither income nor gift taxes upon receipt of a gift. Perhaps Iowa law is different in this regard, but if not, I think the statement needs correction.—Welby G. Showalter, Harrisonburg, Va.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Beck, Duane and Kathy (Lehman), Goshen, Ind., first child, Heather Lynn, born Sept. 17, 1979; received for adoption Nov. 29, 1979.

Bender, John and Joanne, —, Ont., second child, first son, Markus, Jan. 30, 1980.

Buckingham, Grier and Mary Lou (Miller), Sarasota, Fla., first child, Michelle Lee, Feb. 14, 1980.

Delagrange, Roger and Diane (Kees), Woodburn, Ind., second child, first son, Ryan David, Jan. 18, 1980.

Eberly, Nelson and Dorcas (Yoder), Pigeon, Mich., third child, first daughter, Amy Jolene, Feb. 15, 1980.

Freeman, Clifford and Joyce (Martin), Elmira, Ont., second daughter, Patricia Joy, Feb. 1, 1980.

Good, John and Fern (Bast), Petersburg, Ont., first child, Caralee Krista, Dec. 15, 1979.

Hatter, Dennis and LuAnne (Lehman), Stuarts Draft, Va., third son, Charles Hunter, Jan. 12, 1980.

Hostetler, Curtis and Bobbi (Hatfield), Harper, Kan., second son, Spencer Wayne, Feb. 7, 1980.

Judges, Michael and Teri (Shantz), Kitchener, Ont., second son, Daryl Andrew, Feb. 15, 1980.

Kratzer, Veryl and Miriam (Miller), Millersburg, Ohio, fourth child, third daughter, Martha Rose, Feb. 18, 1980.

McPherson, Samuel and Lois (Weber), Atlanta, Ga., first child, Heather JaVonna, Feb. 9, 1980.

Nofziger, Paul and Esther, Archbold, Ohio, third son, Doug Gideon, Jan. 27, 1980.

Pritchard, Alan and Judy (Risser), Charlottesville, Va., first child, Jessica Elizabeth, Feb. 22, 1980.

Reschly, Michael and Rancee (Grieser), Washington, Iowa, first child, Justin Caleb, Feb. 18, 1980.

Schmid, Steve and Cathy (Jones), Wooster, Ohio, first child, Nathan Steven, Feb. 10, 1980.

Shantz, John and Rosemary (Kennedy), Kitchener, Ont., first child, Ryan John, Feb. 13, 1980.

Sieber, Marlin and Peggy (Headrick), Hesston, Kan., first child, Lyndsey Nichole, Jan. 30, 1980.

Thomas, Randy and Becky (Clemens), Collegeville, Pa., second child, first daughter, Amanda Leigh, Feb. 19, 1980.

Unruh, Merlin and Vesta (Thomas), Harper, Kan., Vanessa Renae, Feb. 10, 1980.

West, Bruce and Marlene, —, Ont., first child, Jessica Luella, Jan. 29, 1980.

Yoder, Gary and Janet (Laux), Hicksville, Ohio, second daughter, Nicole Ann, Feb. 6, 1980.

Yutzky, Mark and Susan (Wenger), Wayland, Iowa, first child, Colette Marie, Feb. 9, 1980.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Ahlschwede — Conner. — Oscar Ervin Ahlschwede, Pleasant Dale, Neb., and Edith Conner, Milford, Neb., Bellwood cong., by Herbert L. Yoder, Feb. 16, 1980.

Rupp—Grieser.—Mahlon Rupp, Archbold, Ohio, West Clinton cong., and Luella Grieser, Spencerville, Ind., North Leo cong., by Raymond Erb, Feb. 9, 1980.

Landis—Bergey.—Bradley C. Landis, Salford cong., Harleysville, Pa., and Lisa Bergey, Lutheran Church, by John L. Ruth and Gregory Wenhold, Jan. 26, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Erb, Elmer H., son of Abraham H. and Annie (Herr) Erb, was born at East Petersburg, Pa., Nov. 10, 1880; died at the Mennonite Home, Lancaster, Pa., Feb. 13, 1980; aged 99 y. On July 18, 1933, he was married to Catherine Harnish, who died on May 11, 1974. Surviving are 3 sisters (Katie Shreiner, Anna Mae Huber, and Mabel E. Nolt). He was a member of East Chestnut Street Mennonite Church. Funeral services were held at the Mennonite Home on Feb. 16, in charge of James R. Hess and Elmer G. Hertzler; interment in East Petersburg Mennonite Church.

Glick, Emery Earl, son of Samuel and Lydia (Yoder) Glick, was born in Wayne County, Ohio, July 27, 1889; died of a heart attack at Williamsburg, Va., Feb. 9, 1980; aged 90 y. In May 1916 he was married to Clara Stutsman, who died on Dec. 14, 1960. Surviving are one foster daughter (Mrs. Marie Good), 2 sisters (Beulah Glick and Mrs. Martha Hartman), and one brother (John Glick). He was ordained deacon on Aug. 4, 1946, and served the Providence Mennonite Church. He was a member of Providence Mennonite Church, where funeral services were held on Feb. 12, in charge of H. Wesley Boyer; interment in Providence Mennonite Cemetery.

Harshberger, Erwin L., son of John and Jessie (Kaufman) Harshberger, was born in Cambria Co., Pa., June 8, 1904; died at Memorial Hospital, Johnstown, Pa., Feb. 16, 1980; aged 75 y. On Nov. 7, 1925, he was married to Trella Eash, who survives. Also surviving are daughters (Dorothy—Mrs. Tony Ramos, Lois—Mrs. James Cable, Martha—Mrs. Eli Helmuth, Mary—Mrs. Sanford Peachey, and Carol—Mrs. Herman Mellinger), 3 sons (Lester, Paul, and David), 22 grandchildren, 2 great-grandchildren, one sister (Anna Brilhart), and one stepsister (Mary Harshberger). He was preceded in death by a daughter (Mildred Blucas) and a stepbrother (John E. Harshberger). He was a member of

Stahl Mennonite Church, where funeral services were held on Feb. 19, in charge of Curtis D. Godshall, Sanford G. Shetler, and David Alwine; interment in Stahl Mennonite Cemetery.

Miller, Uriah, son of John H. and Elizabeth (Grieser) Miller, was born at Wauseon, Ohio, Sept. 26, 1890; died at Archbold, Ohio, Feb. 11, 1980; aged 89 y. On Oct. 27, 1910, he was married to Carrie E. Lehman, who died in 1966. Surviving are 2 sons (Jessie and Earl Miller), 4 daughters (Erma, Myrtie, Edna, and Marjorie), one foster son (Offie Sluder), 14 grandchildren, and 20 great-grandchildren. One child preceded him in death. He was a member of Tedrow Mennonite Church, where funeral services were held on Feb. 14, in charge of Roy Sauder and Olen Nofziger; interment in Pettisville Cemetery.

Nolt, Rhoda E., daughter of Abram M. and Lizzie (Brenneman) Hess, was born in Conestoga Twp., Pa., Oct. 18, 1909; died at Mount Joy, Pa., Feb. 16, 1980; aged 70 y. On Sept. 28, 1932, she was married to Melvin O. Nolt, who survives. Also surviving are 2 daughters (Elizabeth—Mrs. Vernon H. Kratz and Lavon—Mrs. Wilmer E. Kolb), 5 grandsons, one brother (David B. Hess), and one sister (Ruth—Mrs. John R. Brenneman). She was a member of Mount Joy Mennonite Church, where funeral services were held on Feb. 19, in charge of Shelley R. Shellenger, Nathan Showalter, and Henry W. Frank; interment in Kraybill Mennonite Cemetery.

Raysor, Thomas, son of Clarence and Catherine (Ferry) Raysor, was born at Norristown, Pa., Mar. 10, 1914; died of heart failure at Schwenksville, Pa., Jan. 10, 1980; aged 65 y. On May 5, 1960, he was married to Miriam Smith, who survives. Also surviving are 4 daughters (Carol—Mrs. Raymond Pollarine, Catherine—Mrs. Edward H. Dise, Sandra, and Nancy—Mrs. Charles Keely), 6 grandchildren, 2 sisters (Helen—Mrs. Paul Fry and Gladys—Mrs. Robert Wunder), and one brother (Clarence). He was a member of Spring Mt. Mennonite Church, where funeral services were held on Jan. 13, in charge of John R. Smucker, Paul Roth, and Nelson Reinford; interment in Salford Mennonite Cemetery.

Slagel, Clara L., daughter of Peter and Lena (Albrecht) Guth, was born at Washington, Ill., Mar. 2, 1901; died at Streator, Ill., Feb. 18, 1980; aged 78 y. On Jan. 31, 1923, she was married to George Slagel, who died on May 10, 1978. Surviving are 2 sons (Dean and Duane), 8 grandchildren, and 2 great-grandchildren. She was a member of Waldo Mennonite Church, where funeral services were held on Feb. 20, in charge of Lester Zook; interment in Waldo Cemetery.

Tadlock, Jared Lane, son of Craig and Joanne (Dickel) Tadlock, was born at Mercy Hospital, Iowa City, Iowa, Dec. 19, 1979; died at University Hospital, Iowa City, Iowa, Jan. 24, 1980; aged 5 weeks. Surviving are 2 brothers (Devin and Seth) and grandparents (Mr. and Mrs. Cleo Dickel and Mr. and Mrs. Harold Tadlock). Funeral services were held at Powell's Funeral Home on Jan. 26, in charge of Ron Kennel; interment in Wellman Mennonite Church.

Cover photo by J. Marcos Hostetler; p. 211 by Nelson Waybill.

calendar

Summer Bible School Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Mar. 21, 22.
Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.
Illinois Mennonite Conference annual meeting, Waldo Mennonite Church, Flanagan, Ill., Mar. 28, 29.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Mennonite Camping Association, Camp Mennosah, Murdock, Kan., Apr. 7-10.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
South Central Mennonite Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia Pa., Aug. 1-3.

After 15 church-assisted years in court Mississippi has a black-owned TV channel

After more than 15 years of legal proceedings before the Federal Communications Commission and the U.S. Circuit Court of Appeals, the new licenses of WLBT-TV Channel 3 expect shortly to take control of the station in Jackson, Miss.

"This is the first network station to come under black control, the first time blacks have gotten control of a powerful VHF station," says the Everett C. Parker, director of the Office of Communication of the United Church of Christ. We hope that this is the start of some real black influence in network policies, because the networks have virtually ignored blacks."

In 1964, Parker helped launch the battle against discriminatory programming practices at Channel 3 toward Jackson's black population. Along the way came a landmark court decision in 1966 that enabled the public to appeal decisions by federal regulatory agencies. In December, TC-3, a black-controlled corporation, was awarded the station's license by FCC Chief Administrative Law Judge Lenore G. Ehrig.

Missionary in Africa called man in middle

Missionaries are caught in the middle in serving the peoples of Africa, and that's exactly the sort of Christian predicament they should be in, says John J. Braun. Braun is the U.S. provincial of the Missionaries of Africa, the order better known—because of their white clothing—as the White Fathers.

He explains that "the missionary is a man in the middle not only as a teacher but also because he is an international person. He is not a member of one tribe but is able to serve all. Precisely because he does not belong to a local tribe or political faction, people are willing to confide in him."

It is this role of confidant—a new role—that poses the biggest challenge and the biggest danger, both for missionaries and the people, Braun says. Some of the men working in the missions have gotten closer to individual African families than they did in the past.

"Ecclesial" ministers agree church has a place for them

Priests and lay people will jointly and explicitly share responsibility for pastoral ministry in tomorrow's Catholic Church, in the view of participants at a conference on shared

ministry in Washington, D.C.

The conference at Catholic University (Feb. 1-3) was sponsored by the Bishops Committee on the Laity of the U.S. Catholic Conference.

The 60 men and women attending the invitational conference—laity, priests, deacons, sisters, and bishops—also agreed on a new name, ecclesial ministry, for the service of those not ordained, whose works include spiritual, educational, social service, and administrative functions.

"There's a clear sense here that a new vocation in the church is being shaped, that of lay minister," observed Dolores Leckey, secretary of the bishops committee and co-organizer of the conference. She noted that several thousand lay people, most of them young but some seeking new careers in mid-life, are now studying in seminaries, divinity schools, and diocesan training programs for full-time pastoral work.

Solar heating system weighed by Lutherans

The sun is helping to heat a Lakeland church this winter, but how much it is saving in other fuel is hard to calculate. Shepherd of the Valley Lutheran congregation is believed to have built the first Minnesota church equipped with solar panels. The 42 dark bronze rectangles facing south on one side of the sharply slanted sanctuary roof collect energy from the sun.

The energy is either circulated directly into the building through an air exchange system or is stored in an underground chamber built of 32 tons of rock. A sensor in the rock box determines when the heat stored there is needed for the building. If there is not enough heat in the box, an auxiliary system kicks on and a gas furnace begins to operate.

Shepherd of the Valley, located in this eastern Minnesota community about a quarter mile from the St. Croix River, is involved in an experiment to determine whether solar heating is feasible for church buildings.

Draft foes split on registration of women

President Carter's decision to reinstate registration for the military draft has raised a predictable pacifist protest among religious, women's, and social activist groups.

But a uniform and unqualified position on the prospect of drafting women has so far eluded these groups. Women's organizations in particular are torn between their pacifist stance and the drive to assume equal responsibility with men in all fields including military service and, if necessary, combat duty.

Several Protestant church leaders have been engaged in an anti-draft campaign since draft registration proposals cropped up in Congress in 1979. "Registration is the draft," said Edward Snyder, head of the Friends National Committee on Legislation, a Quaker lobbying

group on Capitol Hill. The draft in turn "increases the likelihood of recourse to violence in international disputes," argued Joseph Fahey, chairman of Pax Christi U.S.A., a Catholic anti-war group.

Others question the need to beef up the armed services, even in the event of a foreign military threat.

"Many Americans are frankly baffled about how a nation with 2.1 million active duty personnel, 800,000 persons in the selective reserves, between 50,000 to 100,000 in the delayed entry program . . . can be said to be insufficiently prepared for any real emergency," said Barry Lynn of the United Church of Christ's Office for Church and Society.

Reinstatement of the draft has also been opposed by the United Methodist Church's Division of World Peace and the Division of Overseas Ministries, and also by the 1979 General Assembly of the United Presbyterian Church, U.S.A.

Falwell says he'd go to jail to prevent draft of daughter

Though his age is 46, TV preacher Jerry Falwell may become a draft resister.

"I have two sons, and as much as I would hate to see them go to war, they are available for a draft. But I have one daughter, age 15, who is not available. I would go to jail before I would allow her to be registered for the draft, because I do not believe it is right before God."

Falwell's comments came in a meeting with 75 pastors to outline plans for a statewide God-and-country rally in Jackson Mar. 7. He also recruited several pastors to begin a Mississippi chapter of Moral Majority, a politically conservative Christian lobbying group he launched last year.

Bishop tells Catholic schools to shun navy submarine scheme

Roman Catholic Bishop Francis F. Reh of Saginaw has directed diocesan schools not to participate in a statewide art contest sponsored by the Navy to promote its newest nuclear submarine, the *U.S.S. Michigan*.

Catholic children attending public schools were also encouraged not to participate in the contest, which was described as "subtle indoctrination of children to a world of self-destructive weaponry" in opposition to Catholic principles.

The contest, open to students from kindergarten through high school, invited the children to design an emblem for the new Trident submarine, the winner to receive \$50 and a trip to Groton, Conn., where the vessel will be launched in April.

Bishop Reh expressed his displeasure with the contest in a letter to Lt. Commander Robert S. Prucha of the Navy Office of Information in Chicago. Copies of the letter were sent to the governor of Michigan and to the state board of education.

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Reaching for the divine

For the past 10 years, I have been observing the charismatic movement in this country, sometimes from a closer view than others. For example, it was my privilege to cover the huge renewal effort in Kansas City for *Gospel Herald* some years ago. The spirit of the public sessions was nothing less than inspirational. Earlier I had visited the Pittsburgh, Pa., chapter of the Full Gospel Businessmen's Association, meeting near Greensburg, a number of times.

What has impressed me about the movement is the joy in common worship. Some of my friends, however, consider such uncritical worship superficial. But that's not what I'm writing about. The real agenda for our charismatic brothers and sisters, I believe, is their desire to see, or sense, some evidence of God's presence or work among them. The key word, in my mind, is "evidence." Some feel a need for miraculous events and "signs" of the baptism.

Then, several weeks ago, I was in New York City to participate in a seminar on ethics in Christian journalism. Since most of my work was finished by late Saturday evening, I took the opportunity to attend the 10:00 a.m. mass in St. Patrick's Cathedral on 5th Avenue and 51st Street. It was the first Sunday of lent. Attendance must have been at least 1,500 people.

The architecture, lighting, pageantry, and music combined to lift the spirit of the most weary pilgrim. Votive candles flickered along the walls. The choir comprised of over a hundred voices—men, women, and children—sang with the great congregation as it walked solemnly from the front of the cathedral to the rear, where it disappeared into the loft. Even the homily, delivered by the Jesuit editor of *America*, had a touch of majesty.

Once again, I felt people reaching out for evidence of God's presence. This time, it was through the visible presence of God's representatives. The brilliant reds and gleaming white of the priestly garb coupled with the golden goblets and stained-glass windows in the background gave testimony to a very physical presence. The faithful remained behind for the eucharist, (communion). Miracles do not fall outside the scope of Catholic piety either.

Then, this past weekend, I sat in on a few sessions of a Laurelville conference, called "From Caves to Cathedrals," in which the focus of God's "presence" seemed to be in God's people gathered. Evidence has to be seen in obedience and discipleship. Love for brothers and sisters is the proof of divine presence. "Miracles" may happen to

God's people gathered, or scattered, but the "people of God" people do not necessarily rely on signs for their faith.

During Jesus' ministry, there were many people who demanded evidence of His divinity. Somehow, such people missed all that He was doing to heal the sick, exorcize the tormented, and to feed the spiritually destitute. They failed to see that Jesus was much more interested in the acceptance of His person as authentically sent by God than He was in proving His "sonship" by signs of divine power. Couldn't they understand that He first wanted people to commit to, and commune with, Him and then from that relationship all good things would flow? Yet the crowds insisted on evidence, always more evidence. But Jesus did not perform miracles on command.

Though the Gospel writers all include evidence of Christ's divinity, only John writes, "But these [miraculous signs] are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn. 20:31, NIV).

So, obviously, signs = evidence was not to be knocked. But there is a puzzling word about faith in Hebrews 11:1-3. "Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (RSV).

What does this mean? Could it be that however faith is achieved—through "evidence" or commitment in community—the end result should be the assurance that God does interact (commune) with man and man with God?

Despite the long history of an attempted "scientific worldview," it is now becoming evident, even to secular thinkers, that the scientific method has fallen short in dealing with the larger questions of life. Religious options are by no means dead. Questions having to do with historic and cultural values are disturbing the flow of materialistic power, whether it be of the capitalist or Marxist variety.

St. Augustine understood correctly that humanity's need for the divine is insatiable. So let politicians be careful about demeaning the sacred in the hearts of their subjects and let religionists beware of playing loose and free with the symbols of divine presence. True believers are expected to discern between false "evidence" and the genuine presence. Let us do this in fear (awe) of God and gentleness of spirit.

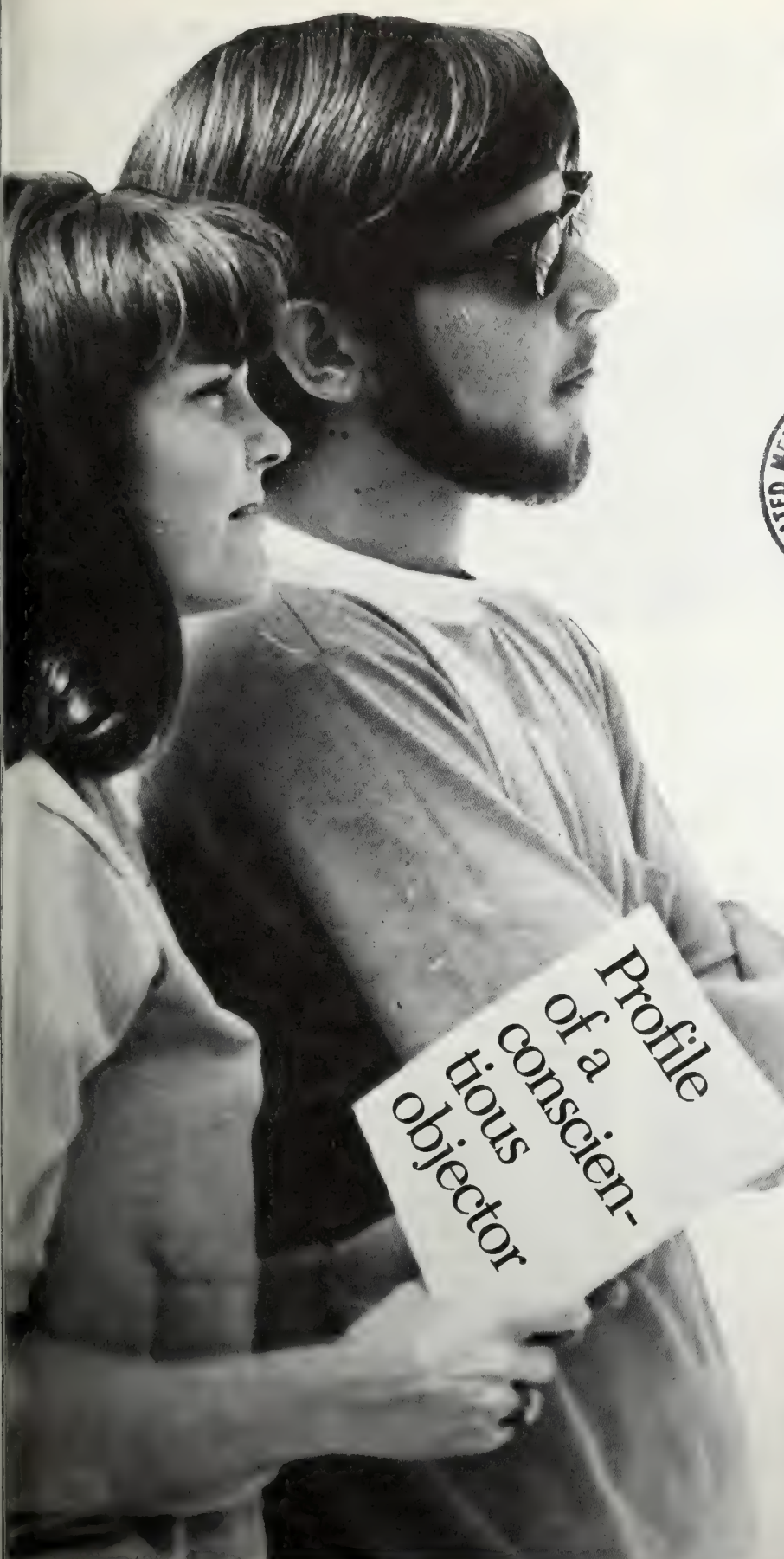
— David E. Hostetler.

Gospel Herald

March 18, 1980



by J. Lawrence Burkholder



Profile
of a
conscientious
objector

Since President Carter's call for registration many people, young people in particular, have been concerned about how to respond. Meetings have been held at colleges and denominational headquarters to consider whether it is best simply to wait or to figure out what to do in advance. Questions have ranged widely—some theological and some tactical.

Less conspicuously, questions have emerged of an internal kind having to do with the nature of being a conscientious objector (CO). What does it mean to be a CO? What should a CO believe? How can the CO position be justified? Some ask, "Am I a CO? Can I be a CO with integrity?"

Questions of this sort press upon us because registration and presumably the draft, are being presented as peacetime realities. We are expected to respond not with reference to a particular war but to war in principle. It is not a question of what to do about Hitler, Ho Chi Minh, Brezhnev, or



whoever, but what to do about war as such. Therefore we are thrown back upon our value systems, personal histories, and religious convictions.

As Mennonites most of us are COs by inheritance. Many, however, have not given much thought to the matter. But now even women must ask whether they can be COs and whether they feel right about it. And so, people are looking for a profile of a CO. What does a CO look like?

I would like to suggest a profile, however briefly, that I believe should satisfy the law as well as oneself. Frankly, I am more concerned here about the latter than the former. For if in the future some of us stand before draft boards to defend ourselves and our positions, we will find ourselves called upon many more times and with greater concern to stand before ourselves asking, "Am I really a CO? Do my life and my convictions hold up?"

Before setting forth a few features of a conscientious objector, I would like to disabuse us of several features of our earlier period. I refer to the conception that the peace churches and the government more or less agreed upon, which, though representative of the churches at the time and convenient for the selective service, makes it difficult in the present for many reflective Mennonite youth to take the CO position. What happened during and since World War II was something like this: Peace churches and the government attempted to define the peace position so narrowly and so clinically that Mennonites qualified but few others. However, in the meantime pacifism took many forms. The social position, the self-understanding, and the ethical conscience of Mennonites moved so fundamentally that Mennonite young people now wonder whether they can crowd into a CO framework without doing violence to their understanding and integrity.

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Here are a few features of the traditional profile of a CO that cause trouble.

One such feature is moral perfection. Of course, no one expected absolute perfection of COs or anyone else. But the pressure to be perfect seemed to follow from the accepted conception of the CO. Since participation in war was interpreted as a moral issue, exception to war was seen as the place for the innocent. Consistency seemed to demand perfection—a logic which Mennonites did not resist. Indeed certain Mennonites went to considerable length to show moral difference between those who do and those who do not fight. This way of thinking is, of course, not without precedence since throughout much of Western history, monks, nuns, clergy, religious people, and saints have frequently been exempt from military service.

I would not suggest that COs should be in the least exempt from moral obligation, but I would suggest that we resist the logic of those who would make the integrity of the CO to rest upon moral achievement. During the past 30 years, we have learned so much about ourselves as human beings that we now know exemption from participation should not rest entirely upon the purity of our lives. COs will be more at peace with themselves and more profitable to mankind if they confess with the prophet Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Is. 6:5).

Another unreasonable expectation is absolute non-resistance. Possibly this is less a problem to young people today than to the generation that was brought up on Mennonite thinking in the '30s and '40s. But most of us who filled out selective service forms were required to define our relationship to the military by our conception of the use of force.

Recall the question which ran something like this: "Do you believe in the use of force? Do you believe that there are times when force may be justified?" Obviously the safest

answer was to say "no", for if one were to allow for greater use of force than that which is used in spanking a child, one's CO position was likely to be in jeopardy and especially if one could not back up drawing the line without a fully reasoned argument.

COs today need to be saved from the contention that this qualification depends upon not using force. A moment of honest reflection would indicate that force is a part of life; it is shot all through society and it takes thousands of forms. The ethical question has to do with the appropriateness of various forms of force in various situations. Somehow we must be saved from the logic that defending one's grandmother, joining labor unions, and taking part in war belong to a meaningful continuum.

Third, it is unreasonable to expect that the CO must have all the answers about international politics. Somehow we have been led to believe that the CO must convince himself and others that he knows precisely what lines of action and diplomacy will bring peace and justice. To be sure, some COs have unusual insights, but not all do. I would like to allow COs to be as confused as everyone else by the complexity of world affairs. We must allow COs, when asked what they would do if they were in President Carter's shoes, to say humbly, "I don't know." Of course, we may have our opinions and our support or opposition to certain governmental policies should be voiced from time to time. But not all COs should be prophets and certainly prophecy is not a required feature of the profile of a CO. The danger of placing COs in a prophetic stance is that they may feel obligated to prophesy without knowing what they are talking about.

Finally the CO must be saved from the guilt of involvement in the sinful structures of society. COs like everyone else are a part of the mess. Their hands are not clean. They are not immune from social sin. The historic attempt by Mennonites to avoid guilt through separateness is bound to fail. The integrity of the CO cannot be found by artful escape from moral ambiguity.

Now I would like to turn the tables as it were and describe at least minimally the profile of a CO. What should a CO look like?

First, the CO should be conscientious—a conscientious person is one who is governed by his conscience. I am tempted to let it go at that. Are these statements little more than tautologies? I think not. What could be more appropriate, indeed more compelling and demanding than to take a position for no other reason than that's the way one believes. The CO is not a perfect human being, not separated from the world and no better informed than others—rather he/she honestly "can be no other."

Second, the CO is called to be a peacemaker. The CO accepts the responsibilities and the possibilities of the peacemaker as a vocation. The CO may or may not ascribe the significance of the universal to his vocation, i.e., he/she may or may not feel that everyone should take the CO position. Such an issue would seem to turn upon the question as to whether pacifism is or is not a moral obligation for some people or all people. Be that as it may, the CO feels that conscientious objection is an opportunity to identify with peacemaking processes as one called by God to do precisely that.

Third, peacemaking must be seen in broad perspective.

Peacemaking should not be limited to avoiding the military and speaking out against war. Peacemaking is life devoted to a cluster of values and objectives—to identify with the poor, to host strangers, to speak for justice, to teach the illiterate to read and write, to enlighten the mind, and to be kind and affectionate. Both hawks and doves make the mistake, albeit from different perspectives, of focusing too narrowly on war as the problem to which all other problems must be subordinated.

Despite the destructive capabilities of the arms race, it is misleading, as indeed it is bad foreign policy, to see the confrontation between the superpowers as all that really matters. The issues of war and peace need to be broadened to include the interconnection and, consequently, the interaction of all nations and peoples. Possibly the greatest danger in the long run is the relation of the rich nations of the Northern Hemisphere to the poor nations of the Southern Hemisphere. A new American foreign policy is needed that would diffuse the issues of war and peace, concurrently the role of the peacemaker would broaden to conform with the dimensions of the human problem.

Finally, I would suggest that COs should accept the status of conscientious objector as an occasion for spiritual commitment and growth. There is, of course, no religious stereotype. Rather to be a Christian CO is to open oneself to all those processes of growth which we would associate with becoming a Christian. To be a CO is to live "a life worthy of the calling to which you are called." It is evident that some young people who may have to register and later be drafted are taking the prospect so seriously as to occasion a religious conversion or effect a rededication of their lives to Christ. And this is appropriate, for while perfection is impossible, purification of motives, though not in itself a legitimating factor, would seem appropriate for a *conscientious* objector.

Although one cannot be expected to separate oneself from the sinful structures of this world, certain moral choices would seem to be proper. Although one cannot be expected to know all the answers about international affairs, one could and indeed should be concerned about political issues. Although each CO should be himself or herself as an individual, it may be expected that participation in the life of the church would follow.

In other words, it may not be necessary to be Christian in order to be a CO but if a CO is a Christian, then it is reasonable that the CO status would find its fulfillment in the development of spirituality. 

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Gospel Herald Volume 73 Number 12

by Bernard D. Posthumus

The story of a monument

The Menno Simons Church in Witmarsum, Friesland (northern Netherlands), was far too small to hold the hundreds of Mennonites from all over the Netherlands and North America. So the commemoration was held on Saturday, Sept. 15, 1979, in the Dutch Reformed *Koepelkerk* in the center of Witmarsum. Sister F. Kalma-Schar, president of the church council of the combined congregation of Pingjum/Witmarsum, spoke a word of welcome in Dutch and English. The service proper, completely in Dutch, was led by C. P. Hoekema from Leeuwarden, now retired.

As happened a hundred years ago, the great congregation sang from Psalm 68, verse 10, in adoration and praise of God's majesty and benevolence. In a well-prepared and humorous sermon, Brother Hoekema spoke of the considerable opposition manifested toward the building of a small monument to commemorate Menno's revolutionary act of breaking with the church of Rome and starting to preach the gospel according to Scriptures as a free man under God.

The congregation of Witmarsum had set up a commission in charge of raising funds and making preparations for the creation of the monument. Reactions in 1879 varied from disinterest to outright condemnation. The majority of the congregations in Friesland and Holland thought it a waste of money or something contrary to the spirit of Menno.

Reactions from the U.S. and Canada in those days were even stronger: A monument? A work of the devil! Things and manners, as we know, are apt to change, and they *have* changed these hundred years. Most of the visitors to the monument are now North American. Back in 1879, the foundation commission had worked out a budget amounting to 2,300 guilders. By the time the monument was finished, costs had reached 4,000 guilders, some two thousand dollars.

Despite initial opposition, the commission for the monument proceeded with the fund-raising. The commission was comprised of church members from the wealthy Harlingen and Leeuwarden congregations. When the actual construction had already begun on the historic site in the fields outside Witmarsum, gifts slowly came in from diverse congregations—from many small congregations, which at first had indignantly refused to cooperate, to the rich congregations of Haarlem and Amsterdam. Money also came in from Germany, Hamburg for instance, and from some congregations in Switzerland.

So much for the experiences of the founding commission. I should not fail to mention that the commission, after the inauguration of the obelisk-shaped monument, treated itself to a copious dinner. This dinner cost ten guilders for each guest. By way of comparison, the average week-pay for a

worker in 1879 was only a few guilders.

The Dutch Reformed *Koepelkerk* is old, but it did not exist in Menno's days while he was still a Roman Catholic priest. Only the pulpit from which Brother Hoekema delivered his sermon was the same pulpit from which Menno Simons preached the gospel according to the Roman Catholic Church. In the small tower above the *Koepelkerk* is a nonpartisan bell that called the faithful long before Menno. And so it did this Saturday, a ringing call to repentance not only to Mennonites but also to guests from the other churches in Witmarsum: Dutch Reformed, Free-Evangelical, and Roman Catholic. Indeed it was the voice of the "church of the ages."

I was sitting upstairs during the commemorative service and from the balcony I had a good view of the hundreds of Mennonites below me. Much gray hair was visible. There were also some bald heads. Yes, the Dutch brotherhood is old. I would guess the average age to be 50 or 55 or more. While the program and the clock orchestrated the day, I had little time for talking with brothers and sisters, but I did look at them. There were sisters and brothers in their twenties and thirties. There were also youngsters under twenty years of age and a few little children. But the majority was older people.

The elderly are everywhere. They are highly motivated to maintain the church. Their faith and brotherly spirit seemed to be stronger than that of the youth. In a sense, they too were a monument.

Practically everywhere—in Witmarsum at the monument or in the Menno Simons Church in Pingjum—this was my impression. Maybe, in a way, it is not surprising.

Our Mennonite brotherhood emphasized strongly personal faith and personal relation to God and Jesus Christ. And this is certain: we are all fallible and mortal. Which brings one to the conclusion that building one's faith is a long and slow process, and it becomes only strong and manifest before the world after many, many years. Therefore, is the Mennonite Church in the Netherlands, or at least its main body, necessarily a church of old people? Who can say? It has been a problem now for a long time and the situation cannot be expected to change overnight. Another question: how does the brotherhood, how do the congregations, how do we appeal to youth?

We, as The *Doopsgezinde Broederschap* (the Mennonite brotherhood) here in the Netherlands, can hardly plan any program but what this crucial question comes up openly or silently. Yet, the Mennonite Church still exists in Friesland, Menno's homeland. For a part it still exists because of the great loyalty of the sisters and brothers, often despite old age, to their congregation. On the other hand, because some women and men get acquainted with the Mennonite

The author is a young Mennonite from Friesland who has become interested in the church's history.



This monument was completed and inaugurated a hundred years ago. The project was not carried through without dissention.

Church and its principles and come into the Mennonite orbit, so to speak, often after a long hesitation or after a major event in their lives—death of a beloved relative, death of husband or wife, or a severe illness—the church continues to exist. We have members in our congregations, of course, who take part in the church for reasons of tradition. Their families have been Mennonite for generations on end.

The fact that I saw relatively few youth is also due to the nature of this day and this meeting: a commemoration. Certainly it was the commemoration of an important event, the very start of the Mennonite Church in the Netherlands; yet in the eyes of young people something of the past, something old, hardly relevant for the present. Possibly they didn't expect to meet many of their own generation; probably they didn't expect to get something that would appeal to them.

But let me tell about the end of this day, when a group of youngsters from the Buitenpost and Veenwouden congregations presented a program in the auditorium of Aylva-State (a home for the elderly) in Witmarsum. Their concern

was "to be Mennonite or not to be Mennonite, that is the question." The performance of the group added a touch of humor to this more or less solemn day.

Brother Veenland, president of the Friesian union of Mennonite congregations, closed this memorable day by giving thanks to all those who had contributed to the organization of this centenary of the Menno Simons monument. He announced that considerable expenses will have to be made to maintain the monument another hundred years and asked all to give generously to the special restoration fund. The pathway leading to the monument will be made slightly wider and will be fitted with better pavement. But the path will remain as it always has been: narrow, only permitting one person to walk behind the other, which is the great charm of it.

The end of all ceremonies at the occasion of the centenary was singing the well-loved song in our Dutch brotherhood, "*Ik voel de winden God's vandaag*," literally translated: "I feel the winds of God today." And then we wished each other a safe trip home under God's safeguarding. 

The disputed land

by Kathy Haddad

Seed

A seed
planted
in
the dark earth—
lying dormant
and
still,
waiting . . .
Suddenly
the warmth of
the sun
and
the fresh rain
spark
the
hidden life
within,
and
it comes
alive!
Driven
by its
God-given
power
it
pushes
up
through the
cold, hard
soil
and
grows and grows—
becoming
a
plant . . .
yielding
fruit

of its own kind.
One yields fruit
wonderful to behold,
and to taste,
to touch;
while another
yields
a
harvest
of
thistles and thorns,
briars . . .
unwanted weeds—
harmful!
So it is
with
the
human heart.
It
lies
cold and dormant,
full of
hatred and fear . . .
until
sparked
by the
Love of Jesus
it, too,
grows and grows
yielding
love
and
joy and
kindness!

—Fran Ewy

Can any twentieth-century person see Jerusalem with clear eyes? John A. Lapp claims that anti-Semitism (including both Arab and Jew) affects "all of Western Christendom." Lapp's *The View from East Jerusalem* (Herald Press, 1980) is timely. Cannot a discussion of even emotion-laden issues in the Middle East—if rational—bring about current healing? Jerusalem, bustling, modern-ancient city broods under blue and white "Jewish" skies. Yet 500,000 Palestinians' eyes view that same dome overhead. They are living on land Palestinian-owned before the 1967 war and wait for their uncertain futures restlessly.

Why another book about this embattled land? Current interest is one reason. Egypt's president, Anwar Sadat, in his November 1977 historic visit to Jerusalem raised world consciousness about events in the Middle East. Add to that world attention-getters like the Iranian revolution and the resurgence of Islam, both of these affecting Jerusalem's peoples.

Lapp writes:

If one comes from the east he will probably call the bridge over the Jordan River the King Hussein Bridge. If coming from the west the same person will probably call it the Allenby Bridge. If traveling by taxi from the airport, the visitor will ride a "sherut" while the person at the bridge will ask for a "service." The "sherut" driver will want dollars or Israeli pounds. The "service" driver prefers dollars or Jordanian dinars. The person entering from the west will probably be impressed by the modernity and unity of Israel and Jerusalem. The person entering from the east, after passing several military checkpoints, will feel the disunity. And once in Jerusalem it is hard not to notice the striking difference between the flourishing night life of Jaffa Road, the main street of West Jerusalem, and the emptiness of Saladin Street, the main street of East Jerusalem.

How did East and West Jerusalem become so different? From 1948 to 1967 Jordan was governing that side of Jerusalem outside of the borders of the 1948 state of Israel. West Jerusalem, on the other hand, was the capital of Israel. Then, after the 1967 War, Israel occupied East Jerusalem. John A. Lapp's research and writing has been directed as seeing all sides of the Middle East conflicts.

Lapp writes that he wasn't long in the Middle East before

Kathy Haddad is a free-lance writer and reviewer, living in Scottsdale, Pa.

the fundamental issue in that land was clear. One land is claimed by two peoples. Modern-day political conflicts began when the British, ruling Palestine through a military occupation, in 1917 promised European Jews a homeland there. In the 1920s, native Palestinians became alarmed at the massive flood of Jewish immigration into their land. The British, in effect, simply shrugged their shoulders. (In 1948 the British left by the back door.) Armed struggle between native Palestinians and Zionist Jews was inevitable. The Jews were victorious. Therefore, Israel 1948.

What is the importance of the recent "Camp David Agreements" in the Middle East? One part of the agreements provided for the withdrawal of Israeli military (occupational forces) and eighteen Israeli settlements from Egypt's Sinai Peninsula. The second part of the agreements is stated as a search for the protection of "the legitimate rights of the Palestinian people and their just requirements." Over a period of five years the Israeli occupation since 1967, should cease and an elected Palestinian government be established. Israeli military would remain, however, in "security locations." In the third year negotiations would provide for "the final status of the West Bank and Gaza."

Sound hopeful? Here are some of the problems. One is that Israel doesn't actually promise to evacuate the occupied West Bank and Gaza. Another is that East Jerusalem, also occupied since the 1967 war, was not even mentioned. Furthermore, the agreements don't deal specifically with land seizures. Of 32,000 acres seized, at least 28,000 have been privately owned. Will Palestinian-elected government in the territories now occupied be allowed to restore land

confiscated during the last twelve years to Palestinian farmers and their families?

Lapp reviews alternatives to a Palestinian state as being 1) the West Bank returned to Jordan, 2) Israel becoming truly integrative, allowing first-class citizen status for all people within its borders, and 3) military rule continuing—including the deportations, house demolitions, and land seizures.

One significant factor in recent Middle East discussions is the new wave of Islamic excitement. But how does Islamic fervor affect Jerusalem tensions? Regularly tensions arise between scantily-clad, young Israelis and fervent Muslims. Another issue is understandable Jewish pressure for protected worship rights of Muslim holy places, also dear to Jewish hearts.

A question Christians invariably ask in such a discussion is: "Why examine these political matters at all? This world is not our home—we are only pilgrims here, aren't we?" My only answer to that question (when I ask it of myself) is that by understanding the politics of a land I might have compassion for *all* its peoples.

This book has aided my search for Christ's compassion. With an eye on current events I wonder, anxiously, about the fate of the U.S. hostages in Iran. Will Islam's resurgence mean that "the enemy" must die? I wonder at the uneasy truce in Lebanon, Israel's neighbor. I feel for the illegal Jewish settlements' inhabitants on occupied land. And I wait, dubiously, for more attention to be given to those thousands in Palestinian refugee camps. As a Christian I care about every one of these issues. Christ Himself wept over Jerusalem. 

Hear, hear!

Turning peace concern into action

There has not recently been a situation or time when a clear witness for peace by the church was so imperative.

With military registration imminent and the mood of the U.S. increasingly favorable to increased military spending and development, we who follow the Christ of peace must speak and act boldly for peace.

We gain little now by examining past periods of silence by the church when faced with times of national insecurity and militarism. We must open our eyes to the present situation and respond to it in the Spirit of Christ as free men and women. We must renew our faith in God and repudiate massive armaments and the fear they bring in the guise of "national security." We as a nation have never been less secure nor better armed. Our security is in Christ, whose love casts out fear. Remembering this basic fact, let us rededicate ourselves to the work of justice and peace, for there never will be peace without justice.

As thousands of citizens, the church has been complacent too long about militarism. If we do not do everything in our power to both prevent war and make peace I believe we will be held accountable for thousands of innocent lives. For as we build weapons to threaten or kill the least of Christ's brethren, we do the same to Christ.

We must use our freedoms, as citizens, to the fullest, especially those of worship, the press, and speech. If we do that, we have no reason to fear the Soviets or a totalitarian regime, for it is in these three points that our governments differ most drastically. If we do

not exercise our freedoms they will continue to atrophy and erode to the point where a Soviet-style government could develop unnoticed.

I challenge every reader to begin a disciplined personal campaign for peace, disarmament, justice, and freedom at home and around the world.

Most of us are unaware of the many resources available to us that we may use to educate ourselves and our neighborhoods in peace and nonviolence, and that will enable us to make an intelligent, clear witness to the world.

The Fellowship of Reconciliation (Box 271, Nyack, NY 10960) is one good place to begin. They have excellent resources, ideas, and reading lists. MCC's Peace Section is also not used nearly as much as it should be.

First, begin a monthly editorial campaign in the secular press for peace and justice, both as a basic philosophy and in specific cases. It does little good to talk of peace among ourselves or pass resolutions that the greater public is unaware of especially if they are not closely read and put into practice in the church. We must witness to the world and our governments.

Regular petitioning of elected officials at all levels is also essential. MCC's Peace Section can be very helpful in this area. Officials will not be able to long ignore a steady witness for positive action for peace, especially in an election year.

Also move to get peace and nonviolence materials into all schools, as well as into our congregations. Respond directly to military recruiters and propaganda with counseling and recruiting for Christian service and vocation. Many public school children are

by Katie Funk Wiebe

Safe passage

Most of us would agree that the transition from childhood through adolescence into adulthood has a few bumps and potholes. Sometimes more than a few.

Not all adults are as willing to admit that moving through the other stages of life—into middle-age, for example—also has these road tests. Some think that after one has escaped the turbulence of youth, adulthood is a finished process.

One businessman viewed his life as moving along rather smoothly. No middle-age crisis for him. Then, in the next topic of conversation, he mentioned that after the last child left home the strange emptiness of the house and the fact that a chapter of life had ended for him and his wife, he felt so unsettled, he would wake at two in the morning and drive around the block for a while to calm down.

Gail Sheehy in *Passages* has documented well the stages in an adult's life which require self-evaluation and realignment of goals and priorities. While some readers may not

agree with her way of handling the result of such self-evaluation, most agree with her that life has stages. In essence, these are tests that if failed carry immaturity into the next stage.

Those who flunk the test from youth into young adulthood end up with two generations of children in the same home. Adults who resist middle-age end up clinging desperately to their youth in appearance and behavior and never come to full understanding of and confidence in their strengths, gifts, and responsibilities.

Older people who may have failed some of the earlier tests, particularly learning to love and be intimate with others, including spouses, children, and friends, end up alone and lonely.

The need to know more about life stages has its basis in concrete facts. We live in a nation in which the number of older people is increasing steadily. We now have approximately 23 million people over 65. In less than 20 years 50 percent of the population of the United States will be over 50. According to some sources, by the year 2000, 15 percent of the population will be over 65 and by the year 2020, 25 percent of the population will be over 65. Some estimates are even higher.

In less than a generation congregations can expect that a majority of the members will be middle-aged and older. The time could be a bright period for church growth if adults are made aware of their gifts and tasks, and if their potential is not wasted because of prejudice against the elderly.

Persons in each stage of life get their attitudes toward the aging process from those who are modeling it. Too many middle-aged watch what is happening to a small segment of

totally unaware that alternatives even exist.

And let us, as we do these things, move to simplify our lives and draw together anew in our families, congregations, and neighborhoods to form a strong center from which to "seek peace and pursue it.—Peter Farrar, Ocean Springs, Mississippi.

Do we, the church of the 1980s, have a vision?

Solomon wrote (Prov. 29:18), "Where there is no vision, the people perish." Martin Luther King said, "I have a dream. A dream that all men shall be free." This was a dream for his own race (black) that someday they would have all the advantages and equalities of the white man.

I too, have a dream. A dream for the Mennonite Church. A dream that the young people of the church, the church of the '80s might be strong. I dream of a movement of evangelical nonviolent action that will dare to pray and evangelize, and if necessary even picket, and will even love the police officers that might arrest them. I dream of a biblical church which will initiate a campaign with a loving call to repentance, for the sin of economic injustice. I dream of a movement of much prayer, before initiating direct action campaigns against national corporations involved in injustice abroad. I dream of Christians that will look at their own lives first, and will get rid of their excess snowmobiles and excess automobiles and all

other "camels" that they might be swallowing. I dream and believe that God may even choose to convert those who head unjust national corporations.

I dream of a recipe composed of "some civil disobedience (if necessary), mixed with much prayer, add evangelistic preaching, while retaining a respect for law and government in general." I dream of a biblical church in the '80s that, as they observe their young men and women taken off to jail (because they choose to serve God rather than man), will explain Jesus' love and justice to policemen and judges, and will pray for them, and will raise money and moral support for those members on trial. I dream of a church that will continue to witness against participating in war and the destruction of human life. If it is God's "desire [that] all men . . . be saved" (1 Tim. 2:4), then to kill anyone who is not a Christian is to take away that person's opportunity to accept Jesus Christ as Savior. Nonviolent resistance affirms the oppressor's humanity and calls him to decision. Nonviolent resistance against sin must accompany an evangelistic call to repentance. May we the church of the '80s show God's love for our oppressors by a gentle, firm challenge against any sin they might try to impose upon us. Our evangelical nonviolent resistance can invite the oppressor to repent, even though we oppose his evil action.

Jesus was evangelical. He came to call all men to repentance and a life of love for the Creator. He also led a life of nonviolent resistance against the injustice of His day. This made Him very unpopular, in spite of the fact He did many positive miracles, healed many people, and did much good. To accept Jesus as Savior and not accept His way of life is not completely accepting Him.

the elderly and think all older people are senile, sick, unhappy, and lonely. They are unaware that most of the elderly are well, enjoying life, and contributing to it.

More information about each stage would obviously help in passing the test for that period. As youngsters we got our information about the birds and bees and what happened in the cabbage patch mostly from cloakroom talk, surreptitious reading, and eavesdropping on the conversation of our elders. We pieced together enough facts to begin adulthood.

Unfortunately, information about the elderly gets picked up in much the same way. It comes from coffee chatter, advertising which insists that one must look young to feel alive, and from strolls down corridors of homes for the elderly. That isn't enough information to make it through life from about 40 through 60 and on.

Today much attention is being given to career guidance of the young, to starting and establishing a family, and handling family and marriage conflict—all very necessary. To this kind of counseling needs to be added direction regarding career changes, how to retire, how to nurture (mentor) the next generation, how to cope with crises like death and sickness, and how to give up power and position.

Adults need to be helped to fit together the little bits of wisdom and knowledge they have gleaned from life. They need to be assured that the discomforts and perplexities they feel are as normal as the anxieties of the adolescent in his or her first infatuous relationship.

Accepting new tasks is part of the test, which if passed successfully takes one into another stage of life. Not a less meaningful one. Only different. With a new set of responsibilities and a new kind of richness and splendor. 



Even though the VSers of the church are doing a very positive, wonderful, and commendable work, the church is soon to experience some of Jesus' unpopularity when we take a stand against the military and big business. The fact remains that when we choose to live the life of Jesus, then evangelism and nonviolent resistance to injustice go hand in hand, and are inseparable.—**Philip Troyer, Plain City, Ohio.**

A caution on urban concerns

I am writing about urban ministry. The question has had lifelong importance to me.

My father left the farm in Louisiana to marry a girl he met in Pennsylvania while in the armed services (Yes, I was born Catholic). They raised our family in a not-so-affluent suburb. I could see inner-city Philadelphia, the Souderton Mennonite community, and the Chestnut Hill wealthy all through my growing up. While in seminary and later, I did social service work and pastoral ministry in South, West, and North Philadelphia, including Diamond Street. Then, I lived in various low-income sections by choice.

I feel that urban ministry is definitely a part of bringing God's message of salvation to the ends of the earth. Paul went to the cities as he was asked to do. What I'm afraid of is that many young Mennonites, having left the farm and having pursued an education, begin to think of the command to go forth and teach all nations as a

sociological problem to be solved, not a vocation to be followed. God sent Jonah to Nineveh.

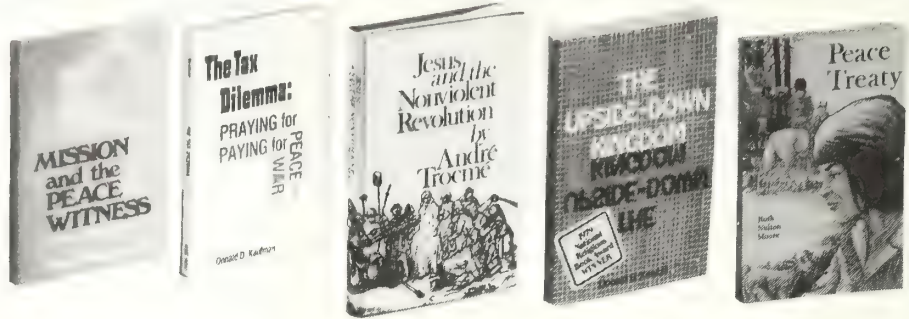
Believe me, I know the misery of a man dying of lung cancer, alone, with dozens of neighbors. I know about young children catching stray slugs from gang wars; I know about 16-year-old girls thrown out on the street because of a pregnancy. I also know that the disadvantaged "minorities" who crowd the inner cities are largely those who by force or fear left their rural upbringing for the economic advantages of the city.

The means of saving the cities is a mystery to me. I only know that with God all things are possible.

I moved out of the city because it got increasingly hard to see God's creation . . . I gardened in the washtub . . . and I feel God's hand in my life. When I wasn't listening to the pressures of the world, I was reacting to them. I moved out where I could hear His voice and turn my life around. One of the greatest things I can do for the cities is to subtract one family from the confusion, to help make rural living viable again without bleeding the city of its resources, namely, the labor of its residents. Moving out is also a moving to—acknowledge your rural heritage.

I am not a novice in rural living. I know there is a lot of suffering out here too. I know that Jesus went to the wilderness to be tempted, tested. But I'm surprised at, and maybe overly defensive about, seeing my Mennonite peers fascinated by the lure of saving the cities. If we are all to go to saving the cities, let us do it at the bidding of the Lord, prayerfully cautiously, not on our own assessment of need or calculation of remedies. God saved Nineveh in spite of Jonah.—**Zack Comeous, S. Bloomington, Ohio.**

Publisher of "The Christian Peace Shelf"



For Serious Study

Christ and Violence by Ronald J. Sider (paper, \$4.95, in Canada \$5.75). A sweeping reappraisal of the church's teaching on violence.

The Christian and Warfare by Jean-Michael Hornus (1980, paper, \$1.95, in Canada \$2.25). Early Christian attitudes toward war, violence, and the state.

Jesus and the Nonviolent Revolution by André Trocmé (hard, \$7.95, in Canada \$9.20). The social and political relevance of Jesus.

Mission and the Peace Witness edited by Robert L. Ramseyer (paper, \$4.95, in Canada \$5.75). Implications of the biblical peace testimony for the evangelizing mission of the church.

Nevertheless by John H. Yoder (paper, \$2.50, in Canada \$2.90). The varieties and shortcomings of Christian pacifism.

No King but Caesar? by William R. Durland (hard, \$6.95, in Canada \$8.05). A Catholic lawyer looks at Christian violence.

The Original Revolution by John H. Yoder (hard, \$5.95, in Canada \$6.90; paper, \$3.95, in Canada \$4.60). Essays on Christian pacifism.

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War and the Gospel by Jean Lasserre (hard, \$6.95, in Canada \$8.05). An analysis of Scriptures related to the ethical problem of war.

War, Peace, and Nonresistance by Guy F. Hershberger (hard, \$9.95, in Canada \$11.55). A classic comprehensive work on nonresistance in faith and history.

What Belongs to Caesar? by Donald D. Kaufman (paper, \$2.95, in Canada \$3.40). Basic arguments against voluntary payment of war taxes.

Yahweh is a Man of War by Millard C. Lind (to be published Nov. 1980). The theology of warfare in ancient Israel.

For Easy Reading

The Christian Way by John W. Miller (paper, \$1.95, in Canada \$2.25). A guide to the Christian life based on the Sermon on the Mount.

The Tax Dilemma: Praying for Peace, Paying for War by Donald D. Kaufman (paper, \$3.95, in Canada \$4.60). Biblical, historical, and practical considerations on the war tax issue.

The Upside-Down Kingdom by Donald B. Kraybill (paper, \$5.95, in Canada \$6.90). A study of the synoptic gospels on affluence, war-making, status-seeking, and religious exclusivism.

The Way of Peace by J. C. Wenger (paper, \$.95, in Canada \$1.10). A brief treatment on Christ's teachings and the way of peace through the centuries.

For Children

Coals of Fire by Elizabeth Hershberger Bauman (hard, \$3.95, in Canada \$4.60). Stories of people who returned good for evil.

Henry's Red Sea by Barbara Claassen Smucker (paper, \$2.95, in Canada \$3.40). The dramatic escape of 1,000 Russian Mennonites from Berlin following World War II.

Peace Treaty by Ruth Nulton Moore (hard, \$3.95, in Canada \$4.60; paper, \$2.95, in Canada \$3.40). A historical novel involving the efforts of Moravian missionary Christian Frederick Post to bring peace to the Ohio Valley in 1758.



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by Olive Yoder

Hearts with loving hearts united

It was a night to remember, that evening last fall when 18 adult friends became members of the family at Forest Hills; a night of joy, of laughter and tears, a night of confession and acceptance, of sharing happiness and hurts. There was pathos and there was love.

At the close of the service, when we stood to sing "Heart with Loving Heart United," we knew we were one indeed.

The evening began with a fellowship meal, followed by a service in the meeting room. Persons planning to join our church family told of their spiritual pilgrimage and the circumstances and friendships that brought them to Forest Hills. Our pastor, Lester Graybill, presided and led us in reading together an affirmation of our beliefs.

There was Maureen, the young mother from Swaziland who had met her newspaper reporter husband when he served under Mennonite Central Committee in her country. In her beautiful British accent, she spoke of her Christian home, and the strict Christian schools she attended. It was "Bible" morning, noon, and night, at school, at church, and at home. Maureen sometimes felt herself rebelling, but when she became a teacher, what did she teach? Bible! And she was drawn to the young American she learned to know, because she saw in him those Christian graces in which she had come to believe so firmly. Eight years ago she had never heard of Mennonites. Tonight she was becoming a Mennonite.

Eugene, her husband, spoke of his reasons for being a Christian, a Mennonite, and an applicant for membership at Forest Hills. He affirmed that Christ was a real Person and lived the kind of creative life he would like to live. Men-

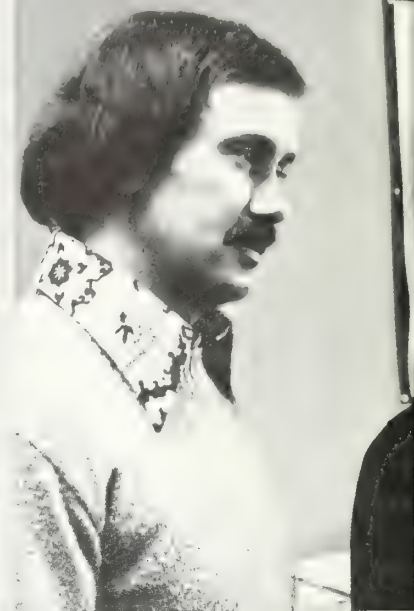
nonites are his people and he has the deepest respect for the Mennonite Church, finding it exciting to note the tolerance which he sees between the church's change and its determination to hold fast its values. In an aside he said, "I am a Mennonite because I like four-part singing. They say heaven is going to involve a lot of singing, and I'd like to be ready." He seeks to grow and wants to grow at Forest Hills where he sees growth occurring.

The tall young man with the name of Herbert Hoover came to us by way of Ohio, Virginia, and New York. After college and six months of Voluntary Service, he found himself at sea, a Christian, but not a Christian in the true sense of the word, trying to live the best of two worlds. A real commitment to Christ changed all of that.

Donna came to Mennonite Central Committee from Ohio in 1976. Cal from New York. They joined the staff there in 1977. Romance blossomed between them, and they were married this past summer. Donna is clerk of central files and Cal is production room manager.

They have attended Forest Hills regularly during the years they have been at the Akron office and have been active in the life of the church. Donna paid special tribute to her grandmother, who had been a great favorite of hers. In her grandmother's acceptance of her own final illness, she helped Donna to understand that in everything God works for good. Cal read Ephesians 3:8, "To me, though I am the very least of all the saints, this grace was given." With this gift of grace, Cal said he finds peace of mind and purpose in living, but added, "I still struggle with selfishness, and try to map out my own course, so I know I still need to do a lot of growing and maturing."

Doris, a single parent with three lively little children, spoke of the anger and frustration she feels in her situation. She struggles with loneliness, with bitterness, and



experiences ups and downs—more downs than ups. Yet, in her downs she sometimes finds herself singing. “From where does my song come?” she asks. In her heart she knows. She has found real friends at Forest Hills with whom she can share her feelings. She said, “I come to Forest Hills because I really want to come, because I enjoy the services. I cry sometimes!”

Becky and Lester are our newlyweds, married just a few weeks ago in a beautiful wedding that joined their families. Becky had known tragedy when her aviator husband was killed in a plane crash, leaving her a widow with three young children. Les and his daughter experienced the long, agonizing suffering of cancer which took their wife and mother.

Becky and her first husband had been Forest Hills members earlier, until his job called them out of the community. After his death, Becky and her children returned. Now, in a newfound happiness, Becky and Les together came to us. Les expressed his appreciation for the acceptance he has found in our fellowship. He added, “I am most impressed with the teaching of Christ we receive here, and I like the cooperation between Forest Hills and the churches of other denominations in our community.”

Two couples had experienced the excruciating problems connected with divorce. Chet, a quiet man, read from Exodus, “O my Lord, I am not eloquent,” and the Lord said, “Is not Aaron the Levite thy brother? I know he can speak well!” Ruth Ann, Chet’s new wife, was his Aaron. She spoke of her first marriage, the years she and her husband spent overseas under Mennonite Central Committee, and the circumstances that led to the breakup of their marriage upon their return to the States, leaving her a single parent with a small boy. Chet was father to a son and daughter.

Ruth Ann told of the hurt they both had experienced, the trauma of divorce, the healing they realized in meeting in

counseling sessions with other formerly married people, the happiness they have found in each other, and the struggles and joys involved in making one family out of two. “At Forest Hills,” Ruth Ann said, “we have found warm Christian fellowship, and know that we are loved.” Ruth Ann’s prayer: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there by any wicked way in me, and lead me in the way everlasting” (Ps. 139:23, 24).

Sue and Gene, also formerly married, shared the heartache, grief, and the anguish they have known. Gene had been in I-W service and married a girl he learned to know during those years away from home. He broke down, overcome with emotion, when he spoke of his two handsome boys who live with their mother. Sue, still very young and pretty, with two little girls, has wrestled not only with divorce, but also with two major operations to remove a cancer that continues to cloud her life, and requires extensive chemotherapy. With optimism, faith in God, the support of family, friends, and a church family that cares, Sue and Gene face the future with hope and confidence, and are making a whole family out of broken pieces.

Sue read: “For I am convinced that nothing can ever separate us from his love. Death can’t and life can’t. The angels won’t, and all the powers of hell itself cannot keep God’s love away. Our fears for today, our worries about tomorrow, or where we are—high above the sky, or in the deepest ocean—nothing will ever be able to separate us from the love of God demonstrated by our Lord Jesus Christ when he died for us” (Rom. 8:38, 39, *The Living Bible*).

Another Moses and Aaron were Irene and Sandy. Irene, too shy to speak for herself, was supported by her good neighbor Sandy, who spoke for her. Through Sandy’s love and concern, and the kindness shown her by a group of Forest Hills young men who helped Irene with a building



1—Doris Rivera
2—Herbert Hoover
3—Chet and Ruth Ann Martin
4—Monica Ng and Andrew Chow

project in her house, she was drawn to our fellowship where she feels wanted and at home.

Andrew Chow and Monica Ng are from mainland China. They plan to be married in the spring. Andrew grew up in a Christian home, the son of a minister. He is a student. When fears beset him he finds help in Philippians 4:13, "I can do all things through Christ which strengtheneth me." Recently his parents, and a grandmother he never knew immigrated to the U.S. and are living in Lancaster, bring added happiness to Andrew and Monica. Andrew's father will perform the wedding ceremony.

Monica, though born in China, grew up in Hong Kong, then came to the States for her college and seminary training. It was springtime when she arrived in Wisconsin, but to Monica it seemed cold, very cold! She asked her roommate, "How do you go through the winter?"

Her roommate replied, "When the time comes, you can."

Monica said that the Lord has helped her through many winters in her life. She was born of Buddhist parents and is the only Christian in her family. To be rejected by her parents, her brothers, and sisters is very difficult for her because ties are strong in Chinese families. When Monica came to Lancaster County, she lived with Edith and Margaret, who brought her to Forest Hills. She has found her family here, and affirms, "The Lord is good to His people."

Mary from Pretty Prairie, Kansas, has been at Mennonite Central Committee the past three years, where she is secretary to the treasurer. We couldn't do without Mary! She has been special ever since she came, serving faithfully as organist, pianist, and choir member. We were scarcely aware that she wasn't a member, for she has been so much a part of us. She sees the church as a group of people struggling to live as citizens of the kingdom of God. She asked for our prayers that she may be the person God intends her to

be. She quoted the prayer of St. Francis of Assisi! "Lord, make me an instrument of thy peace. . . ."

Les and Brenda came to us four years ago, and immediately became wholly involved in the life of our congregation. Brenda has been creative in Junior Worship, a program for local mothers, Bible school, and Sunday school. Brenda puts much emphasis on cultivating and protecting relationships. She says she feels good to be a Mennonite, and thinks it is important to teach the great tenets of our faith, peace, nonresistance, and separation from the world. She has experienced spiritual growth in our fellowship and appreciates the acceptance and involvement she and Les have experienced.

Some years ago Les was the first I-W man to serve in a Cincinnati hospital. This was a challenge, for upon his performance and conduct rested the future of the program at that place. It was up to him to set high standards. At that point, he rededicated his life to Christ. Today Lester is a salesman and he said, "As a salesman, I cannot write the orders I missed last week. I can't look back. I must look ahead. So too the church, and in this fellowship I see enthusiasm and growth. God's Spirit is here."

Now you know why that certain Sunday evening was so special. Our eighteen new members come from a wide variety of backgrounds, but we love them all. We are happy they came to us with their gifts, their strengths, and their enthusiasm for adventurous Christian living. They broaden our horizons and challenge us to greater faithfulness, to be the people of God they expect us to be. We must not take them for granted, but with appreciation for each other's differences and shortcomings, live, grow, and work together to fulfill Christ's mission for us at this place.

(Gospel Herald welcomes this kind of story on creative Christian Community. Ed.)

Effect, use of media tops New York seminar

"We make our decisions and act on them on the basis of the pictures in our heads. They are never complete pictures. We must stop to think about the source of those pictures," Stuart Showalter, director of information services at Goshen (Ind.) College, said in his opening address to a seminar on "Mennonites, Media, and Messages."

The seminar, held in New York City, Feb. 22-24, was sponsored by Student and Young Adult Services—a program of Mennonite Board of Missions (Elkhart, Ind.).

The seminar explored ways in which the media affect urban Mennonites and ways Mennonites can use the media to convey their own message.

In the opening session, participants listed the questions they wanted to address during the weekend: Who sets the agenda for the secular media or decides what stories will be covered? Who sets the agenda for the Mennonite press? How do we achieve a world-view other than what we read in the press? Are we so imbued with the values underlying the media that we are incapable of making a radical criticism?

Coleman McCarthy, a columnist for *The Washington Post*, shared his ideas on "Journalism: Solution or Problem" Saturday morning. McCarthy said he thought that "adjustment is our major national—our major world—problem. It's not that we have so many or such major destructions, but that we have become so adjusted to them."

He noted that many idealists burn out



Washington Post columnist Coleman McCarthy (left) talks with Goshen (Ind.) College information services director Stuart Showalter. Both were featured speakers at the "Mennonites, Media, and Messages" seminar.

quickly and suggested that the role of journalist is to keep the fires of dissent alive. "It's not enough to be on the good side," he concluded. "You have to get out there."

Hilda Regier, a magazine editor and community activist in New York City, discussed practical ways in which a group can present its

message: preparing information packets and releases for newspapers, knowing how to present important points concisely for television reporters, distributing fliers and buttons. "You do not start with a news story," Regier emphasized. "Organize yourselves first."

(Continued on page 235)

Mission history book 'dedicated' in service at Elkhart

Gospel Versus Gospel, a new book on mission and the Mennonite Church from 1863 to 1944, was "dedicated" on Feb. 27 during a Mennonite Offices chapel in Elkhart, Ind.

"Learning to know early Mennonite mission leaders and missionaries through my research was inspiring," said Theron F. Schlabach, the book's author. "These were on the whole quite able people, often the cream of their communities' talent."

Schlabach a history professor at Goshen (Ind.) College, wrote the 350-page work at the invitation of Mennonite Board of Missions (Elkhart, Ind.). MBM Overseas Missions Secretary Wilbert R. Shenk headed an advisory committee made up of J. C. Wenger, John S. Oyer, John A. Lapp, and Melvin Gingerich

(until his death in 1975).

"From an author's point of view, the relationship with MBM has been a model one," Schlabach said. "Never did Board officials try in any way to turn the study into something designed to put their own institution and its people in an especially favorable light."

In fact, the opposite was true, he said. "From the beginning, MBM asked not for a house history but for a reflective work."

Gospel Versus Gospel tells the story of the reawakening of mission interest in the Mennonite Church, largely as a result of a revival that swept across the church in the late nineteenth century.

The book ends at another decisive point in history for the world in general and for North

American Mennonites in particular—World War II.

Schlabach became convinced during his research that "mission-minded Mennonites might have communicated more of Jesus' message if instead of borrowing wholesale from Anglo-American Protestantism they had worked more consciously from some of their own long-held understandings, especially their peace emphasis." This became his central thesis.

Published by Herald Press in cooperation with Mennonite Historical Society, *Gospel Versus Gospel* is number 21 in a series of "Studies in Anabaptist and Mennonite History" started 50 years ago with a book by H. S. Bender.

Consultation debates the 'electronic church'

"Like it or not, TV is tremendously influential . . . the most formative force in our culture . . . and the churches must be involved in use of television."

That was the message of controversial religious broadcaster Pat Robertson to 210 delegates at a consultation on "The Electronic Church, Feb. 6-7. Robertson, founder and president of the Christian Broadcasting network, spoke at a banquet as part of the event at New York University in New York City.

The consultation—coordinated by the communications commission of the National Council of Churches, but cosponsored by several major non-NCC bodies—was convened to create dialogue about the implications of electronic media for churches in the 80s.

Attendance was more than double the original expectations. Representatives came from all over the U.S. and Canada, plus several from Europe, Africa, and Latin America. Mennonites present included Paul M. Gingrich, executive secretary-elect of Mennonite Board of Missions; Ken Weaver and Ron Byler of MBM Media Ministries; and Barth Hague of Faith and Life Radio and Television (General Conference).

It is estimated Jesus Christ preached to no more than from 20-30,000 persons in His lifetime. Today's technology would make it possible to reach one billion persons simultaneously with the same broadcast.

But there is widespread disagreement about how and even whether Christians should use such a medium as television. What does it mean for congregational life when growing numbers of people are content to worship with "my TV and me"? How are mission ministries affected when TV preachers now gather in over one billion dollars per year? Can Christian "body of Christ life" be adequately nurtured by electronic representations?

Robert Liebert, author and professor of psychology and psychiatry at (Stony Brook) State University of New York, said the current conflict between the electronic church and congregations has the potential for becoming a sort of "holy war." He regards the war as between fundamentalism and liberalism and between local community congregations versus broadcast ministries.

Predictably, Robert H. Schuller, pastor of the Reformed Church in America Garden Grove Community Church and host of the TV show *Hour of Power*, argued with Liebert: "I am first, second, and last a churchman." Schuller declared it naive to set up TV as an enemy; it should instead become a close ally to all churches. "Why have churches been so afraid to use God's gift of technology?"

Charles Swann, Presbyterian minister, associate for communications and general manager of WRFK-FM at Union Theological

Seminary (Richmond), said electronic religion gains growing appeal through use of successful entertainment formats, through messages that simply reinforce basic public opinions ("a video-induced adrenalin for the religious nervous system"), through professional fundraising tactics, and an increasing appeal to national patriotism as part of God's will.

Discussion from the delegates indicated a great uneasiness over the subject. One person projected a day when franchises to the top TV preachers might be sold to various market areas like any other business franchises. It would be a commercial way to plant churches.

The biggest challenges to the electronic church were seen in issues like community, accountability, mission and service of the believers, a gospel simplified to fit the media (one person asked: "Have you ever seen a funeral or other serious personal tragedy presented and ministered to on the 700 Club?"), and a commercialization of the sacraments.

Ben Armstrong, executive secretary for the National Religious Broadcasters and author of *The Electric Church*, defended the tremendous opportunities open to churches for bringing the gospel to every person on earth. "We need to work together at being faithful to the Great Commission," he said.—Bernie Wiebe.

Seminar trains Hispanics for immigration contacts

Ten Hispanic Mennonites participated in a Jan. 31—Feb. 2 immigration training seminar at Washington, D.C. The event was sponsored by Mennonite Central Committee's Mennonite Hispanic Immigration Service (MHIS).

The MHIS office, located in the Methodist Building with MCC's Peace Section Office, opened in February 1978 as a resource for Hispanic Mennonites who need immigration assistance.

The seminar, which began on Thursday morning, was the first step in the development of a network of liaison people who will work with the MHIS office as regional contacts in their local congregations. These individuals will work with church members who are eligible to receive immigration benefits and provide immigration resources to their congregations and communities.

Focus of the seminar was twofold: to provide a general training in immigration policies and procedures, and to discuss the steps that need to be taken for a united voice to emerge from Hispanic Mennonites on immigration issues.

Yolanda Sanchez, outreach specialist with the Immigration and Naturalization Service (INS), and Brian MacNamara, visa officer from the Department of State, conducted the Thursday and Friday sessions. Sanchez, a native of south Texas, has previously conducted MHIS immigration workshops in Brownsville, Tex., New York, and Washington, D.C.

The participants, mostly pastors and one law student, represented seven states. Lupe De Leon, director of the Home Missions office with Mennonite Board of Missions in Elkhart, Ind., and Rolando Santiago, assistant director of MCC U.S. Program, were also present.

On Friday evening and Saturday morning the group gathered at La Iglesia Evangelica Menonita Hispana to discuss the various programs which the MHIS office is developing. MHIS consultant Karen Sue Ventura gave a brief update on office activities and explained the MHIS Bond Fund Program and Accreditation process.

The Bond Fund Program effective on Feb. 1 developed out of the need to have monetary resources available for undocumented Mennonites detained by the INS. When detained, these individuals are required to post bond prior to their release, usually in amounts that are impossible for them to pay.

The fund, which is to be used as a supplemental resource to assist local congregations whose members are detained by immigration, is specifically geared for members of the Mennonite and Brethren in Christ churches who may be undocumented, but have some means of adjusting their status to that of a legal permanent resident.

Ventura also explained the procedures for obtaining accreditation by the Immigration Service and the advantages of having accredited representatives within the Mennonite Church. As accredited individuals, these people can represent undocumented workers in deportation and bond hearings, assist in the paperwork, and be present during interviews with INS personnel.

With accredited representatives within the Mennonite and Brethren in Christ churches, greater representation would be available, thus decreasing the need to seek assistance from lawyers and legal service agencies. Representation by accredited individuals would also increase the possibility of lower bonds and release on one's own recognizance.

MCC has recently submitted an application for accreditation on behalf of the MHIS office and Ventura. Approval of the applications is expected this spring. MHIS plans to submit applications this summer for those regional contacts who have continued to work with their local congregations and have demonstrated an adequate understanding of immigration regulations and procedures.

MCC makes plans to expand urban work

The focus of Mennonite Central Committee's work in urban areas in the past years has primarily been developing volunteer service programs in urban areas. As needs within urban areas continue to increase, MCC has been challenged to place more program emphasis in such areas, especially in working with urban

minority Mennonite and Brethren in Christ churches.

At its Jan. 24 meeting, MCC U.S. took initial steps toward a longer-term commitment of MCC's work with urban minority churches as they face needs in their own communities. During the next several years, these steps are designed to help MCC learn how it should respond to urban needs. Such response may take the form of personnel, funding, in-kind services, and additional resources.

"This program is not designed to compete with or supplant current resources that are being shared with urban congregations through mission boards and other church agencies," says Lynn Roth, MCC U.S. Program director. "The purpose of the new program is to develop a complementary ministry of the total gospel by minority Mennonite and Brethren in Christ urban congregations."

MCC U.S. anticipates that MCC funds will be complemented by local funds so that the projects are not completely dependent on outside resources.

In January annual meeting action, MCC set aside \$20,000 for projects with urban minority Mennonites during 1980. Guidelines for applying for use of these resources are being shared with minority and Brethren in Christ churches.

Projects eligible for funding should enhance the total ministry of urban minority congregations, and if possible, should be inter-Mennonite and multi-congregational. They are to provide creative models that can be utilized elsewhere and should respond to issues in which increased resources from the broader church might allow for more complete ministry to some difficult urban needs such as economic development, youth, and housing.

Priority will be given to projects where MCC can be a partner to urban minority Mennonite projects and to projects where MCC assistance will help in beginning a new ministry that has additional sources of local and churchwide support.

Projects sponsored by urban minority Mennonite and Brethren in Christ churches and groups may apply for support.

Further information on guidelines for these funds is available from MCC U.S. office, 21 South 12th Street, Akron, PA 17501.

Retreat participants view energy use in housing

Two to five years ago you wouldn't find much interest in energy-efficient housing among Mennonites, LeRoy Troyer, Mennonite architect from Mishawaka, Ind., said at a Feb. 29-Mar. 2 Laurelville retreat. Much of the current interest may be motivated by money concerns, Troyer admitted.

"From Cabins to Castles and Caves to Cathedrals" was the title of the conference. Troyer, and Jan Gleysteen and Paul Lederach

of Scottdale, Pa., served as main input persons.

Though the retreat was the third on congregational meetinghouses, it was the first with a second track especially designed for those interested in private housing.

Gleysteen presented a pictorial history of both church and private Mennonite constructions through slides. Lederach delivered a series of speeches on biblical and theological concerns relative to houses, synagogues, and temples. Troyer served as a technical and "brotherly" consultant on matters having to do with church architecture and private dwellings.

Finances seemed to be a problem shared by most participants. "We all want to get the most building with the least money," one said.

Jim Swartzentruber and Don Yoder, of Wayne County, Ohio, told of the experiences they had in building a duplex with energy-efficient ideas in mind. Financial backing was hard to get, they said: They got help from one out of seven banks, and that only after one of their parents put his signature on a piece of paper, Swartzentruber explained.

In addition to money, simplicity and quality in building generated lively discussion at the retreat.

"Staying in tune with our historic contributions in these fields" was one of the reasons Arnold Cressman, assistant program director at Laurelville, gave for the weekend event. "It wasn't a conference that came up with anything dramatic," he said, but interest was good throughout. —David E. Hostetler

COs will get fair deal, U.S. officials promise

Legal provisions for conscientious objectors will be maintained and equitably administered in any potential future draft, according to officials of the Selective Service System.

Bernard D. Rostker, director of the Selective Service System (SSS), told members of the National Interreligious Service Board for Conscientious Objectors (NISBCO) he is very concerned that local draft boards shall be fair and equitable in their composition and function in the event of a draft.

Rostker and the deputy director of SSS, James G. Bond, met for 75 minutes with the NISBCO Board and Consultative Council Feb. 28 at the invitation of NISBCO. Forty persons attended the meeting, including ten Mennonites representing Mennonite Central Committee, Lancaster Conference, and the Eastern District of the General Conference Mennonite Church. This was the first meeting between NISBCO and Selective Service officials since Rostker assumed the position of director last November.

In his opening remarks Rostker said President Carter's Jan. 23 call for draft registration is intended to signal to the Soviets that their aggression in Afghanistan will not be

allowed to go further. Questioned about the current debate over reinstituting draft registration, Rostker said, "It is my personal view that draft registration moves us further away from the draft." Those present did not agree with that view.

Both Rostker and Bond emphasized that the law makes provision for conscientious objection and that they are personally committed to a just and equitable application of the law. Asked whether there would be any changes made in Selective Service Form 150, which asks five questions to test the sincerity of the person requesting CO clarification, Rostker said that the form will be reviewed along with all other SSS forms to assure that it reflects current thinking. "We want to have dialogue with you on this," he said.

The desire for dialogue with NISBCO was repeated several times by the Selective Service representatives. They indicated that specific planning for regulations covering conscientious objection and alternate service is in the very early stages. There seemed to be little in these areas that they could say with certainty.

Asked whether church agencies would be approved as alternative service employers, Bond was noncommittal. Rostker initially responded, "I don't see why not," but then indicated that he could make no promises in that area.

Rostker indicated that the Federal Emergency Management Agency (FEMA) and the Labor Department are working on a plan for alternate service assignments. He said that alternate service jobs would be identified under FEMA, Labor, Energy, and other government departments and agencies.

FEMA, he said, "is charged with the mobilization of the civilian sector during a wartime situation, and there will be a number of jobs that will relate to the war effort and the maintenance of the civilian economy." He said he hopes there will be a federal funding package for alternate service employment which will give conscientious objectors and their families compensation comparable to that of persons in the military.

Delton Franz, director of the Peace Section Washington Office, said after the meeting that Selective Service officials are giving mixed signals as to whether alternate service will be under tightly centralized government administration or under private civilian agencies. Most observers expect that it will be a mixture, with the probability that the government program will predominate, perhaps very substantially.

William Snyder, executive secretary of MCC, asked whether alternate service assignments overseas under church agencies would be allowed. Rostker said he expected that they would be. Snyder also asked whether the personnel policies of church or private agencies would be overruled, expecting them to accept individuals who did not meet the personnel standards stipulated by the agencies. Selective Service responded that they assumed that

private agency personnel policies could be maintained within the definitions of anticipated federal regulations.

NISBCO Board members are cautious about assisting Selective Service to write its regulations. In a discussion after the meeting with SSS representatives, the NISBCO group said they do not feel it is their task to help Selective Service be more efficient in the business of conscripting people for war. At the same time they want to do what they can to minimize the negative impact of the SSS upon conscientious individuals.

Asked how Selective Service will respond to nonregistrants and persons who refuse to cooperate at other points in the conscription process, the officials said that the Justice Department will have to handle the cases. The maximum penalty for registration violations is \$10,000 or five years in prison. "In no way does the act of registration indicate adherence to any given political policy," said Dr. Rostker. NISBCO members challenged this assertion in view of earlier statements to the effect that the call for registration was precisely to send a message to the USSR.

"The context for the debate about draft registration is the nuclear age," said Mernie King of *Sojourners* magazine. "We face the prospect of nuclear war, and it is our duty as Christians to resist everything that tends in that direction."

MCC U.S. and Peace Section staff persons are coordinating inter-Mennonite discussions on alternative service programs, which may be sponsored by the church, and it is expected that there will be future conversations with Selective Service officials about alternate service programs. The issue of the draft will also be discussed at the Assembly on the Draft and National Service at College Church in Goshen, Ind., Mar. 27-29.—John Stoner, executive secretary of MCC Peace Section (U.S.)

Registration call sparks interest in peace form

"I have become aware of a form which you have that I can fill out to express my objections to war. I wish to become active in the struggle against war, especially now when so many of our fellowmen feel that we will be fighting soon once more," wrote a young woman from Illinois to Mennonite Central Committee Peace Section (U.S.).

She is one of hundreds of young men and women who in recent weeks have requested the Christian Peacemaker Registration (CPR) form printed by Peace Section (U.S.).

Most of the requests have come from Mennonites but there has also been increased interest outside the Mennonite church.

Another Peace Section (U.S.) publication, *LIFEWORX*, is also receiving increased attention. Issues three and four both deal with the draft and conscientious objection.



John J. Miller (right), chairman of the Lancaster Conference Worship and Creative Expression Commission, confers with resource person Paul Miller.

Miller looks at worship in seminar at Lancaster

A worship seminar, planned and directed by Lancaster Conference's one-year-old Worship and Creative Expression Commission, drew approximately 80 people to Landisville Mennonite Church, Landisville, Pa., on Feb. 16.

The program began with a light breakfast at 7:30 a.m. and continued until after 3:00 p.m. Key resource person was Paul M. Miller, Goshen, Ind., currently scholar-in-residence at Lancaster.

Also featured were David and Rosene Rohrer, Lancaster, Pa., who led worship in Scripture and song; Rhoda Oberholtzer, Lititz, Pa., who illustrated truths of Christian life and doctrine using the medium of flower-arranging; and a dramatic group called Innerlook, directed by Al Schnup, Ephrata, Pa.

Miller's three-part presentation analyzed factors making God's presence real in worship, gave directive principles for leading corporate worship, and discussed the relationship of form and freedom in worship.

Drawing on transcultural experience and research in Africa, doctoral study, and a wide range of books published by authorities on worship in many traditions, Miller emphasized "the God who is there" constantly moving toward His creatures. "He does break in—He gives His presence as a gift." Miller listed memory of previous encounters, intense yearning, and awareness of "live silence" as elements influencing an awareness of God's presence.

In a discussion on leading corporate worship, Miller elaborated on the worship call, the "concerns-of-the-church" hour, the public reading of Scripture, and the sermon.

The call to worship, Miller said, should be "picked right out of the Scriptures—such as a psalm." It should be God-centered, not man-

centered. The worship leader is "one more worshiper whose job it is to be a prompter in the great dialogue between God and you."

A very exciting development in Mennonite liturgy is the "concerns-of-the-church" hour, a time for the *Now* Testament, he said. "I don't think you have a rounded-out New Testament liturgy unless you allow some place for the wind to blow where it lists."

Miller observed the need to give much more attention to the public reading of Scripture. Interpretive reading is a way in which God's Word breathes life, he said.

The sermon, most valuable as an exposition of Scripture, "ought to be a time when God's Word is proceeding forth." The value of topical sermons is doubtful—"when somebody that's real smart says lots of smart stuff!" Miller said, with the good humor that characterized the day.

On form and freedom Miller observed that bursts of spiritual freedom always result in new forms, which in time are strained again by bursts of freedom—a cycle occurring about every hundred years. Recognizing this creative rhythm, Miller nevertheless placed strong value on an ordered service—"to keep it from becoming 'me'-centered." The overall mandate of the Bible seems to be toward structure and dignity and reverence in worship," said Miller, citing tabernacle, temple, and early Christian worship.

The worship seminar was moderated by John J. Miller, Lancaster, Pa., chairman of the Worship and Creative Expression Commission, which was formed as a result of the restructuring of Lancaster Conference in 1978. The commission is a part of the conference Board of Congregational Resources.—Lois Landis Shenk

Small size doesn't stop congregation in Japan

Tottori Mennonite Church on the Japanese island of Hokkaido has completed a \$17,000 addition to its parsonage. Nothing remarkable about that.

What is news, however, is that the congregation paid the total expansion cost in cash to the contractor within days of the project's completion. And that Tottori has only 21 members. And that many of those members are housewives without independent incomes and without Christian husbands.

Five years ago Tottori members began planning for the enlargement of their parsonage. The four-room apartment attached to the church building simply could not contain the growing family of Pastor Akira Mimoto. He and his wife, Chisako, now have three children.

Although fund drive progress was slow at first, Tottori members were reluctant to seek outside help. They gave of their own resources generously and even sacrificially. Gifts from other Mennonite congregations trickled in unsolicited.

Finally in 1979, with construction costs rising rapidly, the congregation decided to make a special effort to finish the project by the year's end.

Loans were solicited from within the church and from other Mennonite congregations; \$2,000 was borrowed from Japan Mennonite Church. But Tottori members committed themselves to pay back all personal loans within two years and the loan from the denomination within five years.

Construction on a second floor for the parsonage began in late October and was completed in early December, according to Mary Beyler, a worker in Hokkaido with Mennonite Board of Missions (Elkhart, Ind.).

The Tottori congregation was founded in 1969 by MBM missionaries Charles and Ruth Sherk. They had moved in 1966 to the rapidly growing Tottori area of Kushiro, a seaport city in eastern Hokkaido, with the purpose of planting a church.

Shenks' helper in this task was Akira Mimoto, a young post office employee who was a part-time Eastern Hokkaido Bible School student. He was a member of Tsurugadai Mennonite Church—the mother congregation on the opposite side of the city.

With the assistance of Tsurugadai, the fledgling group in Tottori was able to purchase land near a busy street and erect a building with a parsonage in 1970.

Meanwhile, Akira and Chisako were married and Akira decided to quit his job to assume pastoral leadership at Tottori. Shenks left in 1971, their church-planting work completed.

Mary Beyler also reported that last year the two congregations began a monthly pulpit ex-



The second-story addition to the parsonage at Tottori Mennonite Church in Kushiro, Japan, which was completed in December, awaits springtime painting and touch-up.

change. On a designated Sunday, Pastor Mimoto preaches at Tsurugadai, and a member of Tsurugadai's pastoral team preaches at Tottori.

Small in membership like many Japanese churches, Tottori nevertheless manages to operate a full congregational program, including partial support for its pastor, who teaches private English classes on the side to supplement his income.

Keeney reports goodwill, hits U.S. view of Iran

William Keeney, one of 49 religious and social activists who visited Iran from Feb. 6-16, claims there is "a vast reservoir of goodwill, toward the American people by the Iranians."

On Feb. 24 Keeney gave a report on his visit to about 600 people at the Bethel College Mennonite Church in North Newton, Kan. The visiting group of 49 was drawn from across the U.S. About half were whites; the others were blacks, Chicanos, Puerto Ricans, and native Americans.

Their umbrella organization is the American-Iranian Crisis Resolution Committee under the leadership of Norman Forer, Kansas City, University of Kansas professor. This was Forer's second nongovernment delegation. The purpose of the trip, said Keeney, who is professor of continuing education at Bethel College, was to open up dialogue on a people-to-people basis. (Carter Administration officials have criticized such recent unofficial visits.)

"We felt no personal hostility or animosity," Keeney said. "The Iranians make a distinction

between the American government and the American people." They feel their revolution has been misrepresented, he said, and if the American people understood the shah's brutality they would then be sympathetic, particularly since Americans had a revolution for liberty and independence.

The Iranians, said Keeney, feel their revolution was necessary to preserve their land, their national identity and culture, and their Islamic world-view. The Islamic quality of the revolution struck him. He said it was a "revival" and included puritanical aspects.

The delegation, in whole or in part, talked with the students holding the U.S. embassy in Tehran, revolutionary council leaders, religious leaders (including Mon Tazari, who is second in command to the Ayatollah Khomeini), and the ayatollah's son, Amid Khomeini. Several of the group, including Keeney, talked with two marine hostages and brought letters from the hostages to the U.S. During the 45-minute talk with the marines they said the care is adequate and that they spend their time reading, talking, exercising, playing chess, and writing letters.

In addition to these talks the delegates visited the slums of Tehran, several manufacturing plants, the cemetery of martyrs of the revolution, a home for victims of the shah's regime, one of 12 palaces built for the shah's sister—(The \$100 million structure was "an experience in obscenity," said Keeney)—and attended a mass prayer meeting of more than half a million people.

These experiences, Keeney related, gave him certain impressions:

—The various factions in the Iranian revolution are adamant about confronting the deposed shah and the U.S. with the crimes committed against the Iranian people. These crimes, they claim, include: brutality of the regime and of SAVAK, the secret police; injustices against the poor, particularly in contrast to the conspicuous consumption of the shah and his officials; siphoning off oil revenues to the shah's family; crushing religious and spiritual values held sacred by the Iranians; ruin of the agricultural system through corporation farming and lack of maintenance of irrigation canals; and neocolonialism which made Iran dependent on the West.

—The Western media, said Keeney, are not doing a good job of interpreting the Iranian story. He said news reports were "not reliable," "used colored language," and "misrepresented" the Iranians. North Americans should believe "events, not reports," he counseled.

During the time the delegation was in Tehran "nobody was talking to the students at the U.S. embassy," he said, suggesting the U.S. government efforts to release the hostages ignore the influence the students have through their religious and university connections. He said the government is not as alienated from the students holding the hostages as news

reports indicate.

—The Iranian government has not yet consolidated its control in the country. Further, Keeney said, "There is a great deal of fear among the Iranians that the U.S. through the CIA will engineer a coup, similar to the 1953 coup which overthrew Premier Mussadeh and brought the shah to power." The Iranians also fear Zionists, Keeney said.

In response to a question about political prisoners under Khomeini, it is Keeney's impression that executions were restricted to those who went "beyond orders in their brutality." Currently, he said, persons like the former minister of health and welfare, and the deputy director of SAVAK are in prison. He said the U.S. should acknowledge its support of a repressive regime and of supplying that regime with the means to suppress its people. "It is arrogant of us," he said, "to think that our rights and interests are more important than that of other peoples."

Keeney thinks a visit of Iranians to the U.S. is impossible at this time. "We cannot assure their security," he said.—Vic Reimer

Media, messages topic of SYAS study event

(continued from page 230)

The conference concluded Sunday morning with a panel discussion of what messages Mennonites should be sending out in the 1980s. Some panelists focused their remarks on "addressing our agenda as a people."

Phyllis Pellman Good, editor of *Festival Quarterly*, said she would like to see more international conversation among Mennonites and more investigative reporting in the Mennonite press. Her husband, Merle, a playwright, challenged the audience to "translate" the old values that are being lost as Mennonites adapt to the world. He suggested storytelling, exploring one's roots, and sociological study as vehicles for passing Mennonite values on to another generation.

Dale Stoltzfus, chairman of the MBM Media Ministries committee, on the other hand, said that Mennonites should use the media to "speak to the issues of society rather than nurture ourselves. We must take on the structures, and you don't do that just by conversion."

Phil M. Shenk, news editor of *Sojourners* magazine, prodded Mennonites to "enlarge our vision." For example, he said, there are many responses to militarism, and Mennonites have chosen to concentrate on opposing the draft. This stance emphasizes protecting "our boys" rather than protecting all of society.

The issues raised by the panelists, like most of the questions asked in the opening session, were left hanging in the air as the conference broke for worship and lunch, and the participants headed home.—Carla J. Roth

mennoscope

A symposium for business and professional people in Ontario will be held Apr. 11-12 at Conrad Grebel College, Waterloo. "Business Promotion and Christian Priorities" will be the topic of the event, which is jointly sponsored by MEDA, MIBA, and Conrad Grebel College. Albert DeFehr will present the keynote address on "How Aggressively Can a Christian Promote Business?" Additional information and advance registration is available by writing or phoning Ella Brubacher, Box 135, St. Jacobs, Ont. N0B 2N0.

"**Becoming**" is the theme of a singles' retreat to be held Mar. 28-30 at Camp Men-O-Lan near Quakertown, Pa. The event is co-sponsored by two singles' groups from Franconia Conference and a singles' group from the Eastern District of the General Conference Mennonite Church. Speakers will include Nathan Showalter, associate pastor of Mt. Joy (Pa.) Mennonite Church and associate secretary of the Eastern Mennonite Board of Missions and Charities; Dorothy Payne, Presbyterian clergywoman and director of New Berith Women's Center, White Plains, N.Y., a ministry to formerly married women; and Dorothy Gish, acting dean of student development at Messiah College, Grantham, Pa. Overnight accommodations are limited. Additional information and reservations are available from Camp Men-O-Lan, Singles' Retreat, R. 1. Doerr Rd., Quakertown, PA 18951.

A Vice-President for Services is being sought by Mennonite Board of Missions (Elkhart, Ind.) to supervise the departments of finance, personnel, church relations, and office management. The vice-president should have experience or training in some or all of the above areas. Interested people or people with nominations may contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Dan and Anne Lind, workers in India with Mennonite Board of Missions (Elkhart, Ind.), returned to that country on Feb. 21 after a three-month furlough in the USA. Linds' address is Woodstock School, Landour, Mussoorie, U.P. India 248 179.

Eastern Mennonite High School has the following two openings for certified teachers: Industrial Arts with experience in Woodworking and Drafting; and English and French combination. Interested persons may contact Samuel Weaver, Principal, EMHS, Harrisonburg, VA 22801, phone: (703) 433-9107.

Bluffton College needs an English instructor/professor beginning in September 1980. MA required. Interested persons may send application letter, résumé, credentials,

transcripts, and reference letters to: Elmer Neufeld, president, Bluffton College, Bluffton, OH 45817.

Iowa Mennonite School has an opening for a librarian for the 1980-81 school year. Interested persons may write to Norm Yoder, principal, Iowa Mennonite School, Rt. 1, Kalona, IA 52247, or call (319) 656-2073.

Two of Eastern Mennonite College's professional programs were approved by national accrediting agencies recently and a third program earned tentative affirmation. The National League of Nursing (NLN), headquartered in New York City, reaccredited EMC's baccalaureate nursing program for eight years, the maximum approval given by the agency. Vida S. Huber, EMC nursing department chairman, said the nursing faculty submitted a two-volume self-study report prior to an on-site visit conducted by NLN last fall. EMC's social work department, chaired by Ervin J. Mast, earned an additional three-year accreditation period to complete a seven-year cycle begun during the 1975-76 academic year. Education department chairman Jesse T. Byler said EMC's education department received tentative approval from both the National Council for Accreditation of Teacher Education (NCATE) for another ten years and from the Virginia State Board of Education for an additional five years. Both agencies sent visiting teams to campus last fall.

Eighteen members of the Homebuilders Sunday school class at Tedrow Mennonite Church in Wauseon, Ohio, participated in a weekend work project and retreat, Feb. 23-24, at Mennonite Board of Missions in Elkhart, Ind. The group gave the Koinonia meeting room in Greencroft Center a thorough housecleaning and built a wall in the storage room to isolate telephone equipment. The group also toured Mennonite points of interest in Elkhart, viewed *Sent* audiovisual, and stayed at 1711 Center—the original MBM building on Prairie Street which is now a guesthouse. The Tedrow Sunday school class paid all of its own expenses

Each week the Mennonite Publishing House will be using this paid space to report contributions to the warehouse and loading dock building fund. Last week's *Gospel Herald* carried an article on the completion of the building. As of Friday, March 7, contributions amounted to \$83,658.42. This is 11 percent of the total needed. One hundred and sixty-two congregations have made contributions.

for the weekend. Other church groups interested in a similar experience may contact John Sauder at MBM, Box 370, Elkhart, IN 46515.

During February, Paul M. Gingrich, executive secretary-elect of Mennonite Board of Missions (Elkhart, Ind.), visited seven major Protestant mission agencies as part of his orientation. "At each place I asked the leaders why their denomination is in mission," Gingrich said. "I wanted to hear what others are doing and get some new ideas for myself." He plans to visit five other agencies this spring.

Eleven students from Bethany Christian High School in Goshen, Ind., will spend their interterm, Mar. 15-21, at the Indianapolis Voluntary Service unit operated by Mennonite Board of Missions (Elkhart, Ind.). Led by Bethany English teacher Eileen Becker-Hoover, the group will receive academic credit for participating in the life and work of the VS unit.

The first woman recipient of the C. Henry Smith Peace Lectureship will develop the outlines of a peace theology to address the issue of alienation between women and men. Diane L. MacDonald, assistant professor of religion at Goshen College, has been awarded a \$1,500 grant to do research that will be presented in lectures at Goshen College and Bluffton (Ohio) College in 1980-81. MacDonald said she plans to formulate an "Anabaptist peace theology of female-male relationships aided by liberation and process theologies." She said her goal is "to encourage an activism for peace in female-male relationships undergirded by a sound and well-articulated peace theology." The lectureship, awarded annually by a committee of Goshen and Bluffton faculty, is funded by income from a trust established by the late C. Henry Smith, Mennonite historian and professor at both schools. MacDonald joined the Goshen faculty in 1977. She holds a master of divinity degree from Harvard University and an MA in New Testament from Trinity Evangelical Divinity School, Chicago.

Larry Cornies, Leamington, Ont., will become assistant editor of *The Mennonite* and editor of the General Conference News Service beginning in September. He will work out of the central offices of the General Conference Mennonite Church in Newton, Kan. Since 1975 Cornies has taught religion and senior English at United Mennonite Educational Institute in Leamington. He has also worked in student services for the Conference of United Mennonite Churches of Ontario and in information services at Conrad Grebel College, Waterloo, Ont. He has contributed to the *Mennonite Reporter*, *The Mennonite*, and has

worked as a columnist and reporter on an occasional basis with the *Leamington Post* since 1976. Cornies will replace Vic Reimer, who has held the two half-time positions since 1977. Pending a work permit and approval from U.S. immigration authorities, the Cornies family will move to Newton, Kan., sometime this summer.

Mennonites in Ohio have sent 125 tons of corn to Nicaragua. The availability and collection of the corn was a result of a drive by MCC initially intended to raise a quota of corn for shipment to famine-stricken Upper Volta, Africa. The response of the Ohio Mennonites provided tonnage for the shipment to Nicaragua in addition to the quota suggested for Upper Volta. The corn was transported by truck from Plain City, Ohio, to New Orleans and was scheduled to arrive by ship at Corinto, Nicaragua, on Feb. 19. Of the 125 tons, 100 tons was designated for distribution by CEPAD, an evangelical relief and development organization in Nicaragua, and 25 tons was divided for distribution to the three Mennonite groups related to the missions of the Brethren in Christ Church, the Evangelical Mennonite Conference of Canada, and Conservative Mennonite Conference.

New Witness in Ireland is the first Associates in Mission (AIM) Partners project for the 1980s announced by Mennonite Board of Missions (Elkhart, Ind.). Now numbering over 400, AIM Partners across North America are being asked to provide MBM's share—\$24,160—of supporting the Irish Mennonite Movement in 1980. A five-member team—Irishman Michael Garde and Americans Paul and Dawn Ruth Nelson and Joseph and Linda Bender Liechty—are now settling into a house in Dublin in preparation for a ministry emphasizing peacemaking, community, and discipleship. The effort is sponsored by MBM, Mennonite Central Committee, and London Mennonite Fellowship.

The Auxiliary of Mennonite Board of Missions (Elkhart, Ind.) held its first annual business meeting Feb. 26 with some 35 persons in attendance. It began last year as an organization of volunteers to assist MBM with various tasks. In a message titled "Sent as Bent People for Jesus," the Auxiliary heard Church Relations Secretary Willard Roth call on them to be disciples, apostles, and servants. New officers were also installed, with Vicki Hoffman succeeding A. J. Metzler as president.

A Western region Voluntary Service director is needed by Mennonite Board of Missions (Elkhart, Ind.). Preferred is a mature married couple without children who would share the job and be available for extensive travel throughout the Western states. The director or codirectors should be well acquainted with the Mennonite Church, particularly in the West, and be willing to locate in one of the major Western cities. Interested people may contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Phone (219) 294-7523.

"Registration update" is the name of a new feature to appear in *With* magazine beginning with the April issue. Its purpose is twofold: to inform young people of current developments in the U.S. government on the proposed return to military registration, and to help youth discover appropriate responses to these developments as nonresistant Christians. In order to assure that the information provided is current, "Registration update" will be set in typewriter type. This makes possible including last-minute items right up to the time each issue goes to press. This feature, prepared with the help of MCC Peace Section (U.S.), will continue so long as new and pertinent information is available. *With* magazine is the youth publication of the Mennonite and General Conference Mennonite churches. Additional information on the magazine or the new feature is available from *With*, 616 Walnut Avenue, Scottsdale, PA 15683.

An internationally recognized conductor and choral clinician will lead Goshen College musicians in a performance of Mozart's *Requiem* on Mar. 30. Charles C. Hirt, emeritus professor of music at the University of Southern California, will be the guest conductor during a music festival Mar. 28-30. The concert in the college's Union auditorium will also feature a performance of Beethoven's Fifth Symphony conducted by Lon Sherer, professor of music. Hirt founded the church music and choral departments within the school of performing arts at USC. Among the choral groups he developed there, the most widely acclaimed is the USC Chamber Singers, which toured Europe and Israel under the sponsorship of the U.S. State Department in 1964, when Doyle Preheim was a member of the group. At the Goshen College festival, Hirt will work with college musicians on Friday and Saturday in final preparation for the Sunday concert. Advance tickets for the Mar. 30 concert are available from the College Relations Office at Goshen College. Tickets will also be available at the college union box office the week before the concert and at the door.

The East Chestnut St. congregation in Lancaster, Pa., will hold a centennial program Apr. 12-13. Scheduled speakers include John H. Mosemann, Goshen Ind., and John H. Hess, Scarborough, Ont., both formerly of the congregation. Further information is available from the pastor, James R. Hess, 508 Willow Lane, Lancaster, PA 17601.

"Peace and the Arms Race" is the topic of an interreligious conference to be held Apr. 11-13 in Denver, Colo. Workshops will be offered on a wide range of topics, including Conscience and Draft Registration, the Biblical Basis of Peacemaking, Taxes and the Military Budget, Peace Education, and Economic Conversion. William Sloane Coffin, Richard Barnet, U.S. Rep. Pat Schroeder, and Dorothee Solle are among the scheduled speakers. Preregistration is encouraged. Out-of-town participants can stay with local families if re-



Diane MacDonald

servations are made soon. Interested persons may send name, address, and phone number with \$5 checks payable to Interreligious Conference, 1428 Lafayette, St., Denver, CO 80218. Registration at the door is \$7 and begins 4:00 p.m., Apr. 11, at Montview Presbyterian Church, 1980 Dahlia St. in Denver.

A new church building, an increasing interest in the gospel, and growing patience are among the many recent happenings with Rosedale Mennonite Mission's work in Villa Libertad, Nicaragua. "The men who attend services here have suggested building a small lean-to with a palm roof. It will be a temporary structure for our congregation until we can get our own land", reports Allen Roth, one of the missionary team.

A memorial service for C. K. Lehman was conducted on Mar. 5 at Weavers Mennonite Church, Harrisonburg, Va., by Richard Good, Samuel Miller, Myron Augsburg, John R. Mumaw, Wilmer Lehman, Ira Miller, and Ivan Magal. Lehman, dean emeritus of Eastern Mennonite College, died Mar. 2 at Rockingham Memorial Hospital. He was admitted to the hospital after a fall at his home. He was 84. The family requests that memorial contributions be made to Eastern Mennonite Seminary.

A correspondence course available from the Media Ministries office of Mennonite Board of Missions now offers students an opportunity to apply for college credit, according to David D. Yoder, director of Home Bible Studies. The course, a Bible book study entitled *The Gospel of John*, is designed for highly motivated students who want to do advanced study. Voluntary Service workers, college students, and others who wish to continue their education now have a correspondence course option, Yoder notes. He and representatives of the Bible department at Eastern Mennonite College have worked out this plan for students who desire in-depth studies but who cannot attend classroom sessions. Students can take the course for personal enrichment without applying for college credit. Additional information is available from Home Bible Studies, Box 1252, Harrisonburg, VA 22801.

Otto B. Reimer, of Reedley, Calif. was given special recognition for his work on behalf of MCC by the West Coast MCC Board on Feb. 16. Similar appreciation was expressed by the Bi-National MCC Board at its January meeting in Kidron, Ohio. Reimer's relief and mission concern predates the founding of MCC itself. His father, the late B. B. Reimer, hosted Russian Mennonites who came to the U.S. in search of aid for their brethren. The Mennonite Central Committee was subsequently founded in 1920 to assist such needy Mennonite communities in Russia. After World War II, O. B. Reimer played an instrumental role in the collection and shipment of material aid to Europe. These and other efforts eventually led to the establishment of a material aid processing center in Reedley.

A seminar for church librarians will be held 9:00 a.m. to 4:00 p.m. on Mar. 22 in the Eastern Mennonite College library, Harrisonburg, Va. The continuing education program will be directed by Elsie E. Lehman, curriculum librarian at EMC. She will discuss methods of simplifying cataloging and principles of "weeding" the collection of materials in a church library. In addition, she will discuss ways to promote a church library program, funding and record-keeping, doing "more with less space," and ways to integrate the library into the total church program. Seminar registration is \$12, and one-half continuing education unit credit will be given for full participation. More information is available by calling EMC, ext. 356.

Pete Hofer, a minister in the Northwest Conference, broke new ground six years ago when he started a local TV program on KRTV in Great Falls. As the name of the half-hour program indicates, *Reachout* was designed to catch the attention of the non-Christian. Hofer, serving as host, weaves together local Christian musicians, interviews with Christian leaders in the community, and his own 10-minute illustrated sermon. Hofer, Northwest Conference, and Mennonite Board of Missions are now exploring ways to tie *Reachout* into a church-planting effort. Plans are also underway to use parts of the program for a new release tailored to Calgary, Alta. In addition, Hofer also plans to feature on *Reachout* various witness and service ministries of the Mennonite Church.

Special meetings: Stan Shirk, Lyndhurst, Va., at Rockville, Belleville, Pa., March 30—April 2. James Delp, Catonsville, Md., at East Zorra, Tavistock, Ont., Mar. 30—April 4. B. Charles Hostetter, Harrisonburg, Va., at Sandy Hill, Coatesville, Pa., Mar. 23-26, and at Maple Grove, Belleville, Pa., Mar. 30—Apr. 6.

Change of address: William E. Hallman, from Sycamore Ct A2-4, 2000 S. 15th St., to 1534 Greencroft Drive, Goshen, IN 46526.

readers say

Welby G. Showalter, attorney from Harrisonburg, Va., would have preferred the second paragraph of his letter last week to read as follows: "Although it is generally true that a gift from a church or its parishioners is presumed to be compensation for services rendered, a carefully structured transaction could result in virtually tax-free use of a vehicle."

Our apologies for not being able to get the substitution made in time for last week's press run. Ed.

About "Vanity Fair and relief sales" (GH 2/26/80)—please add dinners, bazaars, bake sales, hoagie sales, barbecues, etc. (has anyone tried bingo or a lottery?)

A need to receive when we give is not Christlike.

There is an enormous amount of time and energy spent preparing for benefits. Is this the best use of time when the Christian should be giving without receiving? Also, the goods bought and sold often are not needed. This is generally called poor stewardship

(except when it goes for relief!)

Since we as Mennonites have become the average North American Christian, is it too late to recapture the one biblical concept: "It is more blessed to give than to receive"? A most depressing thought—do we even want to?—Drollene Gehman, Bally, Pa.

It was exciting for my husband and me to spend last weekend at Laurelville Mennonite Church Center contemplating our Anabaptist heritage. We came away feeling our already deep sense of appreciation for the Mennonite Church reinforced as we saw "where we've come from."

It was equally exciting on Monday to read in the *Gospel Herald* (Feb. 26) "Baptized Under Escort," by Robert Baker, and to celebrate this event as an example of where we are now and where we are going.

I, too, needed my handkerchief as I read this moving account. I believe I speak for many when I say to the Felders and others who choose to identify with our attempt to live the Jesus way, "Welcome to the Mennonite family of God."—Erma Taylor, Elyria, Ohio.

I am not easily excited, but I am very excited about the issues of Jan. 29 and Feb. 5.

In Church News, page 80, "Goshen to open first ever exchange program between U.S. and China," is ... good news, President and Mrs. Burkholder are leading us in step toward world peace. We can all work toward world peace by our attitudes, but few of us are in a position to initiate such positive action. Thank you, President Burkholder!

In the Feb. 5 issue, the article by David W. Shenk is an excellent one on understanding "The World-wide Muslim Revival." Muslims' attraction to the freedom of Western culture and their subsequent disillusionment sets me to thinking. No wonder they see us as in need of what Islam has to teach!

We have much to learn from each other, as persons, across racial, cultural, and political lines. May we look to the roots of our own faith and find both something worth living by, and something worth dying for.—Mary Hochstedler, Kokomo, Ind.

I am writing this letter in response to your article on relief sales (GH 2/26/80). You have many facts about relief sales that are good, but in a court of law you are required to tell the truth, the whole truth, and nothing but the truth.

Relief sales are a year-round event for many people, because they are making quilts, clocks, etc., to be brought to the relief sales. Also people in poor countries are selling their products through self-help to be brought to this country and sold at relief sales.

There were no relief sales in Bible times, also there were no cars, planes, or trains. This doesn't make any of them wrong.

Your first principle carries a lot of weight in saying that God's people should give for the necessity of others. This does not mean only for poor Christians but anyone who has a need.

Your second principle is much more vague. Jesus in His high priestly prayer says, "I pray not that you take them out of this world, but that you keep them from the evil." This means *insulated* but not *isolated*.

Most businesses serve saints and sinners. They are interested both in people and people's money. Money isn't wrong but the love of money is wrong. Christian businessmen work together and use their skills to the honor and glory of God and for the relief sale.

Your third principle is absurd because no one buys their salvation. If you love God and people, you will be moved with compassion to help anytime and anywhere you can, both *spiritually* and *naturally*. The needs of the world are so great today that there is no other way that Christian people can respond to the great need other than by well-organized activities like the relief sales, etc.—Willis L. Nussbaum, Apple Creek, Ohio.

births

Children are an heritage of the Lord. (Ps. 127:3)

Ballard, Michael and Karin (Olsen), Cuyahoga Falls, Ohio, second child, first son, Dane Michael, Jan. 1, 1980.

Berry, William Lawrence and Teresa, Harleysville, Pa., second child, first son, William Lawrence Berry, Jr., Nov. 27, 1979.

Crist, Jeffrey Dale and Edith (Lapp), Salt Lake City, Utah, first child, Matthew Jeffrey, Feb. 19, 1980.

Esh, Jerry and Diannia (Rainey), Phoenix, Ariz., first child, Chera Lynne, Feb. 22, 1980.

Funk, Michael and Debra (Davis), Springfield, Ill., first child, Luke Michael, Oct. 4, 1979.

Gee, Robert and Cyndi (Ashby), Hamilton, Ont., first child, Breanne Louise, Feb. 9, 1980.

Graber, Dale and Ann (Myers), Kokomo, Ind., second child, second son, Brent Douglas, Feb. 23, 1980.

Greaser, Dan and Thelma (Yoder), Akron, Ohio, second child, first daughter, Danita Marie, Sept. 17, 1979.

Gredler, Chris and Gloria (Newcomer), Weyers Cave, Va., second child, first son, Timothy Paul, Jan. 26, 1980.

Isom, Terry and Lee Anne (Butler), Akron, Ohio, first child, Sarah Jane, Aug. 24, 1979.

Lucore, Richard and Henrietta (Yoder), Greentown, Ohio, first son, Justin Richard, Feb. 17, 1980.

Martin, Kenneth and Mary (Snider), Kitchener, Ont., third child, third son, Nickolas Anthony, Feb. 5, 1980.

Martin, Randall and Judy (Minter), Chambersburg, Pa., second and third children, twin daughters, Heather Jo and Holly Jo, Feb. 20, 1980.

Martin, Warren and Dorothy (Kennedy), Greencastle, Pa., third child, second daughter, Angela Leann, Feb. 20, 1980.

Morrow, Craig and Donna, Hatfield, Pa., first child, Rebecca Lynn, Feb. 27, 1980.

Miller, D. Leon and Barbara (Martin), McVeytown, Pa., first child, Renee Noel, Feb. 12, 1980.

Nussbaum, Paul and Sara (Mast), Rittman, Ohio, first child, Karla Marie, born in Seoul, Korea, June 11, 1979. Received for adoption Feb. 14, 1980.

Schrag, David and Joan (Hoffman), second child, first son, Kevin Richard, Feb. 10, 1980.

Sommers, Willis and Beverly (Hough), Meadville, Pa., third daughter, Tabitha Marie, Feb. 7, 1980.

Yerty, Lee and Pauline (Replogle), Roaring Spring, Pa., first child, Jessica Dawn, Feb. 10, 1980.

Yoder, Duane and Rachel (Yoder), Ft. Wayne, Ind., third child, second son, Timothy John, received for adoption on Jan. 12, 1980, born on Aug. 19, 1976.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Graber—Graber.—Mervin Graber and Betty Graber, Hicksville, Ohio, both of the Hicksville Mennonite cong., by Ralph Yoder and Jake Schrock, Feb. 9, 1980.

Hamilton—Detweiler.—John D. Hamilton, Altoona, Pa., Independent Bible Church, and Ernestine L. Detweiler, Tyrone, Pa., Martinsburg Mennonite Church, by Richard C. St. Jock, Dec. 1, 1979.

Kauffman—Smidt.—Elwood Jay Kauffman, Goshen, Ind., Clinton Brick, and Christeena Joy Smidt, Lagrange, Ind., Berea Missionary Church, by Carl L. Smeltzer, Feb. 23, 1980.

King—Burkholder.—John R. King and Evelyn R. Burkholder, both of the Assembly congregation, Goshen, Ind., by J. R. Burkholder, father of the bride, Jan. 5, 1980.

Lambright—Yoder.—Kevin Lee Lambright, Shipshewana, Ind., Shore Mennonite, and Carrie Maxine Yoder, Topeka, Ind., by Harvey Chupp, Feb. 23, 1980.

Oswald—Van Orman.—Thomas Oswald, Williamsburg, Pa., Martinsburg Mennonite, and Lu Ann Van Orman, Holidaysburg, Pa., Juniata Valley Gospel Church, by David D. McCaulley, Jan. 19, 1980.

Phares—Diener.—Jim Phares, Browning, Mont., Friends Church, and Dawn Diener, South Hutchinson, Kan., South Hutchinson Mennonite Church, by Calvin R. King, Feb. 16, 1980.

Stuckey—Aeschliman.—Michael Stuckey, Archbold, Ohio, Lockport cong., and Linda Aeschliman, Wauseon, Ohio, Central cong., by Charles H. Gautsche, Feb. 23, 1980.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Conway, Elizabeth, daughter of Joseph and Julia (Hayden) Adams, was born at Brownsville, Pa., Aug. 18, 1900; died at her home in Scottdale, Pa., Dec. 13, 1979; aged 79 y. On Dec. 25, 1918 she was married to Clark Conway, who survives. Also surviving are one daughter (Irma—Mrs. James Keller) and 5 grandchildren. She was preceded in death by 2 sons. She was a member of the Mennonite Church of Scottdale. Funeral services were held at the Kapr Funeral Home on Dec. 17, in charge of Paul Lederach; interment in the Pennsville Baptist Church Cemetery.

Jones, Samuel Jr., son of Samuel and Elizabeth (Sumpman) Jones, Sr., was born at Lancaster, Pa., Jan. 26, 1919; died of diabetes and coronary at Lancaster, Pa., Feb. 14, 1980; aged 61. On Mar. 16, 1966, he was married to Elsie Styer, who died on July 22, 1979. Surviving are one sister (Rosa Mae—Mrs. Curtis Thomas) and 5 brothers (James H., Robert, Theodore, George E., and Melvin J.). He was a member of the South Christian Street Mennonite Church in Lancaster, where funeral services were held on Feb. 19, in charge of Lester T. Weaver, Maurice Landis, and James R. Garman; interment in Mellinger Mennonite Church Cemetery.

Horst, Katie B., daughter of Benjamin and Catherine Buckwalter, was born at Intercourse, Pa., Nov. 9, 1884; died at Landis Homes near Lancaster, Pa., Feb. 15, 1980; aged 95 y. On May 28, 1914, she was married to Elmer K. Horst, who died on Mar. 18, 1967. Surviving are one daughter (Orpah—Mrs. Elam Kurtz), 7 sons (Irvin, Paul, Samuel, Leon, Luke, Clarence, and John), 40 grandchildren, and 21 great-grandchildren. She was preceded in death by 2 children (Elmer and Katherine), 2 brothers, and 3 sisters. She was a member of the Hampton Mennonite Church in Reading. Funeral services were held at Landis Homes in charge of Arthur Good and Ira Buckwalter; interment in Bowmansville Church cemetery.

Horst, Urias, son of Eli and Melinda (Sitler) Horst, died at his home in Linwood, Ont., after a brief illness on Feb. 7, 1980. Surviving are 2 sisters (Mary Anne and Sarah) and 3 brothers (Ismael, Noah, and Eli). He was preceded in death by his parents, 2 sisters, and one brother. Funeral services were held at the Berea Mennonite Church, Drayton, Ont., on Feb. 9, in charge of Curtis L. Bender and Gordon Bauman; interment in church cemetery.

Litwiller, Ervin, was born on Jan. 21, 1897; died at the Methodist Hospital, Peoria, Ill., Feb. 7, 1980; aged 83. On May 25, 1913, he was married to Vietta King, who survives. Also surviving are one daughter (Viola Graber), 3 sons (Walter, Willis, and Delfon), 17 grandchildren, and 11 great-grandchildren. He was a member of the Hopedale Mennonite Church, where funeral services were held on Feb. 11, in charge of Aden Yoder; interment in Mennonite Cemetery.

Litwiller, Phoebe, daughter of John and Mary (Rich) Good, was born in Minier, Ill., July 21, 1889; died at Maple Lawn Nursing Home, Eureka, Ill., Nov. 24, 1979; aged 90 y. On Jan. 19, 1908, she was married to John E. Litwiller, who died in June 1967.

Surviving are 6 daughters (Alice, Dora Eichelberger, Clara Hartman, Ruth Imhoff, Lila Hartman, and Velma Wiebe), 3 sons (Oliver, Elmer, and Clayton), 3 sisters (Rosie Egli, Esther Stichter, and Ruth Good), 32 grandchildren, and 64 great-grandchildren. She was preceded in death by 3 brothers and 3 sisters. She was a member of the Hopedale Mennonite Church, where funeral services were held on Nov. 27, in charge of James Detweiler and Aden Yoder; interment in the Mennonite Cemetery, Hopedale.

Nice, Henry L., son of Abram M. and Katie (Landis) Nice, was born in Franconia Twp., May 18, 1910; died of bronchopneumonia at Eastern Mennonite Home, Souderton, Pa., Feb. 21, 1980; aged 69 y. He was married to Maryetta Frederick, who died on Dec. 27, 1967. On Oct. 11, 1969, he married Alverda Long, who survives. Also surviving are 4 children (Curtis F., Kathryn F., Mary N. Cornette, and Lowell F.), 2 stepsons (Theodore L. and Clifford L. Landis), 8 grandchildren, and 8 sisters (Lizzie—Mrs. Arthur Hackman, Naomi—Mrs. Franklin Frederick, and Ruth L. Nice). He was a member of the Franconia Mennonite Church, where funeral services were held on Feb. 26, in charge of Earl Anders, Jr., Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Nolt, Lizzie Mae, daughter of Jacob and Fianna (Martin) Oberholtzer, was born in West Earl Twp., Dec. 6, 1887; died at the Mennonite Home, Lancaster, Pa., Jan. 18, 1980; aged 92 y. On Oct. 25, 1906, she was married to Clayton H. Nolt, who died on Apr. 19, 1966. Surviving are 5 children (Clarence O., Lester O., Melvin O., Miles O., Stella—Mrs. J. Ross Esbenshade), 18 grandchildren, 31 great-grandchildren, one great-great-grandchild, and one brother (Elmer). She was preceded in death by one son (Raymond O.). She was a member of the Landis Valley Mennonite Church. Funeral services were held at Groffdale Mennonite Church on Jan. 21, in charge of Elmer Hertzler and Lester Hoover; interment in Groffdale Cemetery.

Roggie, Veronica, daughter of Christian and Mary (Noftsier) Roggie, was born at Belfort, N.Y., Jan. 21, 1893; died at Lewis Co. General Hospital, Lowville, N.Y., Feb. 21, 1980; aged 87 y. Surviving are one brother (John) and 3 sisters (Mary Moshier, Rose, and Martha Roggie). She was preceded in death by 2 brothers (Joseph and Samuel C.) and 4 sisters (Katherine Moshier, Sarah Moshier, Lena Steria, and Anna Zehr). She was a member of the Lowville Mennonite Church, where funeral services were held on Feb. 24, in charge of Richard Zehr, Lloyd Boshart, and Milton Zehr; interment in Croghan Mennonite Cemetery.

Schrock, Maude, was born in St. Joseph County, Ind., Nov. 28, 1897; died of a stroke at Elkhart General Hospital, Elkhart, Ind., Jan. 30, 1980; aged 82. Surviving are one brother (Herman) and 2 sisters (Emma—Mrs. Percival Haines and Anna—Mrs. Melvin Yoder). She was a member of the Olive Mennonite Church, where funeral services were held on Feb. 1, in charge of Jason Martin and Aden Horst; interment in Olive Cemetery.

Cover and p. 218 by David Hiebert; p. 225 by Paul Schrock; pp. 224, 225 by Dave Graybill; p. 230 by Steve Charles; p. 233 by Lois L. Shenk; p. 234 by Akira Mimoto.

calendar

Summer Bible School Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Mar. 21-22.
Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.
Illinois Mennonite Conference annual meeting, Waldo Mennonite Church, Flanagan, Ill., Mar. 28, 29.
Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.
Mennonite Camping Association, Camp Mennoscash, Murdock, Kan., Apr. 7-10.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 30-22.
South Central Mennonite Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia Pa., Aug. 1-3.

Churches back legislation to punish corporate crime

A bill to increase the likelihood of prison for corporate executives who knowingly cover up serious dangers in consumer products or business practices won religious backing at recent hearings in Congress.

The measure, introduced by Rep. George Miller (D-Calif.), calls for mandatory two-year jail sentences for executives convicted of a corporate cover-up. Its target is corporate neglect such as the Hooker Chemical Corporation's disposal of more than 20,000 tons of toxic wastes into the Love Canal near Niagara Falls, N.Y.

Until such socially delinquent managers "are dealt with as if they were truly criminals who have abused the social trust, other business persons and the public will not regard them as criminals," said Rev. Michael H. Crosby in this testimony to the House Judiciary Subcommittee on Crime.

Mainline churches warned of youth ministry flaws

Mainline denominations in the U.S. are "sitting on a time bomb" because of their youth ministry failures of the past two decades, a prominent church researcher warns.

The exodus of youth from the institutional church during the 1960s and early '70s "will become painfully apparent" when today's church leaders—products of the '40s and '50s—begin to move out of their positions, says Merton P. Strommen.

Strommen, president of Search Institute in Minneapolis, a research organization, claims the basic flaw of youth-ministry programs within mainline denominations in the '60s and '70s was "their failure to take seriously the spiritual-growth needs of youth as they were being challenged to solve social problems."

Writing in the *Lutheran Standard*, Strommen says "there was little emphasis on prayer, Bible study, and personal commitment to Christ. In addition, volunteer youth workers faded away as youth themselves were asked to assume responsibility for the leadership of youth programs. The result was decreasing support from pastors, lay adults, and young people themselves."

Mennonites win a licensing battle to keep liquor out of their midst

Amish and Mennonite residents from the rural community of Pearson's Corner won a quiet battle before the Delaware Alcoholic Beverage Commission against the licensing of a liquor store in the area.

Willard P. and Bernice F. Legar, who have

operated a supermarket at Pearson's Corner for 15 years, filed an application for a license to open an adjacent liquor store. They submitted a petition with 335 signatures supporting the opening of the store. But many of the signers were from more than three miles away, and the commission ruled in favor of the protesters who live nearby.

More than 100 of the Amish and Mennonites turned up at a hearing to oppose the application. Their attorney Gerald I. Street, said that while his clients appreciated the convenience of the Legars' supermarket, many would boycott it if the owners added a liquor store.

"We have enough trouble among our young people," said John Yoder, one of the Amish people who testified. "We don't need any more."

Religious crackdown lands

4 Baptists in police nets

Soviet police, in their ongoing crackdown on religious dissidents, have arrested four more unregistered, or officially unrecognized Baptists.

According to the Wheaton affiliate of the British-based Society for the Study of Religion and Communism at Keston College, Keston, the arrests were made in connection with the discovery (Jan. 19) by the police of an underground printing press—Khristianin (Christian)—operated by unregistered Baptists in the Ukrainian village of Stary Kadaki.

Arrested were Lyubov Kosochevick, 28; Tamara Bistrova, 31; Galina Yudintseva, 32; and Wergei Bublik, 21.

Draft protest planned in capital on Mar. 22

An anti-draft demonstration is planned in Washington, D.C., Mar. 22 by a group called the national Mobilization Against the Draft (MAD), a coalition of religious activists, students, women's groups, and politicians.

"If President Carter is concerned about over-reactions to his registration proposal, he hasn't seen anything yet," said Patrick Lacefield, a march organizer. President Carter has asked Congress to appropriate \$45 million to carry out his call for resumption of draft registration for 19- and 20-year-olds born in 1960 and 1961. He is also seeking authority to register women. Mr. Carter, at a recent news conference, criticized opponents for "gross overreactions" to his proposals.

Anti-draft groups have criticized President Carter not only for trying to reactivate the registration process, but also for the manner in which he did it, without advance notice to the public. The Committee Against Registration and the Draft (CARD), composed of some 40 anti-war, religious, and other groups, charged that the Carter Administration has suddenly reversed its position on registration and draft. Barry W. Lynn, chairman of the committee,

said CARD is seeking a copy of an administration plan to reach its mobilization goal without registration. The plan was reportedly deleted from the final report to Congress.

A clergy medical specialist warns churches of "revicide"

Warning churches about "revicide," Cedric L. Taylor has begun a campaign in Tweek Heads, Australia, and in North America and Europe for programs to improve the health and life expectancy of clergymen.

Armed with alarming statistics about the toll stress is taking on ministers, the Australian physician has discussed "revicide," as he calls the early death of ministers, with the Church of the Nazarene, the Uniting Church of Australia, the Churches of Christ, the Anglican Church, and the Lutheran Church of Australia during the past year.

Taylor's practice is located in a shopping center near Tweed Heads, but he has also conferred with church leaders in many countries about his growing medical specialty—preventative health care for clergy. To remedy stress Dr. Taylor suggests that pastors "talk it out with a sympathetic friend, walk it out on a proper exercise program, and plan it out by careful forethought and scheduling of each day."

Work harder, drink less, party leader tells Poles

Polish communist leader Edward Gierek has told Poles they have to work harder and drink less if the country is to be raised from its present economic stagnation.

In a speech opening the eighth congress of the Polish United Workers (Communist) Party (Feb. 11), the 67-year-old first secretary of the party also blamed the West for the increase in international tensions, without mentioning the Soviet military intervention in Afghanistan.

In the section of his four-hour speech that dealt with the domestic scene, Gierek cited numerous statistics to show progress in social conditions over the previous decade, but made it clear that Poland's economy faced difficult times.

Undercover use of clergy defended by CIA director

Stansfield Turner, director of the Central Intelligence Agency, says the CIA should be able to use clergymen, professors, and news reporters as undercover agents.

"I think it is cynical and disloyal" for news reporters to be unwilling to share information with U.S. intelligence agencies such as the CIA, he said.

He met with a group of business executives and later with editors and reporters of the *Minneapolis Star* and the *Minneapolis Tribune*. The visit was part of what he called "an effort to be more open with the American public."

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Since we are accountable to each other . . .

José Ortiz is associate general secretary of the Mennonite Church General Board and has been relating especially to Hispanic concerns.

There is something unique about the use of the number forty in the Bible. Frequently, it indicates a transition through which God made a major shift in the plans of a person's or people's life. For Moses it meant leaving the security of Pharaoh's house and venturing into the wilderness. In Noah's case, it meant leaving the coziness of the ark and returning to dry land. For Jesus it meant a breaking of the fast and a return from the wilderness.

Since I have reached the age of forty, and using Gail Sheehy's (*Passages*) term "the crucible forties," I have been tempted more than once to confess my financial assets, but I have feared that it might be read as a way of protest since I have been employed by the church most of my working life or as a sign of poor stewardship.

Most of us are, at one time or another, required to open our accounts. It happens when we file our income tax forms or when loans or other financial counseling is requested. But to the brotherhood, or the community of faith, we tend to confess only our sins.

Money is a very private matter according to Adam Smith, who espoused the principle of the right to private property with no interference from others. But this is not according to the Scriptures.

I have heard Dwight Stoltzfus, president of Mennonite Mutual Aid, say, "We are accountable to each other," and in a good Latin style I say "Amen!" to that. Accountable means subject to giving an account, but it is less menacing to rationalize the term than to face the cold implication.

The Apostle Paul said that he was a Jew, and that meant that he was circumcised the eighth day, observed the law (kept away from ham and bacon), studied under Gamaliel, was a Pharisee, and many other Jewish things. We speak of a common heritage, a common Bible, a common hope, we are using a dozen community themes daily, but when it comes to accounts, that is a sacred cow. It is biblical to confess our sins to each other, but to confess each other's accounts is still a frontier. The last time I confessed my accounts to a good Christian friend from high school years he remarked, "You are in the wrong kind of business." It was a piercing statement. . . . I can still hear the echo.

Jesus' answer to possessions was—share them! Some people think that the easy way out is the tithe. But even with

the biblical and traditional attachments, the IRS makes more justice to low-income people than the tithe. My own experience, confirmed by others who have experienced poverty, is that the poor tend to give proportionally more than the affluent. They also tend to give what is needed, not of their surplus as in the style of the widow (Mk. 12:41-44).

It looks like the decade of the 1980s is going to be one of scarcity. The Mennonite Church membership perhaps will remain constant and the ones moving to the urban areas will have more options for their offering dollars.

If the pattern of the last five years continues, the increases of membership will be made among minorities who will make many contributions to the church, but not necessarily in dollars. Church programs will need over a 10 percent increase a year just to keep up with inflation. Some programs will need recycling or will be labeled as dollar guzzlers. Like any analogies these are not perfect, but when the tax base of the city of New York decreased and their programs expanded, they went bankrupt. We Mennonites must be alert to such historical reality.

I have seen the power of the dollar in decision-making, and sometimes money is the bishop. Early in the biblical writings wealth was an expression of the blessing of the Lord as in the case of Abraham and Job. But by the time the gospels were written, corrupted and wealthy persons had appeared on the scene. Zacchaeus was an exploiter; the rich young ruler had other priorities; Ananias and Sapphira had a hidden agenda; and the contrast between the rich man and Lazarus was a potent sign that assets can become liabilities.

Voluntary giving has become difficult because the gap between the giver and the receiver is widening. Church needs are presented in low-key voices. People in the pew respond with low-key figures.

Early in my Christian commitment I advocated responsible stewardship as a member of the Mennonite Church credit union under the sponsorship of the Puerto Rican Mennonite Conference. I wonder what would happen to the 100,000 members of the Mennonite Church in North America if all our savings were pooled in a mutual fund. That may sound like heresy to Adam Smith, or maybe to Paul Samuelson (*Principles of Economics*), my first catechism on money issues. But it may be the agenda of an upside-down kingdom which was tried once (Acts 4:32, 5:1-11) and was aborted. Yet its ghost continues to resurface in times of scarcity.

—José M. Ortiz



Gospel Herald

March 25, 1980

The pro agrument

by H. David Brandt

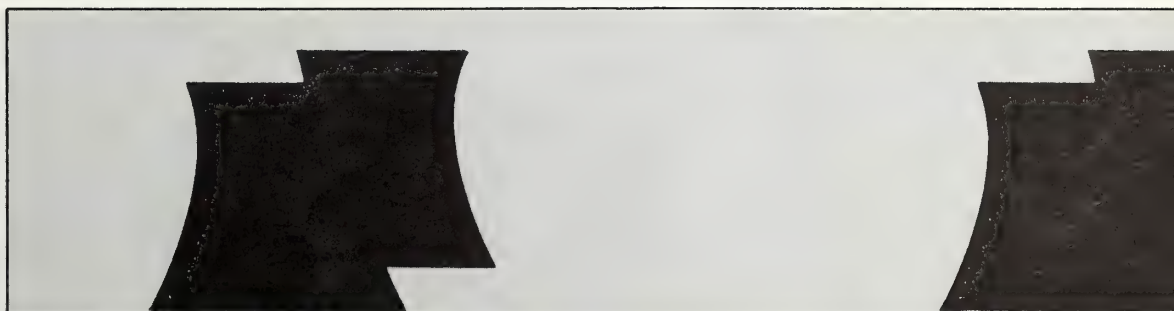
On May 25, 1979, an American Airlines DC-10 jet crashed at O'Hare Field, Chicago, killing all 274 persons on board. Within hours jetliners were again arriving and departing from O'Hare and the next day flight 191 left for Los Angeles as scheduled.

On March 28, small amounts of nuclear radiation were released into the atmosphere at Three Mile Island south of Harrisburg, Pennsylvania. The nation's media people were mobilized and descended on Harrisburg. Tens of thousands of people fled the area and massive demonstrations were held at various places around the country.

In the latter of the two incidents, no one died and no one was injured. After the jet airplane crash, no one picketed to stop air travel, fled from the area surrounding O'Hare field, or suggested that real estate values would drop precipitously in that area.

Why is nuclear power considered to be a menace by so many people? Numerous reasons could be cited, but two are

The nuclear energy question



The con argument

by Howard H. Claassen

Nuclear power plants produce electrical energy with very little environmental pollution, *if they are operating as designed*. Three Mile Island has demonstrated, however, that unexpected conditions can suddenly turn a plant into an extremely hazardous boiling caldron of radioactivity.

The amount of radiation actually released at TMI was not large, but had the operators of the plant done what they seriously discussed doing on the first day the result would possibly have been a disaster in Pennsylvania. A disastrous accident in a nuclear power plant, according to an official government study, WASH 1250, could cause 45,000 deaths and make many thousands of square miles uninhabitable for decades.

There are further hazards associated with nuclear power plants; mainly the radioactive wastes produced in the plants and the radioactive tailings left in large amounts at uranium mines. The U.S. now has 75 million gallons of highly radioactive liquids in "temporary" storage in tanks. Most of

this is from the weapons program, but power plants are beginning to add rapidly to this waste problem. The tailings at times in Colorado have resulted in uranium in the drinking water of some communities. This uranium has produced dosages of radiation to human bone cells as much as 60 times the dosage the average U.S. citizen gets from natural sources, and the problem may exist in hundreds of communities in 15 Western states.

The existence of hazards does not automatically rule out nuclear energy. People will accept hazards if the alternatives are equally hazardous or sufficiently undesirable. So I must discuss the other choices.

Proponents of nuclear energy often say the choice is between coal plants and nuclear plants. Both of those alternatives include hazards to health and the environment, and the decision is not easy. There are other options.

I think that we should phase out our nuclear plants, and that we could avoid a great expansion of coal-burning. To do this we would have to stress conservation of energy, and push rapid development of various forms of solar energy.

True, the power companies cannot order solar-electric plants today. Conservation however can buy time. Sweden and West Germany, with standards of living as high as ours, are much more energy efficient. They use something like 60

predominant in my mind. Nuclear hazards are not "knowable" directly by any of our five senses and nuclear energy is often associated (for historical reasons) with bombs. It is my opinion that the real problems facing nuclear power are political, sociological, and psychological rather than scientific and technical. Nobel Prize-winning physicist Andrei Sakharov, a Soviet dissident, said recently on West German television that the mishap at Three Mile Island was more of "a technical discomfort" than an accident and has been "greatly exaggerated" by critics.

Apparently the public has decided that the risk involved in air travel is acceptable while the risks associated with nuclear power are not. Production of useful energy from nuclear fission involves some dangers and risks (as does production of energy by any means). I wish to state here why nuclear fission is necessary as a "short-term" energy source. Development of other energy sources must be vigorously pursued to alleviate the problem of storing large quantities of long-lived radioactive waste material. Hence I am addressing here one of the energy problems facing us during the next 25 years, not proposing an ultimate solution.

The alternatives I will propose for this "short-term" period do not include any of the so-called "clean" energy sources like solar, nuclear fusion, wind, and geothermal

energy. These sources of energy will require a lot more development and are definitely not "just around the corner" for large scale use. The 21st century will be very close at hand before any of the above mentioned sources of energy will contribute significantly to our energy needs, even with an immediate vigorous development program.

The alternatives available to us in the next quarter century include the following: (1) Conserve energy so that domestic supplies of oil will be sufficient for energy needs. (2) Turn to coal as fuel for power plants. (3) Develop nuclear fission plants on a much larger scale.

Conservation of energy use dependent on crude oil is essential. Christians are obligated to use natural resources of all kinds carefully and efficiently. But even if all of us were to be convinced of this principle, it would take a long time to effect changes which would lead to significant energy savings without harming and destroying people's ability to earn a living. To eliminate leisure and recreational businesses would be devastating to the large segment of our population that depends on those businesses for a livelihood. Cities have grown on the unspoken premise that private cars are the way to commute (sometimes long distances) to work. It has taken a long time to develop our energy-inefficient, urban-suburban society, and, at best, will take time to modify



percent as much as we do per capita. Instead of building more power plants in the next 10 years, we could reduce waste of electric energy.

As an example, one large U.S. chemical company undertook a 10-year effort to conserve energy in all their operations. Their goal was a 10 percent reduction. They actually accomplished a 40 percent reduction in energy use. It has been estimated that if all new houses built in the next 12 years were well insulated and used passive solar heat, we would save as much energy as we expect to get from the oil in Alaska.

Further, if the federal government were to subsidize development of solar energy to the extent it has subsidized nuclear development for 30 years, we could immediately begin to add energy, produced by windmills, to the electric grid, and we could very likely develop—in the near future and at a competitive cost—solar cells that would generate electric currents directly from sunlight.

I have heard several proponents of nuclear energy say that if we fail to produce electricity by nuclear plants, the poor people will suffer; hence Christians should favor nuclear energy. I agree that the Christian must have major concern for the poor, but I think—for two basic reasons—the poor will be better off if we steer away from nuclear energy.

First, judging by the rates at which the price of uranium and the price of construction of nuclear power plants have been rising, one can see that nuclear plants is a costly way to go. Even now, nuclear energy can compete economically because the plants in use were constructed years ago. Orders for new nuclear plants are practically nonexistent today because the price is so high. Instead of continuing government subsidies of nuclear energy, we could develop less expensive schemes.

Second, the nuclear-energy industry is highly capital-intensive, whereas other schemes of energy production are labor-intensive and would, if pushed, produce many more jobs. This reason is especially important to Third World countries, or at least to the poor people in those countries. Third World countries generally have much sunshine. If labor-intensive solar-energy devices are developed and tested in the U.S. and Canada, the export of the knowledge to poor countries can be of great value in providing jobs. By contrast, the export of capital-intensive nuclear power plants to poor countries probably helps mostly the elite rich in those countries.

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toward energy efficiency. Conservation is not a viable "short-term" solution to our energy problem.

Opposition to nuclear power is particularly interesting when compared with the relative lack of resistance to conventional, coal-fired plants. The United States is rich in coal deposits and could supply electric energy at the rate it is used now for approximately 400 years using known reserves only. We need to realize, however, that 200 people die each year in mining accidents, 4,000 people die annually of black lung disease, and 50,000 people live with black lung disease. Emissions from coal plants often contain more radioactivity than nuclear plants because of radioactive elements imbedded in coal. In addition, such plants emit nitrogen oxides and fine particles that are harmful to human health.

The waste problem associated with coal plants is also significant. A large volume of ash must be disposed and done in such a way that it will not pollute ground water. Ironically, the recent conversions from coal to oil-fired power are not yet paid for and already we talk of conversions from oil to coal. The costs associated with such a reconversion would be significant and borne by the consumer. Other problems that could be mentioned are sulphur content of much of the coal available and the environmental hazards of strip mining. I do not suggest coal as the remedy for our energy problems.

Nuclear fission can provide the "short-term" answer to at least a part of our energy problem. The safety record of the nuclear power industry is enviable. There have been six serious accidents in nuclear power industry history and no one has yet died as a result. (Military research has resulted in three deaths.) Background radiation in the immediate area is equivalent to approximately two x-rays per year. Cities like Denver, Colorado, have naturally occurring radioactivity many times higher due to radioactive elements naturally in the area. People in airplanes flying at high altitudes receive more exposure due to increased cosmic radiation. Next to coal, uranium is our most abundant energy resource.

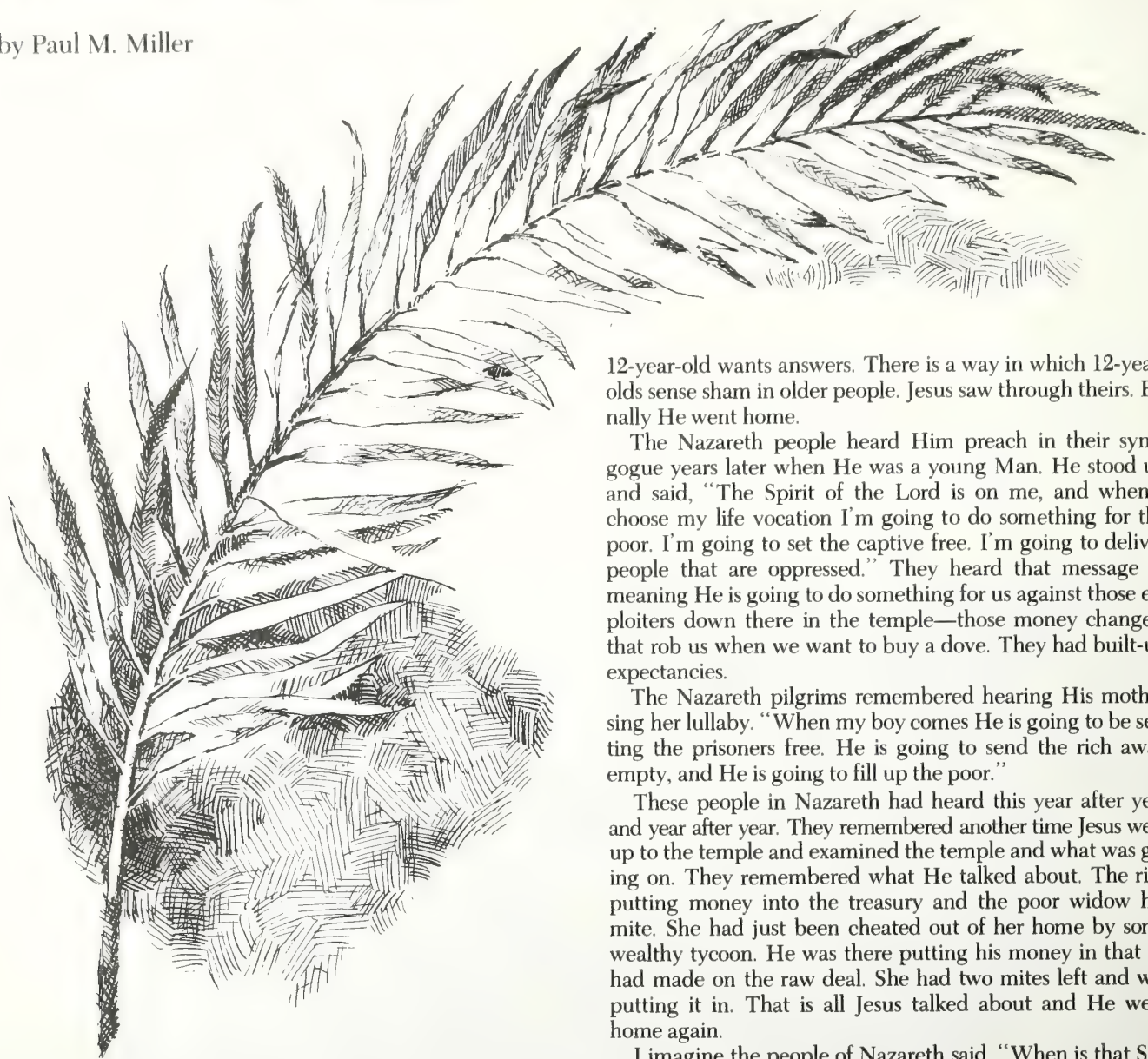
I suggest that nuclear fission is the safest, healthiest, most economically feasible energy source for the next 25 years. The arguments presented here are brief and, as a result, incomplete. I wish we would look less emotionally at the relative merits and problems associated with various energy sources. I think the result would be favorable to energy generated by nuclear fission. SV

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When Jesus comes riding in

by Paul M. Miller



Let's try to imagine something of the turmoil on that road into Jerusalem on the original Palm Sunday.

Can you imagine the pilgrims from Nazareth and Galilee coming down and meeting Jesus and the Twelve on their way to Jerusalem? These pilgrims had some high memories of Jesus and of His previous trips to Jerusalem.

Jesus had been talking about Jerusalem ever since He was down there at twelve. He saw His poor neighbors being double charged for doves. He saw the money changers exploiting them. He saw the poor being robbed. He asked the leaders of the temple, and they couldn't or wouldn't answer Him.

His mom and brothers and sisters had started to go home and felt that He should have been playing with His cousins on the roadside back toward Nazareth. But He couldn't leave. He stayed there. He wanted an answer the way only a

12-year-old wants answers. There is a way in which 12-year-olds sense sham in older people. Jesus saw through theirs. Finally He went home.

The Nazareth people heard Him preach in their synagogue years later when He was a young Man. He stood up and said, "The Spirit of the Lord is on me, and when I choose my life vocation I'm going to do something for the poor. I'm going to set the captive free. I'm going to deliver people that are oppressed." They heard that message as meaning He is going to do something for us against those exploiters down there in the temple—those money changers that rob us when we want to buy a dove. They had built-up expectancies.

The Nazareth pilgrims remembered hearing His mother sing her lullaby. "When my boy comes He is going to be setting the prisoners free. He is going to send the rich away empty, and He is going to fill up the poor."

These people in Nazareth had heard this year after year and year after year. They remembered another time Jesus went up to the temple and examined the temple and what was going on. They remembered what He talked about. The rich putting money into the treasury and the poor widow her mite. She had just been cheated out of her home by some wealthy tycoon. He was there putting his money in that he had made on the raw deal. She had two mites left and was putting it in. That is all Jesus talked about and He went home again.

I imagine the people of Nazareth said, "When is that Son of yours going to let go with His prophetic anointment? He said the Spirit of Jahweh was on Him and He was going to do something about it? He is getting older. He is 30 years old. Eighteen years we have listened to this story—we've dreamed and we've hoped and we've prayed. And the robbery is still going on down there. We see the Gentiles come there to pray. We see them offended and turning away."

But now they see a difference in Jesus' mood when He starts off this time to go up to Jerusalem. They sense this time He won't turn away. He set "His face like a flint." He is heading for Jerusalem and nothing else matters. The Bible says the disciples began to be stark terrorized. They began to be afraid because they didn't know what was going to happen this time.

The rumors were around that Rome had doubled the guards. If there was going to be any riot among those

Galileans, Pilate would mingle their blood with their own sacrifices. This was no time for insurrection. The people from Galilee knew it and so they followed and were afraid. They saw Jesus stop along the way to curse a fig tree as a symbol of Israel that wasn't bringing forth any fruit.

But He also stopped to heal the lame and the blind man. He stopped to change the life of a rich man. He stopped to talk with the wealthy young person who wanted eternal life. All along the way the thing began to build up. He is going to do it this time. This is the time. This is the time!

Then Jesus triggered another throng. These were the devout Jews who previously couldn't quite believe that Jesus was the Messiah. But they had just gathered out for Lazarus' funeral, where devout Jews kept all the Jewish mourning rituals. There they saw an astounding miracle as the Nazarene raised Lazarus from the dead. Somehow that news swept back and forth across Jerusalem like no news had ever electrified the city.

The people that believed in Him began to say, "We're going to have a password. The password is going to be 'The Lord has need of him.' We believe this is the time that Christ is going to present Himself as the Messiah we have looked for, as the King of Israel. We are going to have the password go around."

People in Jerusalem came pouring out of the city. Those two groups of pilgrims met out there along the roadside. The Galilee crowd shouted, "This is our Man, this is the Prophet from Galilee. We have listened to Him for 18 years—we believe in Him, He is going to do it. He is going to do it now." The Jews from Jerusalem began to say, "He raised Lazarus from the dead. There is a new kind of throne of David. There is a new kind of king coming to Israel—this kingdom He has been preaching about. He is going to launch it, He is going to launch it now." The news spread with the speed of an electric spark. People knew it all over those jammed streets. The devout people knew it. The gestapo and the secret police saw them go and they followed too. The crowd was infiltrated with soldiers, their daggers under their coats. The scribes and the Pharisees lamented, "We have to stop this. The world is going out after Him. We are going to kill Him. We have waited too long. What shall we do?"

Jesus rode His mule between those shouting crowds. People started to pull off their outer cloaks and to lay down in front of Him for the mule to walk on. They would run back and pick up their cloaks again and go to the front and lay them down. In that swirling halo of cloaks they began to sing. They shouted back and forth. The people from Jerusalem said, "He raised the dead." The people of Galilee said, "He prophesied for the poor." They began to echo these cries antiphonally back and forth, back and forth.

Some prophets began to remind them of Isaiah 62, and others helped them to remember Zechariah 9:9. This speaking of the prophets helped them to lay hold of the prophetic hope of all the years. That antiphonal cry, and the singing of the Hallel Psalm, 118, all these echoed back and forth, and back and forth as they sang. The hillsides had never heard songs like that.

There were only tears on one cheek and those were on Christ's cheeks. He knew that He was heading for Jerusalem to die. There was no question in His mind, there was no un-

certainty about what He was going to do next. It was very, very clear. He was going in there to challenge both the Sabbath and the temple. He was going in to put His new kingdom of love and suffering and peace over against all the hypocrisy of the Jews and the terror of Rome. He was going to walk with nonresistant love, riding meek and lowly. He was going to go in and offer Himself. That was the scene.

We have to leave the roadside throng and ask what does that celebration suggest to us today. We can look back now and know that in the midst of that shouting throng there were people who would hiss "crucify Him," not many days later. And so we are a little afraid of high enthusiasm, ecstatic fervor, charismatic prophesying, and the whole leaping hallelujahs. We don't quite trust the roaring of the crowds and the shouting of the antiphonals. We like our worship straight. We want to know what comes next in the bulletin. What does it say to us about Palm Sunday?

Let's look at the reasons why we want to shout at the marching in of the Son of God. His whole life was a moving up toward this hour. He was the Lamb slain from the foundation of the world. He was born for this, He lived for this, He served for it, and He was offering Himself. The hopes and fears of all the years were being met and He knew it. In Luke 18:31 He used the same words that He used on the cross. "We are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished." There is your word, "it is finished."

We want to shout because Jesus' love was stronger than sin and death. Jesus said, "I am going to finish all that the prophets foretold. The deepest meaning of Moses, the deepest meaning of Isaiah, Jeremiah and Hosea and of Daniel, all the prophets—I'm going to lay it out, it's going to be clear, it is going to be finished." He said, "There is something about My Father's plans, something about the love that surges in My soul, something that is stronger than all the hate and horror of the world. When I go up to Jerusalem and meet the rejection of Rome and the rejection of the Sadducees and the Pharisees and the scribes and of the people of Israel and they kill Me, then on the third day I am going to rise from the dead."

There is something that He still says to us. This love that is in the heart of Jesus, this march-crusade upon which He calls us, there's love there that is stronger than all of our failure, all of our weakness, and all of our need and sin. Our King is coming riding with calvary love in His heart.

The second thing I want to point out, that as our Lord comes riding in, His eyes are on the weakest and most needy

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and the poor. Nobody else would see that blind beggar along the road. The crowds told Him to shut up. This is the time for big and important people. Here comes the King, let's get the purple, we're going to get out all the dignitaries. But Christ's eyes are still upon the poor. He is hearing the cry that nobody else hears. "You might think there is nobody else who knows the despair I feel, nobody else knows the cries of my blind eyes. Somehow Jesus of Nazareth is passing by and the other people seem to have their needs met but I can't quite tell mine."

The next thing that happens when Jesus comes riding in is that He starts the wealthy people giving. Zacchaeus in fact was hated by everybody. This little rascal had cheated the eye teeth out of so many people that they just hated him. The Jews hated him and the Gentiles hated him. He ran on ahead and climbed up a tree. Jesus said, "I want to talk to you. I just want to be in your home. I want to be with you. I am going to leave my ninety-and-nine and I am going to come and be with you, you lonely, poor, lost, wealthy Zacchaeus."

Jesus did friendship evangelism. He loved Zacchaeus just as He was. He didn't just love him after he stood up and said, "I am going to start to practice Jubilee. I am going to start giving to the poor." Jesus loved him while he was still a sinner. One of the things we can't quite believe about ourselves is that we are infinitely precious to Jesus Christ even before we are cleansed from our sin. While we are still unworthy, while we still know all we know about ourselves, Jesus Christ loves us. He said, "This person is the son of Abraham." Everybody else said he was a sinner. Jesus Christ was visiting one of the worst scoundrels in the area.

Jesus wanted to save rich people too. He just welcomed the rich young ruler. But the rich young ruler a little bit earlier had said "No," and walked away sorrowful. Jesus kept on trying. He never gave up.

We may develop out of the hippie movement of the past a

kind of hate toward rich people, but Jesus has none. He doesn't look down upon people with good business management, people who have been skilled in the business world, people who have made some money. Christ's love is just as infinite. He's there, He's calling, He's going to start rich people giving. Even though nobody else has patience, He does.

The next thing He does is give us pounds and talents to steward. We read in Luke 19, that they thought the kingdom was going to immediately appear. He is going to bring it in. All of a sudden He is going to reverse the whole order. Instead of the briars shall come up the myrtle tree. Instead of the thorns shall come up the fir tree. Joy and wonder and love and a kingdom here on earth where they will do His will the way it is done in heaven.

But beyond singing hosanna, we ought to let the King examine us too. We ought to let the King examine all that we do. He wept over Jerusalem. He wept over the failure that was there. He had meant that temple should have its courts of the Gentiles ever open. This was the crossroad of the nation.

There where the whole civilized world passed the front door, God had planted the court of the Gentiles so that the wistful Gentiles could come and hear about the glory and saving power of God. This was why Jesus was so angry, because they had turned that into a cattle market—they had turned that into a den of thieves; there they cheated the Gentile proselyte that came and wanted to worship.

I guess Jesus would still look at all we do and ask, "Is it detrimental to the poor?" Is it somehow pure before the eyes of the visiting God? Is what you are doing here pleasing to Him with whom we have to do? Some day we will face Christ with our life. In all that we do we are somehow under the gaze of the Son of God. He walks in our worship service and He is looking for people who are worshiping in spirit and in truth. Whenever there's a lie lurking, wherever there is unreality, people hiding away under the scrutiny of His gaze, there the Son of God weeps again as He examines our worship.

He had examined it when He was 12 and I have a hunch that as a full-grown man of 33 years His questions as a 12-year-old had not been answered. One reason that He hit those money tables so hard that day is because that fury had been building up in His heart for 21 years. You can have a tremendous righteous wrath against wrong and still be Christlike. Christ had a very strong feeling against injustice and He doesn't want us to be flabby about it. He wants us to care about things that are wrong. He wanted that court of the Gentiles open for evangelism. He said, "I want this whole worship to be geared toward the lost, I want this to be a house of prayer for the nations."

Christ wants us to be caring for the wide world the way God cares. He wants us to get over our provincialism, until we love sinners the way He loved them. "When they come here, can they learn to know the glory of God of Israel? Can they meet Me?" That is the way Jesus Christ looks at our worship, on Palm Sunday and every Sunday.

The touch of spring

The touch of spring
brings me joy
challenges me to deeper truth
compels in me thankfulness
empowers me to care
motivates me to share
gives me new life and . . .
nudges me to bloom

'Tis *truly* God who touches me with spring
in the heat of summer
in the breeze of autumn
in the dead of winter

—Jane H. Peifer

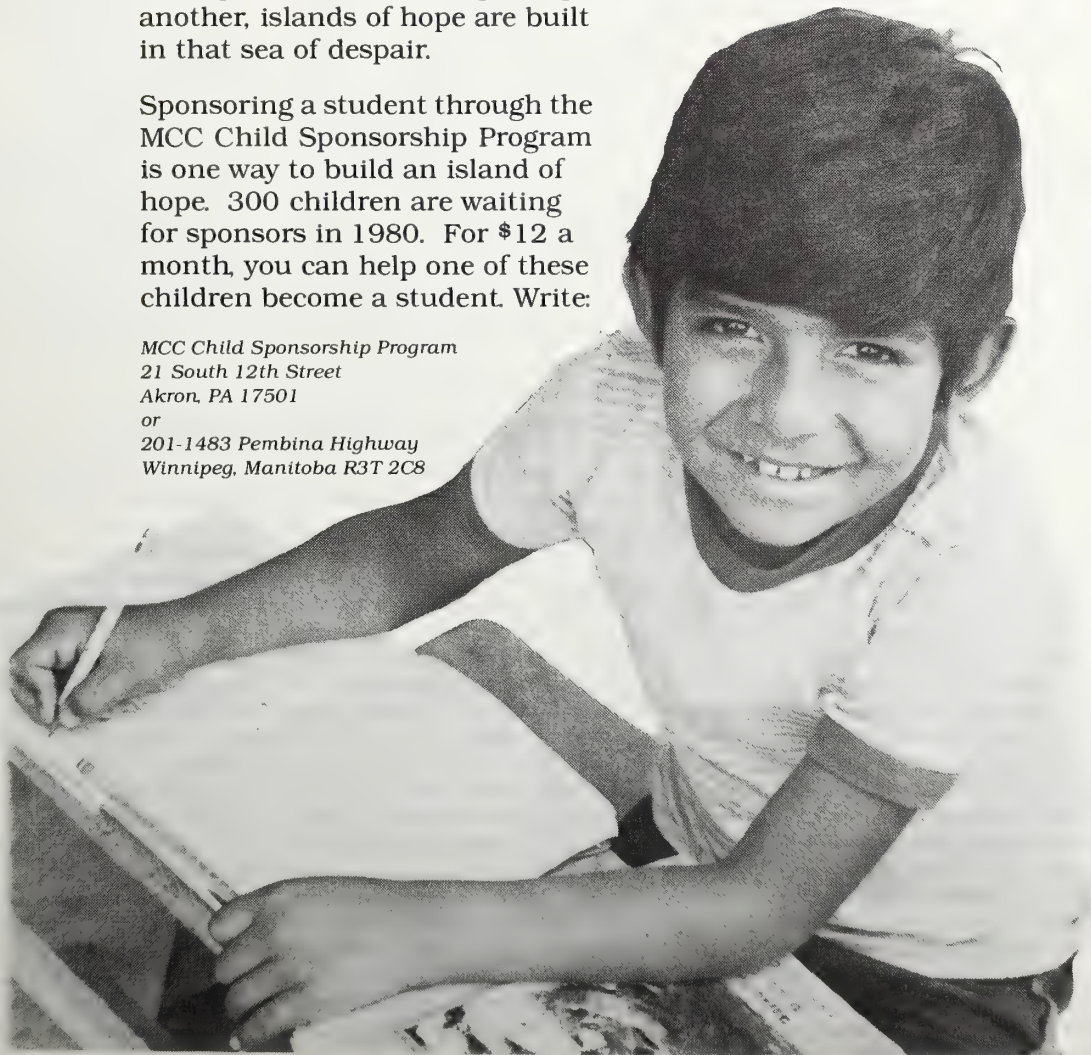
Paul Miller teaches practical theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Build an island of hope

There is so much suffering in our world, so much hopelessness, that we cannot expect to dry up the sea of despair. But as we help one person and then another, islands of hope are built in that sea of despair.

Sponsoring a student through the MCC Child Sponsorship Program is one way to build an island of hope. 300 children are waiting for sponsors in 1980. For \$12 a month, you can help one of these children become a student. Write:

*MCC Child Sponsorship Program
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8*



Workshop studies professionalism, ethics

Issues of professional distance, equitable salaries and responsible lifestyles, and a call to be "creative subversives" were the highlights of a weekend workshop on "The Professionalization of Personal Services," Mar. 7-9, at Goshen (Ind.) College.

One main point of agreement was that Jesus in His vulnerability and compassion is the model for all Christians, especially professionals called to serve other people.

Sponsored jointly by Mennonite Student and Young Adult Services of Mennonite Board of Missions (Elkhart, Ind.) and the Goshen College Center for Discipleship, the workshop brought together 50 people working in the service professions—physicians, teachers, pastors, social workers, and administrators.

Don Blosser, director of the Center for Discipleship, posed a question from the center's former director, C. Norman Kraus: "What does a Christian professional bring to the world that an equally competent atheist doesn't?" That question became a key one for the weekend.

Don Kraybill, professor of sociology at Elizabethtown (Pa.) College, gave the keynote address. Speaking on "Professions: Masters or Servants?" he focused on the profession as a social institution and pointed up the inherent potential for the service professions to shift from the role of servant to that of master. "In all, there is a potential for the misuse of power," he said.

In fact, power is the key variable that distinguishes a profession from other occupations, Kraybill said. He quoted from Ivan Illich, saying that "the mark of the professional . . . is the authority to label a person as a client, to determine that person's need, and to hand out a prescription." The profession as a social institution is able to control the work its members do and to release itself from competition and regulation by other professions, he said.

In the change from a service organization to a self-perpetuating institution, a profession surrounds itself with a set of myths, Kraybill continued. These myths usually say that "the professional cares better than the non-professional" and that "the professional ought to be trusted," he said. The image of love, care, and service masks a system that needs income and so must manufacture needs to get clients.

In all this, the Christian professional needs to be a "creative subversive," Kraybill suggested. This can be done by questioning the professional mythology, by looking out for the

client's interests, and by urging evaluation of the profession and its members.

Kraybill concluded by addressing the issues of professional control over and personal distance from clients. Though a certain amount of distance is necessary in some cases to prevent "burnout," professionals and their clients "really don't know each other," he commented.

Ruth Krall, director of student services at Goshen College, spoke on "Professionalism in Context." Krall, who is also an associate professor of nursing, traced the professionalization of psychiatric technicians in California from the late 1960s into the 1970s.

In a case Krall cited, professionalization led to a successful fight for state certification and licensure. This had the advantage of protecting the consumer by establishing a minimum standard of practice, but it also created a monopoly that limited delivery of skilled services and raised prices, she said.

The ambiguities of professionalization make it necessary to "be wise as serpents and innocent as doves" by rejecting the status quo

and seeking the best channels for service, Krall maintained. She also dealt briefly with problems of racism and sexism in the professions and held up Henri Nouwen's concept of the "wounded healer" as a model for Christians in the professions.

One issue dealt with extensively at the workshop was the uniqueness of the Christian professional. Nancy Fisher Outley, a social worker from Philadelphia, shared some of the ways she has brought elements of her Amish upbringing to bear on her work with inner-city people. She also said her background gave her a resource in fighting the professionalism she had earlier adopted.

Wallace Shellenberger, a physician from Paoli, Ind., dealt with issues he and a group of physicians face in their practice. They try to keep their own salaries and lifestyles at a lower-than-average level and use their local church as a support group for their ministry, he said.

Kansas City pastor Frank Ward and Jan Evans, professor of philosophy at Messiah College, looked further at the professional's
(continued on page 251)

Illinois Menno runs for U.S. Congress

A Mennonite seminary professor is running for the U.S. Congress from the 14th Congressional District of Illinois.

LeRoy Kennel, professor at Bethany Theological Seminary and a member of Lombard (Ill.) Mennonite Church, was unopposed in the Mar. 18 Illinois primary. A Democrat, Kennel will face Republican incumbent John Erlenborn, an eight-term Congressman, in the November general election. Erlenborn was also unopposed in the primary.

"I didn't seek the office. It sought me," Kennel told *Gospel Herald*, explaining that he was asked to run by James Wall, Democratic state committeeman and editor of *The Christian Century*. Kennel said that he is running with a "sense of mission, that of being witness to a way of looking at things."

In a news release announcing his candidacy, Kennel said he believes that "an alternative voice—one which expresses what we have been researching in our studies of biblical and Anabaptist lifestyles—deserves to be shared by whatever means are available."

Kennel said that he met with members of the Lombard congregation at the time he filed as a candidate in December to discuss the im-

plications of his candidacy. "There was an examination of our hearts—and our corporate heart—as to whether this was the right thing to be doing," he said.

Kennel said that response from Lombard members to his candidacy has been very positive and that members of both the York Center Church of the Brethren and the Lombard congregation are serving on a campaign advisory committee. However, the Lombard church council turned down his request to hold a March issue forum in the church fellowship hall.

A Democratic precinct committeeman for six years, Kennel has received his party's official endorsement. He said he plans to focus on such issues as peace, ecology, and energy in his campaign.

The candidate is realistic about his chances of election. Registered Republicans outnumber democrats by at least a three-to-one margin in the 14th District, Kennel noted. James Wall received 28 percent of the vote when he ran in 1972 in the suburban Chicago district.

"I don't say to people, 'I won't win,'" Kennel said. "But what I do say is that I'm going to win some ground on the issues."

Farmers, academics view land and faith issues

There is more energy input in the aluminum tray of a TV dinner than there is in the food itself.

"And it probably tastes better too," quipped a Kansas Mennonite farmer at the opening session of a conference which brought academics and food producers together on the same turf—the Hoffnungsau Mennonite Church near Inman, Kan., Feb. 29-1. They came to plow new furrows through "Land, Faith, and Successful Farming," the theme for the conference.

They reaped a harvest of questions, laughs, concerns, and insights, and a big batch of thick, homemade vegetable soup.

The meeting was sponsored by Mennonite Central Committee, Akron, Pa., and the MCC hunger concerns committee of Kansas.

To kick off the meeting, Kenton Brubaker, horticulture professor at Eastern Mennonite College in Harrisonburg, Va., said his concerns were ones of attitude. "Do we see the land as a living system," he queried, "or simply as a chemical medium?"

Brubaker spoke for land being a basis for community and becoming less of a commodity. In this context he said young farmers are often squeezed out of the market by old established farmers increasing their holdings.

One answer to this, he said, is to organize land trusts. Under such arrangements, any number of farmers could put their land into a trust by which the land is reserved for agriculture. Those who form the trust form a governing board and make lease arrangements. Trusts, Brubaker claimed, would allow for private enterprise because the individual lessee would not only make a living but also realize capital gain through improvement to the land's fertility and farm buildings.

Brubaker also told the 100 farmers (including several women, at least one of whom was operating a farm) that although farmers are generally optimistic about fuel supply for their operations he has doubts. He predicted that by 2020 the age of petroleum will be over. "Petroleum will be too scarce to burn as a fuel," he said.

Brubaker pleaded for a rigorous appraisal of how the land functions as a collector of the sun's energy. Among his suggestions for ecologically- and energy-efficient farming were using crops as green manures, cooperating with nature in pest management, working toward local self-sufficiency, and "closing cycles," by which he meant a radical change in the handling of cattle and human wastes.

He said he expects animal power to become energy efficient for some farm operations, that expensive fuel will cause dietary changes, and that there will be major movements of people closer to the land. "Labor-intensive agriculture will become more important," he said.

Brubaker's look at alternative futures for the

American farm was followed by a talk titled "A Positive View of the American Farm," by Gordon Schmidt, a Buhler, Kan., farmer.

Schmidt said, "The technological revolution in modern agriculture has been one of the success stories of modern science." He cited figures: farmers comprise only 4 percent of the population; one farmer feeds 56 others; the average capital investment in a farm today is \$310,000.

He said farmers have to expand to stay alive economically because the profit margin per acre is so slim. He said a net return of \$20 per acre is average. If a combination of production and prices falls off even by 10 percent, he said, the net income per acre could fall to \$4. Thus farms must get larger in order to provide a living.

An alternative, he said, would be a national farm policy favoring smaller farms and higher food prices. "Europeans recognized what industrialization would do to the farm," he said.

Schmidt noted that though the use of insecticides, pesticides, and fertilizers is criticized "scientific investigation shows there is no difference in nutrients between organic and inorganic tillage." Manure has one-twentieth the nutrients of chemical fertilizers, he said. Reducing fertilizer would cause a drop in production of 20 to 40 percent and more land would have to be tilled. Further, the higher yields brought by technology produce more humus which was slowed soil erosion tremendously.

In the 1980s Schmidt foresees a conflict between American consumer expectations for cheap food and the survival of the family farm. "It will no longer be sufficient to be efficient," he said, adding that he fears agricultural power will become increasingly concentrated in companies. Nevertheless, Schmidt expects further

technological advances to meet the agricultural demands of the future.

During question periods and a panel discussion, issues discussed included profitability versus alternative land management, ethical concerns of land ownership, and land as a basis for community rather than competition. International implications were also raised.

Panel member and farmer, Ray Regier, Moundridge, Kan., said farmers are "disgruntled" because the free enterprise system is working as it rewards or punishes management decisions. He said farmers "need each other" to understand and come to terms with their own "fears and desires." He said cooperation among farmers was necessary to the survival of the family farm and to give direction to "humanitarian impulses."

Another Kansas farmer, Randy Kaufman, Windom, said although he went into farming because he wanted it to be a basis for community and cooperation he was frustrated in this. Others wondered whether cooperation was really possible and whether it wasn't a nostalgic throwback to previous generations.

J. Winfield Fretz, panelist and sociologist, North Newton, Kan., said the deterioration in human values in Mennonite communities due to societal forces means congregations are no longer "communal" but that they are "associations." Fretz suggested farmers seek each other's counsel on the ethics of farm decisions. "You can talk about principles," he said.

At the end of the conference the questions remained. Is the bottom line of farming stewardship of the land? Profitability and livelihood? Land as a basis for community?

The farmers at this meeting said they needed help in working these questions through.—Vic Reimer

De Leon to leave Home Missions post

Lupe De Leon Jr., secretary for Home Missions at Mennonite Board of Missions (Elkhart, Ind.), will leave on June 15 after nine years with MBM. His resignation was accepted by MBM's Board of Directors at their February meeting.

De Leon has been with MBM since 1971, first as associate secretary of the former Minority Ministries Council and then as associate secretary for Home Missions. In 1977 he succeeded Simon G. Gingerich as Home Missions secretary.

During Lupe's tenure, Home Missions was asked to take leadership in the churchwide urban thrust. Deaf ministries also became an important part of his assignment. Edward Taylor and Reuben Savanick joined the staff to



Lupe De Leon, Jr.

work in these areas.

De Leon also sought better working relationships with Mennonite Church conferences, helped establish minority leadership development programs at Goshen (Ind.) College, and brought Hispanic Mennonite Congregations and their leaders into the mainstream of the denomination.

"I have appreciated Lupe's insights on how to plan outreach programs and the responsibility local leadership should take," said MBM Executive Secretary H. Ernest Bennett. "He has also helped us see how our decisions will be interpreted by minorities."

A native of Mathis, Tex., De Leon is a graduate of Hesston (Kan.) College and Goshen (Ind.) College. He has also studied at Associated Mennonite Biblical Seminaries in Elkhart and at several colleges and universities in Texas, California, Mexico, and Indiana.

De Leon and his wife, Seferina, are the parents of three children. They are members of Iglesia del Buen Pastor, a Hispanic Mennonite

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"Listening with Love" is a weekend of learning the art of listening: to children, youth, newly married, middle-aged, the elderly. Abe Schmitt and James Metzler are resource persons. Apr. 11-13. For more information and registration contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A "Retreat on Human Sexuality" will be held May 23-25. Cosponsored by Laurelville Mennonite Church Center and MBCM, the retreat will address a wide range of topics: maleness-femaleness, homosexuality-heterosexuality, singleness-marriage; sexism and the church, etc. Persons wishing to participate in frank, open discussions in the context of Christian responsibility are welcome. For registration and further information contact Laurelville Mennonite Church Center (address above).

PRINTED RESOURCES

New Call for Peacemakers by Maynard Shelly is a study book designed to continue in congregations the study and dialogue begun by the New Call to Peacemaking cooperation of Mennonites, Brethren, and Friends. The ten chapters look at a world plagued by violence, God's plan for peace, and God's people working for peace. There are ideas for discussion and further study with each chapter. It also includes the 1978 NCP Findings Report,

resource lists of books, films, and organizations, and a series of distinctive prints illustrating the books' themes. \$2 from Provident Bookstores.

"Study Questions on Segments of the 1979 Mennonite Church General Assembly Statement on Militarism and Conscription" are available for congregational or small-group study. Copies of the study questions and the complete 1979 statement are available from MBCM, Box 1245, Elkhart, IN 46515.

Lifework is a peace publication for youth emphasizing personal and worldwide peacemaking. Published by MCC Peace Section (U.S.) the issues include biblical, lifestyle, justice, and military questions. The first four of six projected issues have already been printed. For copies check with your congregation's youth sponsor or write to MCC Peace Section (U.S.), 21 S. 12th St., Akron, PA 17501.

The *Washington Memo* provides information on draft registration and other national legislation and policy in the U.S. related to peace and social concerns. Published bimonthly, the newsletter is written by the staff of the MCC Peace Section (U.S.) Washington Office. To subscribe, contact MCC (U.S.), 21 S. 12th St., Akron, PA 17501.

Toward Understanding the Bible: Hermeneutics for Lay People by Perry Yoder has been described as "a thoughtful, carefully crafted, sometimes passionate, sometimes pedantic book—the work of a devoted scholar who believes deeply in the role of reason in understanding God's word." Yoder warns of and describes some of the games we play with the Bible and challenges readers to a sensitivity to the tacit, compositional, and historical dimensions of the Bible. \$2.45 from Provident Bookstores.

AUDIOVISUAL RESOURCES

"*Promised Land Lost*" is a filmstrip on the effects of multinational corporations on developing nations. Produced by MCC and Eastern Mennonite Board of Missions and Charities, the filmstrip focuses on the taking over of Filipino farmland. The color filmstrip with 20-min. cassette, script, study guide, and a short drama is available from conference offices or for \$2 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

congregation in Goshen.

The Home Missions secretary has served on the boards of numerous national, civic, and church organizations. He also helped start the Hispanic Mennonite Council in the early 1970s and served as president of JELAM—the Latin American broadcasting agency.

MBCM directors eye debt reduction in 1980

In a worship period during the Feb. 19-20 meeting of the Mennonite Board of Congregational Ministries (MBCM) directors in Elkhart, Ind. MBCM vice-president Martin Lehman read the story of Jacob wrestling with the angel. Although Jacob persevered with the person who was eventually recognized as God, he came away limping from the encounter.

In his remarks Lehman identified some values in a "limp theology" wherein one discovers that God is present in the experiences of testing and struggle, in the experiences that hurt the most. Lehman suggested that the limp is a reminder of both dependence on God and the strength that God provides.

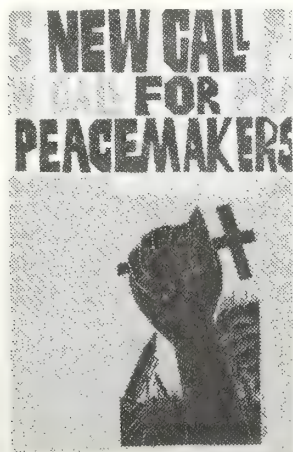
The story offered a hopeful parable for MBCM. The meeting, led by new president Gloria Martin Eby, limped under the shadow of budget limitations.

Executive secretary Gordon Zook reported that contributions from congregations and conferences in 1979 had increased 11 percent over the previous year and that overall income was up 13 percent. Through cutbacks in services (particularly in peace and social concerns and in the audiovisual library) expenditures were only 3 percent above 1978. The beginning deficit of nearly \$15,000, however, was enlarged by about \$3,400.

After reviewing staff reports and projections for the next year, the board approved a budget for 1980 of \$350,407 including \$18,375 for debt reduction. The new budget is 8 percent higher than the 1979 budget, but represents an increase of 15 percent over last year's spending and 17 percent over last year's income.

The new budget requires a 23 percent increase in contributions from congregations and conferences because several sources of income received in 1979 will not be available in the new year. With the support of the MBCM staff, a recommended pay increase of 10.3 percent was applied to only the first \$10,000 of 1979 salaries with a 3 percent increase for the remainder.

The board also approved several new reductions in program and staff. While the board appointed Robert Yoder to a second two-year term as stewardship secretary, his employment was reduced from half time to two fifths. David Helmuth's assignment in congregational education and literature was reduced from full time to three fourths, with the extra quarter time to be given to peace education. Winifred Beechy's coordination of peace and



Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

social concerns, continues at one-third time, as hopes of enlarging her employment needed to be abandoned.

It was also announced that Beechy with her husband, Atlee, will lead Goshen College's first study term in China from September to December in 1980 following completion of her initial one-year assignment with MBCM. The board will determine in June whether to seek a replacement for Beechy or to ask her to resume her work with MBCM after four months' leave.

Also at the meeting, the MBCM Board affirmed the "Response to Probable Selective Service Registration" adopted two days earlier by the General Board and based on proposals initiated by Winifred Beechy and Gordon Zook.

In a related discussion the board responded to an inquiry from James Longacre, Mennonite Church representative on MCC Peace Section (U.S.). Longacre sought counsel on whether Peace Section should approve a proposal for advocacy of "war tax" resistance. The Board acknowledged that there is a lack of consensus on the subject in the church and counseled caution, urging sensitivity toward those who hold to different practices.

Workshop studies roles, problems of professionals

(continued from page 248)

relations to the church. Evans voiced a concern over lack of support by the church of its professionals. She also said that Christian teachers especially need to model their ideals of professional skill and Christian faith and "encourage the church to see itself as a radical alternative, calling it back to its roots and forward to its work."

John Rudy of Mennonite Mutual Aid and Goshen College president J. Lawrence Burkholder raised issues of power and financial responsibility. The Mennonite Church, Burkholder said, has given little theological basis for the work of institutions. He pointed up the inevitable moral ambiguity in running a Christian institution and said that the church needs a "theology of power."

All the same, the church has given Christian institutions a number of possibilities. He outlined a "collegiality" model of administration in which power is used by people responsible to each other in Christian community.

In a summary session on Sunday morning, workshop participants urged other professionals within the church to continue to work at questions of salaries and power. They also asked that a conference be held next year on "Mennonites and the Use of Power."—H. Brent Weaver

Thai agencies plan work with Kampuchea refugees

Local agencies in Thailand are becoming increasingly involved in relief work with Kampuchean (Cambodian) refugees rather than only depending on "foreign" agencies.

As of Feb. 7, there were 145,000 Kampuchean refugees in Thailand.

Local agencies took the initiative to form a group called "Thai Voluntary Service (TVS) Group." This group is now mapping out a project to be handled by local volunteers who will concentrate on 15,000 Kampuchean in the Ban Kaeng Camp of the Sa Kaew District.

Mennonite Central Committee gave \$20,000 to the Catholic Council of Thailand for Development (CCTD) for this project.

Be the greatest

Learn to Serve

It's tough to get ahead these days. People pushing, shoving . . . climbing their way to the top . . . stepping on others as they go. Looking out for Number One.

It wasn't different in Jesus' day. Even his closest disciples wanted to be on top . . . wanted to be the greatest in His kingdom. Jesus wasn't surprised. He simply tied a towel around His waist, washed their grubby feet and said *the greatest* in the kingdom is *the servant of all*.

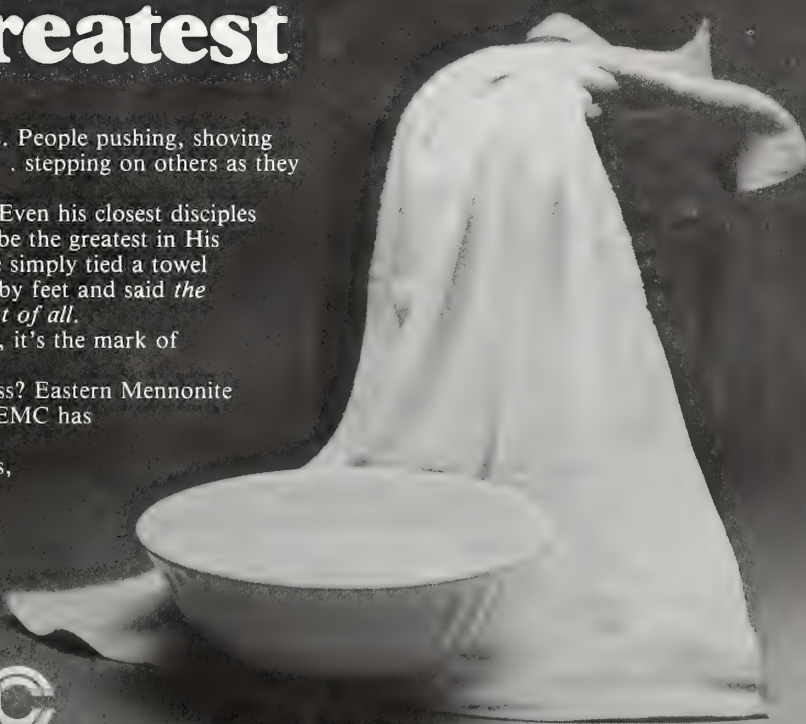
Serving? Hardly glamorous!! But, it's the mark of greatness.

Interested in that kind of greatness? Eastern Mennonite College is. For more than 60 years, EMC has been teaching students how to serve . . . as nurses, business persons, pastors, scientists, teachers . . . or whatever they choose.

There are unlimited opportunities for those with a servant attitude. Want to know more? Write J. David Yoder and ask for EMC's school calendar and catalog.



eastern mennonite college, harrisonburg, virginia 22801 (703) 433-2771



mennoscope

LeRoy G. Friesen of Fresno, Calif., has accepted an invitation of the Associated Mennonite Biblical Seminaries to become associate professor of Peace Studies beginning on July 1. A graduate of Tabor College (BA 1962) and of the Mennonite Brethren Biblical Seminary (BD 1965), Friesen did further graduate studies in Contemporary Theology at the University of Southern California (MA 1968). Friesen served as interim pastor in the Garden Park Mennonite Brethren Church, Denver, 1964; as assistant pastor of the First Mennonite Church, Iowa City, 1969-71; and as Minister of the Word, College Community Church, Clovis, Calif. 1976-80. Since 1978 he has taught ethics part time at the Mennonite Brethren Biblical Seminary and at Fresno Pacific College. For five years (1971-76) Friesen served as Mennonite Central Committee director in Jerusalem, Israel.

Hesston College needs a full-time (9 months) business education instructor to teach typing, shorthand, and office machines. Master's preferred. Job available in August. Interested persons may send letter of application and résumé by Apr. 15 to: Dean's Office, Hesston College, Hesston, KS 67062. Call collect 316-327-4221, ext. 217.

Hesston College needs a full-time instructor in writing and Foundation Studies. Master's preferred. Job available in August. Interested persons may send letter of application and résumé by Apr. 15 to: Dean's Office, Hesston College, Hesston, KS 67062. Call collect 316-327-4221, ext 217.

Peg Groff and Arlene Kreider have received one-year extensions of their terms in relief ministries with the Meserete Kristos Church in Ethiopia. Groff and Kreider work under the Eastern Mennonite Board of Missions (Salunga, Pa.).

Summer Voluntary Service under Mennonite Board of Missions (Elkhart, Ind.) has openings in eight states for 31 persons. Beginning with an orientation June 8-11 in Elkhart, volunteers will serve either eight-week or 11-week terms. MBM will pay all living expenses, a \$4 per week allowance, and transportation

from orientation to the assignment. Volunteers must be high school graduates or at least 18 years old. Interested people may contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515. Phone 219-294-7523.

Short-term Winter Voluntary Service workers in Brownsville, Tex., have been busy repairing homes for low-income Hispanic families, assisting in a local day-care center, painting the VS unit house, and making quilts, curtains, and mattress covers for the local Hispanic church and the VS unit. The first annual Winter VS, sponsored by Mennonite Board of Missions (Elkhart, Ind.), attracted about 40 volunteers—all of them to Brownsville.

Places are rapidly filling for bicycle hikes with Out-Spokin', a ministry sponsored by Mennonite Board of Missions (Elkhart, Ind.). Staff members are currently purchasing new equipment, servicing the 90 bikes, mapping out hike plans, and handling correspondence in preparation for their busiest season ever. Out-Spokin' balances its budget with contributions from its Hub Club, a group of supporters which now numbers over 200 and which hopes to reach 300 before the season is over. Last year 952 bikers between the ages of eight and 63 hiked a total of nearly a quarter of a million miles throughout North America. People interested in hike information may contact Out-Spokin' at MBM, Box 370, Elkhart, IN 46515. Phone 219-294-7523.

A peace educator is needed by Voluntary Service of Mennonite Board of Missions (Elkhart, Ind.). The person would be part of a peace caravan sponsored by New Call to Peacemaking and based at Reba Place in Evanston, Ill. The position needs to be filled soon and will continue until June 1981. Applicants with at least some training in peace education are preferred. Interested people may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515. Phone 219-294-7523.

The Juniata District of the Lancaster Mennonite Conference has purchased a dwelling in Aflex, Ky., across the Tug River from Williamstown, W. Va. The Peace Service Committee of the Juniata (Pa.) District is supplying Voluntary Service workers for an outreach in the Tug Valley and plans to open a unit in April. The initial team is to include a couple and two to four single persons who will work with local service agencies in home repair, child care, and a ministry to the elderly. The Tug Valley suffered from flood damage in 1977. The Voluntary Service program will be administered jointly by the Juniata District and the Eastern Mission Board's VS office.

Harley Wagler, Eastern Mission Board worker who served six years in Yugoslavia, spent Feb. 20 to Mar. 17 counseling with churches in Central America. His primary task was to help Mennonite Central Committee and Anabaptist missions personnel assess political trends in Nicaragua and suggest ways to develop meaningful relationships with churches and government. Wagler, who is experienced in Christian-Marxist dialogue, shared out of his perspective of working in eastern Europe with evangelical churches.

The Bible Fellowship Center in New Haven, Conn., installed a pastor and three deacons at a special service on Mar. 2. Glenn Reynolds, who has served the past year as assistant pastor, was installed as pastor, replacing Adam Esbenschade who established the congregation and served as its pastor since 1969. Arthur Johnson, Ivan Martin, and Joe Hines were appointed as deacons to assist the pastor in ministering to the congregation and in community outreach. Dale Stoltzfus, area superintendent for New York City, gave a review of the congregation's ten-year history. Bishop Clair Eby of the Paradise District gave the charge.

Elsie Miller was licensed on Feb. 17 as associate pastor of Oak Grove Mennonite Church, Smithville, Ohio. A member of Oak Grove and an elementary school teacher for over 20 years, Miller was invited by her home congregation to participate in a team ministry with pastor Peter Wiebe. She assumed her responsibilities on Sept. 1. As associate pastor, Miller works primarily in visitation, Christian education, and youth work. She also preaches and serves as worship leader once a month. Miller served as a pastoral intern at Oak Grove during the summer of 1978.

Bruce Leichty has been released as the editor of *forum*, a joint Mennonite Church-General Conference Mennonite magazine for students and young adults. The action followed a dispute over editorial control of the magazine. Leichty, who assumed the editorship of *forum* last fall, has contended that he was hired with the understanding that he would make content decisions for the magazine, but that a later reinterpretation of policy gave control over content to Rick Mojonniier, Secretary of Student and Young Adult Services, and Jim Dunn of the General Conference Commission on Education. Other persons, including COE executive secretary John Gaeddert, have suggested that Leichty was unwilling to accept a team approach to editing. SYAS and COE declined to renew Leichty's one-year contract.

Three New Foundation Series resources will be available for use this coming September. The Nursery course is designed to assist teachers and leaders in their work with children ages 24 to 36 months. Building on the foundation of *Infants, Toddlers, and Twos*, quarterly teacher and student resources will now be available beginning with the Sunday school year, Sept. 1. The *Let's Sing!* songbook

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$85,780.73 as of Friday, Mar. 14. This is 11.4 percent of the total needed. One hundred and sixty-four congregations have made contributions.

now accompanies the *Let's Sing!* record that has been part of The Foundation Series Kindergarten course from the beginning. *Upon These Doorposts* is a congregational training course designed to help all adults understand their role and place in guiding children in their response of faith to Jesus Christ. It explores three content areas including the importance of mental, social, moral, and spiritual aspects of the development of faith, how The Foundation Series contributes to understanding the faith, and how the congregation and home can enlist and undergird children in their faith responses. These Foundation Series resources will be available for review by late spring. Superintendents, pastors, and teachers may contact Mennonite Publishing House, David Cressman, 616 Walnut Ave., Scottdale, PA 15683, for examination copies. Quantity orders by congregations for these resources may be placed on the fall Sunday school order form.

Anna Buckwalter was given a surprise testimonial dinner on Feb. 23 by the Burnside congregation of New York City. Sixty relatives and friends attended. Buckwalter was presented with a plaque.

Herb and Sharon Kraybill, Elizabethtown, Pa., were reappointed by the Eastern Mennonite Board of Missions (Salunga, Pa.) to a two-year term as teachers at the Bible Academy, Nazareth, Ethiopia.

Terence and Marilyn Chute and family of Newfoundland, Canada, are currently in England where Terence, a physician, is taking a three-month medical course in preparation for service at Shirati Hospital in Tanzania. The Chutes' address is 8 Totnes Dr., Cambridge Park, Southport, Mersyside, England. The family will serve as workers under the Eastern Mennonite Board of Missions (Salunga, Pa.).

Glen and Margaret Richard, Mt. Pleasant, Iowa, are serving the Emmanuel Mennonite Church, La Junta, Colo., from Feb. 24 to Apr. 6, while the congregation is without a pastor.

Eastern Mennonite College needs an assistant director of admissions, beginning on July 1, and an associate in residence programs, beginning on June or July 1. Master's degree in student development or related field and two

years' residence experience required. Interested persons may contact Lee M. Yoder, Personnel Office, Eastern Mennonite College, Harrisonburg, VA 22801. Phone (703) 433-2771.

A Third Annual Pilots' Retreat will be held at Spruce Lake Retreat Apr. 18-20. Featured speaker will be Richard H. Niehaus, West Mifflin, Pa. Niehaus is president and cofounder of Agape Air, a fellowship of Christian pilots; and president of a flight school, aircraft sales, and charter service. Advance reservations for the weekend are required. Further information is available from Spruce Lake Retreat, R.D. 1, Box 605, Canadensis, PA 18325. Phone (717) 595-7505.

Norman and Grace Hockman, Harrisonburg, Va., have been reappointed by the Eastern Mennonite Board of Missions (Salunga, Pa.) to serve with the Honduras Mennonite Church giving leadership to the Bible Institute in La Ceiba. The Hockmans previously served in Honduras from 1954 to 1972.

Verle Rufenacht has received a two-year term extension as a nurse at Shirati Hospital in Tanzania. Rufenacht works under the Eastern Mennonite Board of Missions (Salunga, Pa.).

readers say

Thank you for printing "Do Children Really Belong?" by Henry Shank (GH/2/26). He has said so well something dear to my heart. We have much to learn from "God's little people" in belief and trust in Him. Perhaps we have too often felt our calling, as adults, is to give in teaching and guiding and have failed to see we need to be teachable and learn from children. It is not an indication of weakness or not being in control, but that we too need to grow and learn and thus become like a little child in order to enter into the kingdom.

The challenge for congregations to have "adopted" spiritual big brothers and sisters would be a beautiful way for us to be a part of God's family where He has placed us. Creating an environment for and listening to a child's world of fears, joys or frustrations in love and understanding may very well be one of the best ways to prepare the child to positively meet and face life later and begin a sharing and caring attitude as a way of life.

I would hope everyone whose life touches a child will seriously and prayerfully read this article. Surely

this would include all of us who are part of a congregation! May all God's little people and God's big people feel His love round about us—spreading love and caring to each other.—**Betty Zook**, Strasburg, Pa.

In response to two articles "The Worldwide Muslim Revival" and "A Slice of Life in the Green Mountains of Vermont" (GH/2/5), it was helpful to learn of the Islamic growth in the world and to be challenged to pray for Christians and Muslims who may by touching each other's lives today.... (A young Muslim was in our home recently. Please pray for him—Mohammed Torres.)

In the last paragraph Bro. Shenk stated there is one missionary to Islam from North America for every one million Muslims.... You likely are referring to the denominational or "foreign" missionary, yet one can visualize a Muslim being powerfully surrounded by new light and love if he is in the presence of a person (or persons) living under the lordship of Christ. There must be thousands of such "missionaries" in the world.

Just thought that was encouraging to know. And thank you for your loving, caring attitude. May God be blessed and glorified in your very informative article.

And Vermont: God must have a beautiful "body" there. The reflections you shared following your retreat were very encouraging. You apparently take quite seriously the commitments essential for healthy relationships in the body of Christ. You have challenged me again to live and love as Christ has commanded us toward my brothers and sisters.

Relationships in the body of Christ are precious and difficult to describe because they go far beyond the physical. Thank you so much for sharing!—**L. Ramer**, Anzac, Alta.

Reading the title of Norma F. Martin's article *GH*, 12/25/79) was like experiencing a twinge of *déjà vu*: "I cry for Zaire." I've said it myself a time or two. And Zaire merits some tears. The cost of living is unbelievable (although we've found that you can get used to almost anything), corruption is rampant, the economy is in a shambles, and deterioration continues. But even we who live with it on a day-by-day basis were a bit shocked at some of the prices Norma Martin quoted and by the utter helplessness she seemed to feel was prevalent.

First of all, someone should have checked out the facts. Zaire is not the largest country in Africa. Sudan has a larger land area; Nigeria has more people. Neither did the Belgian Congo become Zaire on July 1, 1966. Independence was granted on June 30, 1960. The name of the country was not changed until November 1971. It is true that the current situation in Zaire is enough to boggle the mind, but we can at least approach it with the facts straight.

I very much appreciate the *Gospel Herald* as a source of information about what's happening in our greater community and as a challenge to a more Christian lifestyle. Keep up the good work.—**Betsy Headrick**, MCC, Kinshasa, Zaire

Thanks for setting the record straight.—**Ed.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bauer, Greg and Kim (Vornauf), Harper, Kan., first child, Kodi Christine, Feb. 29, 1980.

Bechtold, Marlin and Jan (Rheinheimer), Middletown, Pa., second daughter, Courtney Leigh, Jan. 16, 1980.

Bontreger, Ron and JoAnn (Hostetler), Wolcottville, Ind., first child, Todd Michael, Feb. 29, 1980.

Bowman, Greg and Ellen (Witmer), Golden

Sisters and Brothers

by Joel Kauffmann



"God created Man in his own image, and Man, being a gentleman, returned the compliment."

Have you ever met a mainline Christian who doesn't put too much emphasis on food, clothes, and lifestyle, and isn't critical of Christians who take a more radical stance on such issues?



Have you ever met a radical Christian who doesn't put too much emphasis on food, clothes, and lifestyle, and isn't critical of Christians who take a more moderate stance on such issues?

Meadow, La., second child, first son, Benjamin Witmer, Feb. 27, 1980.

Egli, Jim and Vicki (Birkey), Pekin, Ill., first child, Blake Arthur, Mar. 1, 1980.

Horst, Duane and Jackie (Rush), Richmond, Va., second son, Adam Eberly, Feb. 8, 1980.

Kijewski, Bob and Janet (Witzel), Reachville, Ont., first child, Paul Michael, Feb. 8, 1980.

Kramm, Steven and Karen (Peachey), Germansville, Pa., first child, Christopher Thomas, Feb. 10, 1980.

Leatherman, Richard and Rachel (Frederick), Souderton, Pa., third daughter, Regan Kate, Feb. 29, 1980.

Mead, Roger and Joanne, Hubbard, Ore., fifth child, second daughter, Michelle Marie, Feb. 26, 1980 (one daughter deceased).

Lehman, Eric and Louise (Gehman), Paoli, Ind., second daughter, Jill Marie, Feb. 28, 1980.

Nafziger, Rodney and Miriam (Herr), Hopedale, Ill., first child, Rachel Jane, Feb. 27, 1980.

Nissley, Lavern and Ronda (Miller), Cincinnati, Ohio, first child, Jessica Erin, Feb. 18, 1980.

Peachey, Paul and Sarah (Rhodes), Belleville, Pa., first child, Matthew Paul, Feb. 12, 1980.

Ramer, Keith and Florence (Eberly), Dalton, Ohio, first child, Jonathan Keith, Feb. 20, 1980.

Rohrer, Larry and Sharon (Specht), Lima, Ohio, first child, Hannah Elizabeth, Feb. 22, 1980.

Snider, Clare and Brenda (Cressman), Elmira, Ont., second daughter, Maureen Catherine, Feb. 20, 1980.

Yoder, Jay and Delores (Sharp), Belleville, Pa., first child, Lindsay Ruth, Feb. 22, 1980.

marriages

They shall be one flesh. (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Christner—Strait.—Gregory Christner, Nottawa, Mich., and Patti Ann Strait, Mendon, Mich., by John Lambright, Jan. 27, 1980.

Jordan—Schrock.—Bradley Jordan, Seattle, Wash., Baptist Church, and Carol Schrock, Seattle, Wash., Mennonite Church, by Robert Denham and Harvey Schrock, father of the bride, Sept. 22, 1979.

Springer—Petrie.—P. Gregory Springer, Champaign, Ill., East Bend cong., and Lee Petrie, Champaign, Ill., by Wilbur Nachtigall, Feb. 29, 1980.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Byler, Jesse J., son of Daniel K. and Lydia (Peachey) Byler, was born at Belleville, Pa., Aug. 22, 1895; died of a heart attack at Landis Homes, Lititz, Pa., Feb. 25, 1980; aged 84 y. On Jan. 15, 1920, he was married to Elsie M. Kauffman, who died May 6, 1967. Surviving are one daughter (Janet—Mrs. Ammon S. Kauffman), one son (J. Robert), 5 grandchildren, 4 great-grandchildren, and 2 sisters (Lena Byler and Emma King). He was a member of Maple Grove Mennonite Church, where funeral services were held Feb. 28, in charge of Erie Renno and Herman Glick; interment in Millwood Cemetery, Gap, Pa.

Diller, Reuben H., son of Joseph and Anna (Bair) Diller, was born in Hanover, Pa., Aug. 27, 1905; died at Rusk Co., Memorial Hospital, Ladysmith, Wis., Feb. 17, 1980; aged 74 y. On Sept. 18, 1926, he was married to Sarah Halteman, who survives. Also surviving are 5 children (Joseph, Henry, Bette Mast, Anita McAfoose, and Glenn), 24 grandchildren, 9 great-grandchildren, and one sister (Emma Derstine). He was preceded in death by one sister (Lydia Anders), 2 half brothers (Levi and Sam), and one half sister (Martha Landis). He was a member of

Lake Region Mennonite Church. Funeral services were held at South Lawrence Mennonite Church, in charge of Leroy Schrock and Glenn Birky; interment in adjoining cemetery.

Duckworth, Virginia M., died at her home at Philadelphia, Pa., in Dec. 1979; aged 63 y. Surviving are 4 sisters (Eleanor Egan, Lorraine Nizial, Fern Roach, and June Faler). She was a member of Flint Mennonite Church. Graveside services were held at Flint Memorial Cemetery, in charge of Raymond Swartz.

Erb, Nancy, daughter of John and Mary (Erb) Albrecht, was born in Perth Co., Ont., May 9, 1897; died at St. Mary's Hospital, Kitchener, Ont., Feb. 9, 1980; aged 82 y. She was married to Daniel R. Erb, who died Feb. 17, 1977. Surviving are one son (Delmar), one daughter (Norma—Mrs. David Rudy), 6 grandchildren, one great-grandchild, one brother (Chris), and one sister (Mattie—Mrs. Ezra Boshart). She was preceded in death by one grandchild, 5 brothers, and 5 sisters. She was a member of Maple View Mennonite Church, where funeral services were held Feb. 12, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Gascho, Wallace R., son of Dan and Mary (Brenneman) Gascho, was born in Johnson Co., Iowa, Mar. 22, 1909; died at his home, Feb. 23, 1980; aged 70 y. On Nov. 24, 1935, he was married to Edna Hershberger, who survives. Also surviving are 3 children (Charleen—Mrs. James Marner, Eugene, and Gale), 7 grandchildren, 3 sisters (Katie—Mrs. Noah Landis, Loretta—Mrs. Merton Yoder, and Gladys—Mrs. Walter Ott), and one brother (Cleo). He was preceded in death by an infant son and 2 brothers (John and Roy). He was a member of East Union Mennonite Church, where funeral services were held Feb. 25, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Horst, George W., son of Daniel and Annie (Weber) Horst, was born July 9, 1903; died Feb. 24, 1980; aged 76 y. On Nov. 9, 1927, he was married to Leah Martin, who survives. Also surviving are one son (Mahlon), 2 daughters (Anna—Mrs. Kenneth Rahn, and Ruth—Mrs. Wilbert Ziegler), 14 grandchildren, 3 great-grandchildren, 6 brothers (Nathan, Aaron, Simeon, Daniel, Osiah, and Mose), and 3 sisters (Lovina—Mrs. Otto Wrasse, Annie—Mrs. Addison Bauman, and Lydian—Mrs. Howard Bauman). Funeral services were held at St. Jacobs Mennonite Church, Feb. 27, in charge of Richard Yordy and Wilmer Martin; interment in St. Jacobs Mennonite Cemetery.

Martin, Ishmael, son of Noah G. and Rebecca (Martin) Martin, was born May 7, 1893; died Feb. 23, 1980; aged 86 y. On Jan. 28, 1919, he was married to Fanny Snyder, who survives. Also surviving are 3 sons (Vernon, Harold, and Oscar), 2 daughters (Naomi—Mrs. Leonard Brubacher, and Edna—Mrs. Paul Hunsberger), 17 grandchildren, and 15 great-grandchildren. He was preceded in death by a daughter (Mabel) and a brother (Urias). Funeral services were held at St. Jacobs Mennonite Church, Feb. 26, in charge of Richard Yordy; interment in St. Jacobs Mennonite Cemetery.

Miller, Wayne Lee, son of Elmer and Helen (Neistockel) Miller, was born at Canton, Ohio, Aug. 16, 1950; died at Mogadore, Ohio, Feb. 26, 1980; aged 29 y. On Oct. 17, 1970, he was married to Marilyn Nisly, who survives. Also surviving are 3 sons (David, Craig, and Chad), his mother, and one sister (Alyce Cushing). He was a member of Hartville Mennonite Church, where funeral services were held Feb. 29, in charge of Richard F. Ross, Ernie Hershberger, and Joseph Schrock; interment in Hartville Mennonite Church Cemetery.

Shantz, Cinetta, daughter of Mr. and Mrs. David Gimbel, was born at Breslau, Ont., May 7, 1892; died at Cambridge, Ont., Feb. 21, 1980; aged 87 y. On Sept. 2, 1914, she was married to Aldred Shantz, who died in 1963. Surviving are 2 sons (Lloyd and Ward), 8 grandchildren, and 13 great-grandchildren. She was a member of Erb St. Mennonite Church, where funeral services were held Feb. 23, in charge of Wilmer R. Martin; interment in Erb Street Men-

nonite Cemetery.

Short, Jeanette, daughter of Solomon and Mary (Neuhauser) Yoder, was born at Grabbill, Ind., Jan. 9, 1893; died at Fulton Co. Health Center, Feb. 25, 1980; aged 87 y. On Apr. 10, 1917, she was married to Elmer Short, who died Apr. 14, 1976. Surviving are 2 sons (Joseph and Alfred), 2 daughters (Margaret—Mrs. Leonard Klopfenstein, and Mrs. Evelyn Smith), 16 grandchildren, 34 great-grandchildren, 2 great-great-grandchildren, and 3 sisters (Mrs. Martha Liechty, Mrs. Wilma Graber, and Mrs. Pluma Short). She was a member of Central Mennonite Church, where funeral services were held Feb. 29, in charge of Charles H. Gautsche; interment in Ottawa Hills Memorial Park, Toledo, Ohio.

Srof, Lore, son of George and Yolanda (Kovatsinsky) Srof, was born in Sighet, Romania, Mar. 30, 1924; died at Ochiltree General Hospital, Perryton, Tex., Dec. 24, 1979; aged 55 y. On June 14, 1956, he was married to Wilma E. Fletcher, who survives. Also surviving are one son (Jody L.), 2 daughters (Londa—Mrs. Michael Lanning, and Jana Srof), and 2 sisters (Mrs. Alexander Balinthe and Mrs. Joska Kakas). He was a member of Perryton Mennonite Church, where memorial services were held Dec. 26, in charge of Chryston Harms; interment in Ochiltree Cemetery.

Stemen, Simeon B., son of Isaac and Lydia (Brenneman) Stemen, was born in Allen Co., Ohio, Nov. 28, 1877; died at Shawnee Manor Nursing Home, Lima, Ohio, Feb. 25, 1980; aged 102 y. On Oct. 20, 1899, he was married to Mary Brenneman, who died in 1961. Surviving are 2 daughters (Amanda—Mrs. Richard Kerman, and Martha Swartz), 8 grandchildren, 17 great-grandchildren, 7 great-great-grandchildren, and one great-great-great-grandchild. He was preceded in death by one daughter (Una Hoover, Apr. 15, 1971), one son (Louis, Feb. 22, 1980), one grandchild, one great-grandchild, one great-great-grandchild, 3 brothers and 5 sisters. He was a member of Salem Mennonite Church, where funeral services were held Feb. 28, in charge of Larry Rohrer; interment in Salem Cemetery.

Yoder, Omer E., son of Edward J. and Annie Yoder, was born at Arthur, Ill., Dec. 17, 1911; died of a stroke at Carle Hospital, Urbana, Ill., Feb. 26, 1980; aged 68 y. On Jan. 9, 1936, he was married to Anna Miller, who survives. Also surviving are 2 daughters (Irene—Mrs. Clarence Plank, and Viola—Mrs. William Michael), one son (Willis), 6 grandchildren, his stepmother (Ida Yoder), one brother (Chris), 8 sisters (Alta—Mrs. Jerry Yoder, Irma—Mrs. Reuben Yoder, Mrs. Fannie Stutzman, Martha—Mrs. Daniel Yutzky, Katie—Mrs. John Showalter, Cora—Mrs. Ray Shrock, Susan—Mrs. Linus Eash, and Mary—Mrs. Raymond Kauffman), one stepsister (Laura Ellen—Mrs. Harley Mast), and 2 stepbrothers (Eldon and Elroy Miller). He was a member of Arthur Mennonite Church, where funeral services were held Feb. 29, in charge of Wayne Hochstetler, Paul Seiber, and Phil Helmuth; interment in Arthur Cemetery.

P. 243 by Image, Inc.; P. 244 by Ivan Moon.

calendar

Assembly on the Draft and National Service, College Mennonite Church, Goshen, Ind., Mar. 27-29.

Illinois Mennonite Conference annual meeting, Waldo Mennonite Church, Flanagan, Ill., Mar. 28, 29.

Atlantic Coast Conference Second Annual Assembly, Bethany Mennonite Church, East Earl, Pa., Mar. 28-30.

Mennonite Camping Association, Camp Mennoscah, Murdock, Kan., Apr. 7-10.

Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Chinese worried about new missionary invasion

Foreign tourists have taken advantage of relaxed travel restrictions in China to smuggle in thousands of Bibles and to contact local Christians, creating new official worries about one of Peking's most ticklish social problems, the *Washington Post* reported recently.

The *Post* quoted recent travelers as saying that Chinese officials have become aware of foreign tourists contacting or being approached by some of the estimated 500,000 practicing Christians still in China. Official media that had recently stressed religious tolerance are reemphasizing the importance of atheism and customs inspectors are again implementing restrictions against Bibles found in suitcases or in the mail.

Said the *Post*, "A more tolerant official attitude towards Christianity as well as Islam and Buddhism had developed slowly over the past year. Beijing (Peking) has begun to display a new sensitivity, however, to the small and often clandestine Christian groups that survive in some big cities and smaller communities along the Chinese coast."

PTL "delighted" to go to court

Jim Bakker and his PTL television network are being taken to court by the Federal Communications Commission (FCC). And the evangelical Christian enterprise says it's delighted.

According to a statement issued in Charlotte, N.C., the network declared that it was "pleased to learn that it may soon have the opportunity of meeting the Federal Communications Commission in court." It added that PTL and Jim Bakker "will comply with whatever final ruling the federal courts make."

For the past year, the FCC has been investigating charges that Bakker and PTL solicited funds for foreign missionary causes that were actually used to help the network pay debts. Bakker went to Washington several times in November for questioning by an FCC judge, but ignored a subpoena to appear again on Jan. 8. The commission then said it would take him to court to force compliance.

Growth of Jewish population termed "frantic" in Florida

Over the last 10 years, Jews in Florida's Fort Lauderdale area have increased nearly five-fold—from 27,000 to 160,000 persons—making it one of the fastest-growing Jewish communities in the world.

Jews now make up 15.3 percent of the 1,045,500 residents in Broward County, site of Fort Lauderdale, Hollywood, and Pompano Beach. In 1970, when 630,000 people lived in the county, Jews totaled less than 4.3 percent of the population.

The findings were compiled from the American Jewish Committee, local Jewish federations, government agencies, and marketing surveys by local newspapers.

New York's mayor asks tough gun control law

Mayor Edward Koch of New York City, has urged the State Legislature to enact a strict gun control law that would impose a minimum one-year sentence for possession of illegal handguns and an additional five-year sentence for anyone convicted of using guns in a violent crime.

"Current gun control laws have been utterly ineffective," Mayor Koch said. "Because of sentencing discretion, gun law offenders do not go to jail or prison until they kill or injure innocent people."

Mayor Koch's five-point gun control plan includes a 30-day amnesty during which New Yorkers may surrender their unlicensed guns to police without fear of prosecution. Under the present laws, carrying an unlicensed gun is a misdemeanor punishable by a maximum year in jail.

Churches of East and West celebrate a common Easter

Because various ecclesiastical calendars that were the subject of bitter controversy for centuries happen to coincide this year, Christians throughout the world will celebrate Easter on the same date, April 6.

Consequently, Protestants, Orthodox, and Roman Catholics began the penitential, pre-Easter season of Lent in the same week. They did not all start on the same day, however.

For the Orthodox, Lent will be a little longer than for the rest of Christendom. The Orthodox, who do not observe Ash Wednesday, began their solemn preparation for Easter the Monday before, on a day known in the Greek Orthodox Church as "Kathara Deftera," the Monday of Purification.

Southern Baptists in 1979 gave \$2 billion for the first time

Total receipts in the Southern Baptist Convention (SBC) topped \$2 billion for the first time last year, according to figures compiled by the denomination's Sunday School Board research services department. The total of \$4,444,082,159 in denominational giving was an 11.9 percent increase above the 1978 figure. Property value totaled \$9.6 billion for 1979.

A 9.7 percent gain in the number of bap-

tists, reaching a total of 368,738, ended a three-year decline in that category. Total SBC membership rose by 1.4 percent to a total of 13,379,073.

The number of congregations increased by 201 to 35,605, the largest net gain since 1965. Declines were reported in Woman's Missionary Union (WMU) enrollment, down 8,181 to 1,086,785, and in Sunday school enrollment, down 20,086 to a total of 7,317,960.

Protestant, Catholic leaders oppose Carter plan for draft registration

President Carter's proposal to institute military draft registration for men and women has run into opposition from a significant portion of American Roman Catholic and Protestant leadership.

The executive board of the National Council of Churches, representing 32 Protestant and Orthodox denominations, urged Congress not to appropriate the funds the president requested for the registration.

Bishops who make up the administrative board of the U.S. Catholic Conference—while expressing "no objection in principle" to registration of men for the draft—expressed opposition to registration and conscription of women. The bishops said "convincing reasons" would have to be presented to make a case for the registration of young men.

The National Council of Churches' opposition was directed to registration generally, and did not address the specific issue of female registration.

Methodist leader accuses church of self-absorption

United Methodists cannot evangelize American society if they stay in their churches "nattering as an ingroup," warns Australian churchman Alan Walker.

A denomination with "tremendous potential for fellowship in mass society," United Methodists waste too much energy over pietist-activist tensions and "the greatest non-issue, homosexuality," he added midway through a Cincinnati visit. American United Methodists have become "awfully stuffy and middle class," he said, "out of touch with the working class" in which their church had its early, explosive growth.

"We must find a way to let Methodism become the people's movement again," said Walker, son of a Methodist minister.

Battles over personal faith and social action also are unnecessary and wasteful, Walker said. "A born-again Christian without a social conscience is a menace," he said, while social activists without a deep and open personal faith are "futile." Personal faith, an active social conscience, and personal behavior which matches professions of godliness are all required, he said.

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Think about it

This guest editorial (and the two articles by H. David Brandt and Howard H. Claassen) were commissioned by Meetinghouse, a group of Mennonite and Brethren in Christ official magazine editors. We hope the discussion will spark some critical thinking on your part.—Ed.

It is time for us—as individuals and as a church—to start developing new patterns of thinking as we look at ourselves and our world.

Our calling. Paul speaks of being transformed; Jesus Christ was no less dramatic. We are to love God not only with heart and soul, but also with mind and body. When Jesus calls for repentance (Mark 1), he is calling for complete renewal. Imagine a caterpillar becoming a butterfly; a metamorphosis! That idea is a better translation of the original than what the word *repent* means to many today.

Near the beginning of Ezekiel we are told how the prophet was called to be a watchman, to warn the people with the Word of the Lord lest they die in their sin, or, as a result of their sin.

We are citizens of another kingdom; we are only pilgrims and sojourners here. It is always easier to see what is happening—to see more of the total picture—if one is not directly or totally tied to what's going on. Such a position should give us added and valuable perspective on the affairs of this world.

We need to speak and live for the Lord and Creator of all life, for the poor, and for the children of tomorrow that they also may live and laugh as we do. We need to be clear about our personal and corporate values and priorities, and be ready to share them when appropriate or necessary occasions arise.

We are called to serve; we are to be caretakers in the garden which the Lord God, our Father, gives to us.

We need to reflect again on our traditional values of peace, service, and simplicity, and how to apply them in our world.

Suppose we all agree with all that—now what?

Nuclear energy. We live in a complex world with many concerns and needs. There are very few easy answers to be found these days.

When the question of nuclear power is raised, most of us

feel we do not have enough education or understanding to say anything; some say we should not get involved in such matters; a few enter the debate, often simply joining one side or the other, too easily losing our perspective.

We have become very dependent on cheap and plentiful energy supplies. We cannot create energy; we can only harness it. We waste much, we misuse a lot. (It is as if we were cultivating our gardens with large farm tractors. The jobs get done but surely there are wiser ways of using such energy and machines.)

Our energy appetite has a tremendous price tag—political, economic, social, and environmental. Military thinking and violence grow stronger in our society and in our lives. Decision-making power, whether in government or in the corporate sector, is becoming more and more centralized.

So, the question of nuclear power is only one of many in our world. Even if it were the only one, it would be practically impossible and probably unwise for all of us to try to speak to the matter.

We are the church. Remember then that we are the church, and consider that the New Testament speaks of the church as a body, a unified body with necessary and accepted different parts. We could hardly ask for a better model as we consider how to live our lives.

We are beginning to recognize many of the different gifts the Spirit gives to us. Let us also recognize as valid the watchman with the ability to perceive and understand current affairs, trends, and their implications for our future.

Each of us is called to be a believer, a follower, and a disciple of Christ; to grow in maturity, individually and in the (local) body. In this context then, let us encourage and support the sharing of special concerns amongst us—be that prayer, missions, the hungry, energy concerns, or others.

Then ask those people to share their pilgrimage—their search for what is right—with us in order that we all may ever move onward.

The world needs such voices, particularly the world of science and technology. Someone needs to remind people that the Lord is God, that He made us, and we are His people.

As a church we need to encourage—not only to permit—such voices if we are to become a more healthy and healing body in our world. And as we encourage this service for ourselves, for our world, and for our God, perhaps the light on the hill may flicker a little more brightly.

April 1, 1980



Living for the future

by Albert N. Keim

We live at the end of an epoch. Stretching back into the past are 500 years of expansion and economic growth. Ahead of us lies an era of scarcity and economic contraction. It will be a new age, utterly different from the one we have just passed through. It will be a global change. As Americans we will experience the change most drastically. Our materialist ethos of unlimited expansion will no longer be appropriate as the realities of a planet with finite resources bear down on us.

Suddenly it has become clear, for example, that within the lifetime of most of us, the world's supply of oil will be depleted. It is estimated that at the outside no more than 500 barrels of oil are left for each person in the world. The average North American uses 40 barrels of oil per year for his car, to say nothing of heating and other uses. In other words, in just 12 years most of us will have used up our share of the earth's supply of oil.

The main point to make is this: In the last 150 years modern industrial man has managed to use up most of the earth's oil which took billions of years to accumulate. It cannot be replaced.

But energy depletion is not our only problem. We are fast depleting our nonrenewable minerals necessary for the modern industrial way of life. In the U.S. alone, people use nearly 40,000 pounds of new mineral supplies per person per year. A United Nations report declares that in the next twenty years nearly four times as many minerals will be consumed as in all the previous history of mankind. At that

Gospel Herald

Praise

The night was dark
with the darkness that comes
before dawn.
My heart was troubled
and I could not sleep
when through the darkness came
the sound of singing,
Robins singing before the dawn.
I, too, praised God
and fell asleep.

—Beulah L. Diffenbach

rate we will have exhausted the known reserves of nearly half the world's useful metals by the year 2000.

Not only energy and minerals are being depleted. Presently as many as ten million plant and animal species coexist in fragile interdependence. That interdependence is the basis of life on our planet, including, especially, human life. Now that is being threatened. Between 1600 and 1950 one animal specie became extinct each decade. Ecologists expect that between 1980 and 2000 one out of every six species of plant and animal life will become extinct. This represents 17 percent of the earth's plant and animal life. This loss is unparalleled in history and no one quite knows what it will mean.

Interestingly, one species not diminishing is homo sapiens. In fact, the human population will continue to expand and be directly responsible for the commensurate diminishment of plant and animal life.

Between 1980 and 2000 world demand for food will double. But food products will not be able to keep pace. That reality, coupled with maldistribution, will result in enormous food shortages in certain parts of the world. Even today the average American child consumes as much of the earth's food supplies as 20 children in India.

We are then, in our lifetime, approaching the outer limits of the earth's physical capacity to sustain mankind at present levels.

For centuries, man has believed a fundamental falsehood: that human physical and technical activity in the world is constantly creating more order and material value. We call it the idea of progress. The idea of progress is that man, by harnessing the natural world, can create a better world. Science was the method by which the ways of nature were discovered and diverted to serve human needs. Technology was the means to harness nature and transform it into usable form by man. And this is the fallacy; the idea of progress held that nature is subject to man. The truth is, man is subject to nature.

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The notion of progress flagrantly ignores the two fundamental laws governing the physical universe, the laws of thermodynamics. The first law of thermodynamics holds that "energy in the universe is constant." It can neither be created nor destroyed. It is fixed. The second law of thermodynamics holds that the earth's matter and energy is constantly being converted from usable to unusable forms. All matter and energy is either in usable or an unusable state. An example of energy in a usable state is coal. But once coal is burned to create energy, it changes its form and becomes carbon dioxide and dissipates into the atmosphere; hence, is no longer usable. This process cannot be reversed. Matter and energy, when harnessed, irrevocably moves from usable to unusable form.

Modern man has understood the task to be to take nature and fashion it into new shapes and forms for human use. We were told that we were bringing useful order to an essentially unordered or passive natural world. The facts are just the opposite. Each time man creates a new form or changes physical matter from one form to another he is transforming a bit of natural matter into a disordered and unusable form. The more we industrialize and consume, the more swiftly we move the world toward a state of unusable energy and matter.

The laws of thermodynamics tell us then that the movement of the world is from usable to unusable matter. The name we give unusable matter is pollution. Pollution is not a simple by-product of industrialization. Pollution is the sum total of all the matter and energy which has been transferred from usable to unusable form. Every activity we engage in necessarily results in a deficit of usable matter.

Pollution is a monumental problem in our consumer society. The wastebasket in your room is one symbol of it. The garbage truck is another. The dirt on your cars parked in the parking lot is another. We are the world's greatest polluters. Harry Rothman estimates that if the American people and their solid wastes were spread evenly over the U.S. there would be in each square mile of the nation 56 people, and 54 tons of rubbish: 3 junked cars, 26 discarded tires, 8,000 bottles, 1,700 cans, one ton of plastics, and 8½ tons of paper. Americans generate, on average, eight pounds of solid waste every 24 hours. That is why your wastebasket is always running over. Waste removal is now the second highest expenditure in American city budgets.

We have basically two choices for our future. We can opt for a steady state future of cooperation and sacrifice where the human demands on the environment and the ability of the environment to sustain those demands are carefully established and maintained. The other option is to continue as we do now where those with power get even more and those without power get even less. The result will be the final vindication of the second law of thermodynamics, when all our material and natural resources necessary for human well-being will have been transferred into a nonusable state. We will die in a totally polluted world.

The steady state option would incorporate these basic principles and actions. We would try to pattern human life on the principles which govern the natural ecosystem. Population size would be stabilized. Communities would be decentralized. Nonrenewable resources would be conserved in favor of renewable resources. Production would be labor

intensive rather than capital intensive. Technology would become servant rather than master of the natural order, especially in the area of waste recycling. Disparities in wealth would be erased; steady state requires a frugal lifestyle.

Consumption must revert to its biological purposes. The least possible production and consumption must be the rule. Work must no longer be a commodity to be bought and sold, but become a central element in the sustenance and preservation of human life and nature. Land and natural resources must become a public trust. Finally, science and the scientific rationale will no longer be the final arbiter of truth.

No longer will we believe, as we do now, that the whole equals the sum of the parts; rather, we will again understand that in the natural world, and in desirable human communities, the whole is always greater than the sum of the parts. In fact, a new definition of the kingdom of God is that the kingdom is always greater than the sum of its parts.

What are the Christian and biblical perspectives on all of this? Christians have taken three basic postures. One was a tendency to see the world as sinful, depraved, unworthy. A temporary vale of sorrow and trouble; a stopover on the way to heaven. In other words, you don't take the physical world seriously.

A second idea was a mistaken concept of dominion. God tells Adam in Genesis: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." In other words, the earth was available for exploitation.

A third approach is reflected in creation theology. God created the earth, and since He did so, the earth is important and valuable. The earth has purpose and order, created so by God. Anything which exploits or harms God's creation is sinful and an act of rebellion against God Himself. To undermine the natural systems God has designed is to engage in rebellion and sin. Sin, in these terms, is the arrogant belief that humans can treat the world—God's creation—differently from what God does. In other words, to pollute, to move matter and energy from usable to nonusable forms in inappropriate ways, is to sin against God. God stands for order over chaos, for wholeness over fragmentation, for cooperation with nature rather than exploitation of nature.

Dominion, in biblical terms, means then, to function as a keeper, a caretaker, a custodian of the household earth. To exercise dominion is to be a steward who handles carefully what really belongs to another. God created humans in His own image, Genesis tells us, to be stewards of His creation. Mankind is a part of nature, fashioned from the earth, but also separate from nature and charged to protect it and conserve it. Man's temptation has always been to take advantage of his and her special place in the natural world.

The Genesis story of creation parallels the two laws of thermodynamics in an amazing way. In Genesis, God's order, as He created it, is fixed. The first law of thermodynamics states that all matter and energy in the world is constant and fixed. It can neither be created nor destroyed. The total amount of energy and matter today has existed from the beginning and will continue to exist to the end of time. Only its form changes.

When Adam and Eve were ejected from Eden because of rebellion, God told them, "Dust you are and to dust you shall return." Evil is synonymous with the forces of chaos and disorder. History is the story of that eons-long battle between the forces for order and the forces for disorder. Ultimately chaos will overtake the world—perhaps the nuclear bomb is the tool to accomplish that—and at that moment the forces of evil will have won the battle, but God, the Bible tells us, will have won the war, for He will transform the chaos of evil into the peace of the kingdom of God.

The second law of thermodynamics presents a similar view. Remember, the second law states that all matter and energy was created originally with a particular order and value. All matter and energy, however, is subject to being changed from a usable (ordered) to an unusable (disordered) state. The Bible suggests that human beings cannot restore the world to its original state before Eden. Only God can usher in the kingdom. Just as the second law of thermodynamics states that the movement of matter and energy from an ordered to a disordered state can never be reversed.

What does this mean for us who are destined to use God's creation, matter and energy, for sustenance and life? Are we not thereby moving the world toward disorder and chaos? Yes we are. The choice, quite simply, is whether we will align ourselves with those forces speeding up the movement of matter and energy from usable to an unusable state or those forces which are attempting to preserve God's creation.

We are entering an age of scarcity when the resources of the earth will no longer be available in abundance. Conserving God's creation becomes a witness and testimony of hope and faith in the final consummation of all things in God's kingdom. To live now as though that age is already present is an act of biblical faith. We face, inexorably, the fundamental biblical challenge: Shall we serve God or mammon? ²⁹



Meet the Handrichs of Germfask

by Sanford Eash

The year was 1947. A young man, 22, and his attractive 21-year-old wife were considering a move. In fact, they had felt urged by God to try something else. Now, they were looking at a place only 100 miles from Fairview, Michigan, near Germfask, Upper Peninsula.

Bruce Handrich had just said to his young wife, Savilla, "I sure would feel better if we had one more dollar before we go." He was working for a farmer at the time, and it was his duty to put out hay for the cattle in muddy springtime.

"Then," he says, "I saw something sticking out of the mud and bedding. I took my fork and gave it a flip. And there it was, a dollar bill."

Bruce was out of Civilian Public Service less than a year.

"We were broke," Bruce said, describing their financial situation.

Chester Osborne, the former pastor, at Germfask, had talked to them about moving to Germfask. They didn't say a thing to anybody and decided that if anyone else said anything to them about it, they would seriously consider the idea.

Nothing happened for about a year.

They negotiated to buy a property in the home community. Early on Saturday morning, when the deal was to be closed, the would-be-seller came and told them the deal was off. The next day, Sunday, Harvey Handrich, the pastor at Fairview, came to them and said, "I didn't sleep much last night. I felt the Lord was telling me to speak to you about going to Germfask."

On that trip to Germfask, they found an old, 20-room farmhouse. They went back to Fairview and got their worldly possessions and moved in. During World War II, which had just ended, there was a conscientious objectors camp near Germfask. The camp had a poor reputation, and the local people had learned to hate it. The community immediately associated the young couple with that camp. When the Handrichs entered a store, conversations stopped immediately. They had few friends.

To add to their troubles, "The old house leaked in every room," Bruce said. "I think it rained every other day that spring. It took all our pots and pans to catch the drips, but we didn't have much to cook anyway."

Bruce got a job from a church brother, cutting pulpwood. Just the tops of the trees were used. The pieces were eight feet long. It was hard and heavy work.

The first winter, they went back to Fairview for the 12-week winter Bible school, driving back to Germfask for the weekends. It was a rough winter. "We shoveled out paths on



Saturday nights and by morning they were all blown shut again," Bruce said. The old house was cold and drafty. "We turned the stove wide open and moved the bed up close to it." The car wouldn't start in the morning either. But Bruce and Savilla were happy in spite of all the hardships, because they were doing things together.

There were a few people that kept coming to church. "Our main effort, at first, was to gain the confidence of the people, to get them to talk to us. Their hostility died slowly. One man even threatened to burn down the church house," Bruce recalled. "But, in time, that man and I had to work together cutting pulpwood. We did everything by hand. Sometimes we had to face each other while lifting heavy pieces. Those feelings he had against me finally had to go away."

"I think the fact that I had to work was the one thing that finally made the difference. It was hard, physically, but it did show the community that I was like one of them. But one of the hardest things for Savilla was to send our oldest son to school when he was just five, with those feelings still strong in the community." The look on Savilla's face said she remembered.

Finally the interest in the church began to grow. The Catholic folks were the first to accept them and speak a good word for the Mennonites. Today he still has a warm feeling for the Catholics. In discussions with them, they always mistrusted the "Protestant" Bible, but Bruce always could show them their Bible said practically the same thing.

I went to work at dawn while Savilla took care of the five children. I'd come home at dark and have young people come in the evening. We'd buy some new furniture and see it fall apart long before its time," the Handrichs said.

There was "prayer meeting once a week and church service on Sunday morning and evening, Bible school in the summer and other special meetings during the year." Bruce says, "We must have had the drive to do it. Strength to keep going and leave a witness for the Lord had to come from God Himself."

As time went on, the negative feelings in the community disappeared. "One of the days of my deepest satisfaction came when the man that threatened to burn the church house came to me and asked me to conduct his son's funeral," Bruce said. Bruce and Savilla became accepted and respected in the community. Because so many people came to know them so well for so long, he was thought of as the community pastor. He conducted many funerals for community folk. No, they didn't flock to the Mennonite Church. At first, the other Protestant churches were poorly attended also, but as the Mennonite witness strengthened, so did the witness of the Lutherans, Methodists, and Baptists. Today they all have strong churches. Bruce and Savilla don't feel bad about that. Looking back, they feel the Mennonite witness strengthened the whole community.

"Three different times our church grew, and thinned out again as people moved away to get better jobs," Bruce said. "We have stayed in contact with some of them and they are making contributions elsewhere. We can't feel bad about that. Today our church is stronger than ever. Our people have jobs mostly in health-related services in hospitals and nursing homes. Some keep patients in their homes.

In the early sixties, Bruce began to have severe back problems. He says, "I had to shift gears and find different work. Then I had back surgery in 1964." "After that, they told me I could lift up to ten pounds. I asked, 'What do you want me to do, hibernate?' I worked as a hospital orderly, and a school janitor. In 1969, I became a licensed practical nurse." From there he decided to go all the way and become a registered nurse. He took more schooling while working two or three days a week and preaching on Sundays. When he was ready for his nurse's training, he called the school and asked about his application to get into the final training program.

The girl at the desk said, "Yes, we have it, but we have 50 other applicants ahead of you. There is no way you can get in this year. Try next year."

But Bruce insisted, "Will you please show my application to the director of nursing?"

"Yes, I will," she promised.

Within two hours, the director called back and told him to report in three days. Bruce said it was God's hand leading again.

He had the second surgery on his back during that time, but he finally made it through and got his degree.

The hospital at Newberry gave him a job where he fit in, in spite of his physical problem.

After the Handrichs had spent 30 years as pastoral couple at the Germfask church, the congregation decided to call a young man, Ken Dietzel, to take over the leadership. He, too, works at the Newberry hospital. So, today, Bruce works in a white nurse's uniform. The work is a far cry from the woodcutting work of 30 years ago. Savilla works as a cook in a nearby restaurant. They have a comfortable small, well-furnished home in Germfask. About all he does with wood, today, is burn it in the new wood stove in the basement.

Savilla and Bruce are proud of each other. They can be. "The Lord couldn't have given me a better wife," Bruce says. "She has stayed with me through everything." Just observing them, my wife and I realized how good they looked in spite of all the "wear and tear."

"I still feel a bit sorry for the pastor who never has to work with his hands. That pastor just doesn't understand what it's like, if he never sits where his people sit, or works where they work," Bruce said.

I came away from the Handrich home feeling good about a church that has servants such as these folks—faithful, hardworking, tenacious, and humble . . . but still with smiles on their faces and a sparkle in their eyes. Their whole manner says they would do it again. 

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Hear, hear!

Born again: what does it mean?

I sometimes feel uneasy when people ask me if I'm a born-again Christian. It wasn't always that way; I used to feel an immediate kinship with a person when I discovered that he was born again. I think the uneasiness comes because I now realize the term "born again" is interpreted so differently by various people and I sometimes find myself thinking less like a person who calls himself a born-again believer than someone who does not consider himself to be a Christian.

As a child, I understood the reason we needed to be born again as the only way we would escape the damnation of eternal hell. To be reborn meant not to smoke, drink alcohol, use foul language, or associate with people who did. I never questioned how this could be rebirth if I had never done any of these things or even desired to do them.

Now that I am an adult, the thinking of a child is no

longer adequate. Since reinterpreting the term "born again," I have been greatly troubled by the thinking of many professing born-again people. Christians in North America have a tendency to acculturate the teachings of Jesus. New Christians are encouraged to become involved in the wholesome activities of decent, fun-loving citizens. They believe that God will bless them both spiritually and financially if they continue to worship Him.

These Christians feel the starvation and empty existence of much of the world would end if the starving pagans would experience new birth and drop their meaningless religions. Many zealous born-again people would gladly give their own life or take the life of another in a war to make the world safe for Christianity. The realization that this starvation may indirectly be a result of the overindulgences of many Christians is not a part of the rebirth of people who follow an acculturated Jesus.

For many people, being born again is nothing more than accepting the values, the way of life, and even the prejudices of a particular culture; rather than allowing the rebirth

A pre-Easter reflection

by Emily Sargent Councilman

I'll open my hand to probing pain
(the shadow side of ecstasy),
and when I find where it belongs,
willingly set it free.

I'll open my arms to retching grief,
taste the abyss of its deep-most flow,
own it, nourish its final loss,
embrace it, and then let it go.

I'll open my self to caring love,
whatever the shadow on beckoning way.
Aware of my energy surge and Source,
I'll touch the Christ in you today.

The pain, the hunger, the thirst He felt
Is far away, and does not seem so real
That I must stop to think of what it means
For me, or how I might respond to others
Whose crying wakes me in the night,
Whose anguished groans of need shatter
My celestial dreams, dreams of ecstasy,
Of soaring freely through the heavens, not
Heeding those below who cry louder now,
Whose pain, whose hunger, whose thirst is felt
More keenly, and cuts more sharply with each
Day that drags into another day and then
Another, while the pain that I feel comes
From my overextended abdomen, and the failure
Of Roloids to bring relief, and the failure
Of Sominex to keep my dream a happy one.

But as I lie awake and contemplate
The love that made Him carry that cross
To the point of exhaustion, until another
Came and took His place, but only in the
Carrying, for in the end they hung Him up for

experience to be the force that breaks down these barriers. The following examples of several professing born-again Christians illustrates a lack of commitment to a new way of living and relating to other people.

When a Mennonite real estate broker sold the property of an area farmer, he purposely left the agreement with loose ends allowing him later to force the farmer into selling the land for thirty thousand dollars less than the agreed upon price.

When Clarence Jordan dared to visit the sanctuary of a white Southern Baptist church in Americus, Georgia, with a black friend, several of the members thundered, "If this was not Sunday and we were not on church property, we'd beat the hell out of you."

A zealous member of the budget committee in a Methodist church visited a family to solicit their pledge for financial support. The grieving family explained that they were on their way to the funeral for their twelve-year-old granddaughter who had been killed in an automobile accident. The busy soliciter insisted that they make their

pledge now since he did not have the time to return later.

Many people similar to those mentioned above strictly adhere to the teachings of their churches. Most of them would not take a drink of alcohol nor smoke a cigarette; but they would attend church regularly and try to have a time of daily Bible reading. Since they have been saved from the plight of unsaved mankind, they would boldly share with others how fortunate they have been to have heard the plea of Jesus that we must be born again.

As I try to analyze what Jesus meant by these words, I do know the experience must be something that takes us beyond our own self-centered world. It must be a dynamic force that frees us from materialism and self-indulgence, giving us the time and energy to be God's force working to free the oppressed and downtrodden human beings who need to share in the limited resources of the earth. Because our perception of the earth and its inhabitants will be constantly expanding, I do not feel that being born again is a once and done experience, but the ongoing process of continuing rebirth.—**Jean Martin Buchen**

Easter 1980

Threatening their righteousness, their
Goodness affirmed by their keeping all the
Law, all that Yahweh had commanded them,
But He told them that wasn't enough, that
They had to give up their goodness, that faith
Alone could make them right in Yahweh's eyes;
Yahweh's eyes, who seeing the pain, the hunger,
The madness of a dried-up thirsting humanity
Was so moved that He became one of us,
So moved that He still calls me to faith in
Him, but where and what and why?

The hours pass, dawn breaks, and deep
Inside of me the shell I've built begins to
Break as I recall the love shown to me
When anger filled me, consuming me, eating
Away a quiet peaceful trust, mixing with it
The bitterness that I felt, until the power
Of the bitterness overwhelmed the trust, the
Love, the caring; the desire to share with
Others lost its place to insecurity, while
The insecurity bred guilt, more bitterness, and

Fear; then someone touched me, showed me
Love, not in mere words of hope, not in pious
Words that had lost their meaning, but in
Actions that moved me to know my emptiness,
My hurt, my dryness was their concern, and
Thus I came to know some of His love.

Once more I hear the cry of those
Who suffer pain, who long for water,
Whose hunger keeps them from dreaming
Dreams of joy and laughter, but now
I know that until living water satisfies my
Thirst, until the pain I feel is taken by
One who suffered greater agony, I can
Not hope to offer joy, to bring light
Where darkness threatens to overwhelm;
But because others have taken Him seriously,
Believed that the words He said were true
For today, believed that enough to touch
My life, I too have found a ray of light,
A bit of hope, and best of all, I have
Found anew the One whose tomb is empty.

by Jonathan Beachy

Yoder address tops Wichita meeting on war

About 100 registrants from the historic peace churches (Friends, Church of the Brethren, and Mennonite) came to the University Friends Church in Wichita, Kan. Mar. 8, to ponder the question, Can war be abolished?

John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind. and Notre Dame University, South Bend, Ind., gave the major address, "The Believers' Church and the Arms Race."

Yoder said the term "system" cannot be applied in general to today's complex world in the way the New Testament uses the word. But, he said, in the context of the arms race "the apocalyptic language of dragons and angels and the sky falling down . . . is a better description of what we are up against than the more sober formulae to which the liberals are trying to reduce it."

In outlining what it means to be a believing community Yoder noted that solidarity has been a common response of the believers' church to a conflict with the system. But regarding the global arms race, he said, "We haven't really tried solidarity. We don't really know it wouldn't work. . . . Although our theology, says that our stance over against the destructive powers of the world is a stance we take together, with regard to this issue we have always let a few people go ahead on their own, if they want to make some visible extreme protest, while the rest of us wonder if their lonely step was wise."

This loneliness was reflected by a number of participants who lamented the lack of congregational support for their activities in peacemaking. One couple said they had to arrange with a local welfare office for care for their four-year-old daughter after they were arrested in an act of civil disobedience because their local congregation would not provide the care.

Yoder went on in his talk to point out the reactionary quality of the believers' church, which often makes its position appear negative and abnormal. "The believers' church position," he said, "should be expected to be a rational, factual realism about the arms race. It's the other positions that are irrational, unbalanced, and compulsive!"

Christians can critique certain systems without leaving reason behind, he said. "Thinking that the way the CIA and the FBI work is a good way to manage a society is not simply unbalanced, but structurally crazy."

In pointing out the need for self-criticism Yoder observed that Mennonites find it difficult to speak against the powers because they

usually speak from a position of privilege. As an example he noted the selectivity of Mennonite migration patterns.

"There is no more politically important gesture of loyalty than to migrate selectively into a place where you have it better. Our grandfathers told themselves that they were not being political, but they did so by going to the places where they were better off," he said. Yoder noted that they generally went to places where the host government was hierarchical and authoritarian.

What this means, he said, is that believers cannot talk back to the authorities about their evil while couched under the authorities' wing.

Following Yoder's talk the participants divided into small groups to tackle questions related to the abolition of the war system. A unanimity arose out of the groups that peace is the norm and that pacifists often take too defeatist a stance toward the abolition of war. But the tension remained that if war is to be abolished it will require a power beyond human ability. Therefore, it was stated, Christ's followers should work for peace, realizing that their work by itself will not bring about the desired result.

The groups also took note of the close relationship between wealth and militarism. Ironically, it was said, possessions and insecurity are directly proportional. Simplicity is a key to peacemaking since greed lies at the heart of the arms race.

In responding to the question of how con-

gregations might work to abolish the war system the groups shared various ideas, but an element of frustration was evident. Most felt little support from their congregations. One suggestion was to teach children since the adults won't listen. Another person asked, "Is it Christian to scream?"

In the final plenary session, after lengthy discussion, a statement was drawn up to express the group's common goal of seeking "in faith to abolish the war system which has engulfed humankind throughout historical memory." The statement went on to express confession and repentance of a captivity to the principalities and powers, while taking courage from the example of Quaker John Woolman, who was a leader in the movement to abolish slavery in the U.S.

The statement ends with questions addressed to members of the historic peace churches. Among them:

—"Is any part of our family income received from defense-related industries or their common stock?"

—"In what ways do we benefit from an economic system which accepts injustice as good business?"

—"Have we troubled ourselves to speak to others about our burdens of heart and mind when the Spirit so moves us?"

—"Have we developed communities of support to sustain us in our personal disciplines and witness of peacemaking?"

—Gordon Houser

Ten students hospitalized in crash of Hesston van

Ten sophomore nursing students at Hesston College entered the hospital as patients on Mar. 12 after the van taking them to clinical work in Newton, Kan., collided with a truck.

A passenger in the truck was killed on impact. The truck's driver sustained two broken legs.

Three of the Hesston students were transferred to Wesley Medical Center and St. Francis Hospital in Wichita after emergency care in Newton. They are Deb Keiry, Center, Colo.; Edna Yoder, Millersburg, Ind.; and Diane Hamlet, Marquette, Kan.

Seven students remained in Newton hospitals: Carolyn Beachey, Arthur, Ill.; Cynthia Cox, Chicago, Ill.; Cheryl Emmert, Sweet Home, Ore.; Brenda Longnecker, Rockford, Ill.; Lois Miller, Middlebury, Ind.; Sondra Wedel, Wilmore, Kan.; and Peggy Wyse,

Wauseon, Ohio.

Two of the van's passengers were treated and released: Rachel Alderfer, Newport News, Va., and Vicki DePinto, Des Plaines, Ill.

According to the Kansas Highway Patrol, a tire of the van left the icy roadway as the vehicle approached Newton. As the driver attempted to correct its position, the van moved into the opposite lane in front of the oncoming truck.

None of the injuries appears to be permanently debilitating, although several students may spend six weeks in bed with pelvic fractures and cracked vertebrae.

Nursing teachers hope to work out a way for the students to complete their course work in time to graduate with the rest of their class on May 25 and take State Board Examinations this summer.

Ohio Conference views evangelism, peace witness

Evangelism, peace, and the connection between the two headed the issues discussed at the annual session of Ohio conference held Mar. 6-8 at Archbold, Ohio.

Banners behind the pulpit of Central Mennonite Church, Archbold, Ohio, set the mood for the meeting. One pronounced "Good News" and the other "Christ Is Lord." Each contained the action words "Announcing," "Affirming," "Admonishing."

The seven sessions comprised a balanced blend of inspiration that meant business and business that was inspiring. Worship, coordinated by Keith Leinbach, was integrated into the conference. Small discussion groups assisted in processing of both the messages and the business at hand.

Art McPhee, radio speaker (*In Touch*), author (*Friendship Evangelism*), pastor (Lindale Mennonite Church, Harrisonburg, Va.), and professor (EMS), laid on the congregation the necessity of sharing the good news of Jesus' lordship.

McPhee's presentation of Friendship Evangelism goes far beyond the stereotype of buttonholing people, getting "a decision," and moving on for another conquest. The underlying thesis of his approach is that Christians need to be concerned about people. This means making friends. We can then share the gospel with them.

A "decision" is not the end of the matter. Christians, new and old, need an environment of loving warmth in which to grow. This is provided by a congregation that has committed itself to reach out to love people and to bring them into a loving relationship.

During business sessions, several potentially explosive issues were brought to the delegate body.

The Peace and Service Commission presented two resolutions for response. The first urged the conference to support universal disarmament and called upon the United States government, as well as the United Nations, to work "for disarmament of all nations." The second called upon the conference to "reaffirm its historic opposition to military service" along with opposition to conscription.

Even before the conference convened these resolutions had caused controversy. Three pastors had sent letters to delegates the previous week urging rejection of the resolutions. Discussion from the floor raised the question of whether it is appropriate for Christians to speak to government.

There was a call to keep evangelism and peace witness together. The Peace and Service Commission was accused of presenting resolutions that ignored the necessity of conversion.

The messages on evangelism, on the other hand, didn't indicate what the political implications would be of accepting Christ as

"Lord," a political term. The words were right—"follow" "discipleship," lifting Christ up," but the meanings weren't explained. What is "authentic" evangelism for a people who understand discipleship in terms of being rejected by society?

The request for admission to conference by Living Word Fellowship, Dalton, Ohio, also raised some questions. The issue centered around the way the new fellowship was formed in the midst of other Mennonite congregations. Participants spoke of inadequate conversation which led to misunderstanding and suspicion on the part of some conference officers and local Mennonite pastors. Nevertheless, the fellowship's application was accepted.

This was the first year that a gifts discernment approach to selection of officers was used. There was some question of whether it is wise and proper for a small group to make the selection while giving the delegate body only an opportunity to respond yes or no. But most delegates seemed happy with the procedure.

In another change, commissions used less time than at past meetings to deal with the details of their assignments and more on issues, as they reported.

A major portion of the Nurture Commission report was a presentation by Jep Hostetler, Columbus, on substance abuse. While alcohol was the primary drug discussed, he pointed out that Christians need to develop a lifestyle of wholeness which does not abuse other things like coffee and TV.

Also at the meeting, two new congregations became part of the conference. Besides Living Word Fellowship, Southside Christian Fellowship of Springfield was accepted. This congregation grew out of the Northridge Christian Fellowship. —David Groh

AMBS event acquaints visitors with seminary

"Theological Education in Anabaptist Perspective" provided the theme as Associated Mennonite Biblical Seminaries, Elkhart, Ind., hosted its annual College-Seminary Student Conference, Feb. 22-23.

According to Jerry Lind, admissions counselor and conference organizer, the primary purpose of the weekend was "to acquaint people with the seminary, particularly those who want to explore theological education in this setting."

Thirty-eight persons attended, 17 of whom are currently in college. The largest single contingent, 11 students, came from Bethel College, North Newton, Kan.

A significant portion of the visiting group, 40 to 50 percent, were of non-Mennonite denominations, Lind noted. "This indicates to me," he said, "that there is a significant portion of the church beyond Mennonites which responds to Anabaptist theology."



Kathy Krehbiel discusses service possibilities with Sandy Bertsche of MCC. Representatives of several church agencies visited Goshen College Mar. 12-14.

Service interest down, VS placement staff say

The spirit of voluntarism is on the wane, possibly due to renewed emphasis on career development and materialistic success, according to two representatives of Mennonite agencies who were recruiting at Goshen College Mar. 12-14.

"There is less interest in voluntarism on campus and in general than there was five to eight years ago," said Maynard Kurtz, recruitment and placement counselor for Mennonite Board of Missions.

Charles Neufeld of Mennonite Voluntary Service agreed. "During a half day period, we used to get 20, possibly even 30 people stopping by to inquire," he said. "This time, it's more like five or seven."

Kurtz and Neufeld, along with representatives of Associated Mennonite Biblical Seminaries, Eastern Mennonite Board of Missions and Charities, Brethren Voluntary Service, and Mennonite Central Committee visit the college twice a year for recruitment purposes.

"The last six months' response has been slow on all the campuses," Neufeld said. "We can't figure out how to reach things."

Desire for security and success in competitive professions is a possible contributing factor. A career-oriented person should consider a term of Voluntary Service "precisely to temper those tendencies to rely on security and professionalism," Kurtz said.

Although an assignment may be related to a chosen career area, that should not be a person's primary motivation, Kurtz added. The experience of being a volunteer is valuable in itself, he said. —Deb Hostetler

mennoscope

Some 240 youth and their adult sponsors participated in an Iowa-Nebraska Conference Sno-Kamp '80, held Feb. 29-Mar. 2 at a camp near Manson, Iowa. The weekend included talks about friendship, vocation, and commitment; special music by Ekklesia, a group from Goshen College; a talent show; the film *I Heard the Owl Call My Name*; a car push; ice skating; and tobogganing. June Yoder, admissions director and acting dean at Goshen College, served as primary resource person. Using poetry, humor, and readings, Yoder centered her presentations on characteristics of the ancient faith community: "See How They Love Each Other," "See How They Serve Each Other," "See How They Pray to Their God." The event was coordinated by Wayne Nietzsche, conference youth minister.

Beulah Kauffman has resigned as associate secretary for family life education under the Mennonite Board of Congregational Ministries, effective Jan. 1, 1981, with freedom to terminate as early as October. Her resignation was accepted by the MBCM directors at their Feb. 19-20 meeting in Elkhart, Ind.

David B. Miller, currently on the special events staff of Goshen College, has been appointed by the Board of Congregational Ministries directors to serve as coordinator for the August 1981 Youth Convention to be held jointly with the 1981 General Assembly at Bowling Green, Ohio. The coordinator's half-time salary is to come out of convention proceeds. Theme of the convention will be "Called to One Hope."

The seventh annual Mennonite Festival of the Arts will be held in Waterloo, Ont., Apr. 27. The Festival, to be held 1:00-6:00 p.m. at the Conestoga Mall, features exhibitions, performances, and demonstrations by artists and artisans from a variety of Mennonite groups in Ontario. The event will include displays of quilting and fine needlework,

exhibitions of paintings and literature, and performances by the Rockway Mennonite School choirs and by a bell choir from Niagara-on-the-Lake. Jan Gleysteen, Scottdale, Pa., will present a slide lecture on the art of Rembrandt, the 17th-century Dutch painter who was associated with Mennonites during some of the artist's most productive years. For children, a storytelling center representing a ship will feature readings from Barbara Smucker's book, *Days of Terror*. The Festival is sponsored by the Women's Committee of Rockway Mennonite School. Admission is \$3, \$1.50 for children 14 and under.

Conestoga Christian School, Morgantown, Pa., has teaching vacancies in grades 4, 6, and junior high English. Interested persons may contact Kenneth L. Herr, Principal, R.D. #1, Box 124, Morgantown, PA 19543. Phone (215) 286-9190.

"We need much prayer and wisdom in these days," wrote Carol Erb in a letter from Afghanistan received Mar. 12 at Mennonite Board of Missions (Elkhart, Ind.). An overseas mission associate with MBM, Carol has witnessed the Soviet takeover of Afghanistan and the subsequent unrest from her apartment in the capital city of Kabul. She wrote her letter while confined to her apartment because of anti-Soviet strikes and demonstrations outside. "Anti-foreign feeling is running high," she said. "But I am fine, as are the rest of our team here." Erb is a secretary at an eye institute operated by the International Assistance Mission.

Bibliography of J. D. Graber's Printed Writings with Index is now available from Mennonite Board of Missions (Elkhart, Ind.). Compiled by Steven Reschly and Barbara Nelson, the 63-page work includes listings for hundreds of writings covering the years 1925-78. J. D. Graber, former missionary in India and longtime MBM general secretary, died in 1978. The bibliography can be obtained for \$1.50 (\$1.75 postpaid) from Merlin Becker-Hoover at MBM, Box 370, Elkhart, IN 46515.

The **Hesston College Chorale**, directed by J. Randall Zercher, is touring through Missouri, Iowa, Illinois, Minnesota, South Dakota, Nebraska, Colorado, and Texas during Hesston's spring break, Mar. 28-Apr. 9. The 39-voice choir will present programs of sacred music at the following churches and schools: Harrisonville (Mo.) Mennonite (Mar. 29); Pea

Ridge Mennonite, Philadelphia, Mo.; Sugar Creek Mennonite, Wayland, Iowa; and West Union Mennonite, Oxford, Iowa (Mar. 30); Iowa Mennonite School, Kalona, Iowa, and Science Ridge Mennonite, Sterling, Ill. (Mar. 31); Manson (Iowa) Mennonite (Apr. 1); Bethel Mennonite, Mountain Lake, Minn. (Apr. 2); Freeman (S.D.) Junior College, and Salem Mennonite, Freeman, S. D. (Apr. 3); Bellwood Mennonite, Milford, Neb. (Apr. 4); Glennon Heights Mennonite, Denver, Colo., Beth-El Mennonite, Colorado Springs, Colo., and Rocky Ford (Colo.) Mennonite, (Apr. 6); and Perryton (Tex.) Mennonite (Apr. 7).

The **Hesston College Chamber Singers**, directed by Dave Gerig, are touring through Iowa, Illinois, Indiana, Ohio, Michigan, and Pennsylvania during Hesston's spring break, Mar. 28-Apr. 9. The 33-voice choir will present programs of sacred music which include sixteenth and seventeenth-century motets, contemporary anthems, and folk hymns and spirituals. Their itinerary follows: First Mennonite Church, Iowa City, Iowa (Mar. 29); Hopewell Mennonite, Kouts, Ind. (Mar. 30); Bethany Christian High School, Goshen, Ind., and Michigan Ave. Mennonite, Pigeon, Mich. (Mar. 31); Orrville (Ohio) Mennonite (Apr. 1); Central Christian High School, Kidron, Ohio, and Forest Hills Mennonite, Leola, Pa. (Apr. 2); Christopher Dock Mennonite High School, Lansdale, Pa., and Deep Run East Mennonite, Perkase, Pa. (Apr. 3); Allensville Mennonite, Belleville, Pa. (Apr. 4); Bancroft Mennonite, Toledo, Ohio, and Plato Mennonite, Lagrange, Ind. (Apr. 6); and First Mennonite, Morton, Ill. (Apr. 7).

Lowell Guengerich has resigned as administrator of Pioneers Memorial Hospital and Nursing Home in Rocky Ford, Colo. The resignation, effective May 8, was accepted with regret by the institution's governing board. Guengerich said he wants to make a career change and return to his native Iowa with his wife, Sue, and children. He had succeeded Kenneth Schmidt as administrator in 1978. Pioneers is sponsored by Mennonite Board of Missions (Elkhart, Ind.).

What exactly do Home Missions administrators at Mennonite Board of Missions (Elkhart, Ind.) do when they travel? A weekend trip recently for Secretary Lupe De Leon, Jr., and Associate Secretary Edward C. Taylor included consultations with Region II

Contributions to the Mennonite Publishing House building fund for the warehouse, loading dock, and related renovations amounted to \$88,627.73 as of Friday, March 21. This is 11.8 percent of the total needed. One hundred and sixty-seven congregations have made contributions.

Coordinating Council in Phoenix, Ariz.; talks with a Hispanic congregation in Surprise, Ariz., about sponsoring the local Community Action Program; worshipping with Navajo Mennonites, including radio preachers Naswood and Peter Burbank; helping a predominantly black congregation near Los Angeles with its need for pastoral leadership; encouraging a Navajo and a Hispanic who are considering full-time church work; and offering assistance to a new congregation in Tempe, Ariz., which is purchasing a building.

Hesston College needs a full-time learning assistance instructor to teach basic writing and English as a Second Language (ESL). Master's preferred. Job available in August. Interested Persons may send letter of application and résumé by Apr. 15 to: Dean's Office, Hesston College, Hesston, KS 67062. Call collect 316-327-4221, ext. 217.

Toba Indian Christians who have been moving to the seaport city of Rosario in northern Argentina seeking jobs organized a congregation recently and affiliated themselves with the United Evangelical Church, an independent Indian denomination. "At first the believers attended Spanish-speaking churches, but as more Toba families joined the Indian community, they began meeting among themselves," reported Albert and Lois Buckwalter, workers with Mennonite Board of Missions (Elkhart, Ind.). "They then felt at home—using their own language, following familiar worship patterns, and being free to forget the clock and have services for as long as they like."

Bernard W. Posthumus, Leeuwarden, Netherlands, and **M. Arlene Mellinger** will lead a tour of European Mennonites to North America July 21-Aug. 8. Areas visited will include Philadelphia; Lancaster County, Pa.; Washington, D.C.; Scottdale, Pa.; Kitchener/Waterloo, Ont.; Niagara Falls; and New York City. Many of the evenings will be spent in Mennonite homes.

Bob Wilson Memorial Grant County Hospital in Ulysses, Kan., has received the American Hospital Association's "certificate of recognition" for its success in monitoring costs and productivity. Administrator Leo Miller said his hospital has been helped by participating in a management information program. Bob Wilson Hospital is sponsored by Mennonite Board of Missions (Elkhart, Ind.).

Bay Shore Mennonite Church, Sarasota, Fla., will celebrate its 35th anniversary May 3-4. Saturday will be a day of fellowship at Sarasota Christian School. At the church on Sunday morning, the service will focus on the church today. The Bay Shore Church growth Team is responsible for the Sunday evening service, which will be a time for the church to look ahead. Friends and former Bay Shore members are invited to all three events.

Wilbert R. Shenk, overseas missions secretary at Mennonite Board of Missions (Elkhart, Ind.), will speak at the annual Mennonite Mission Colloquium Apr. 10-13 in

Barcelona, Spain, during a one-month administrative visit to Europe. Colloquium participants are MBM workers in Britain, France, Belgium, Spain, and Ireland; members of congregations in those countries; and other interested people. During his Mar. 19-Apr. 17 visit, Shenk will also discuss program procedures and direction with the new MBM team in Dublin, Ireland; attend a meeting of the Mission Mennonite Française in Paris, where he will reaffirm MBM's continued participation in the Foyer Grebel international student ministry; and visit the Italian island of Sicily, where mission work is administered by the Virginia Mennonite Board of Missions and Charities with MBM assistance.

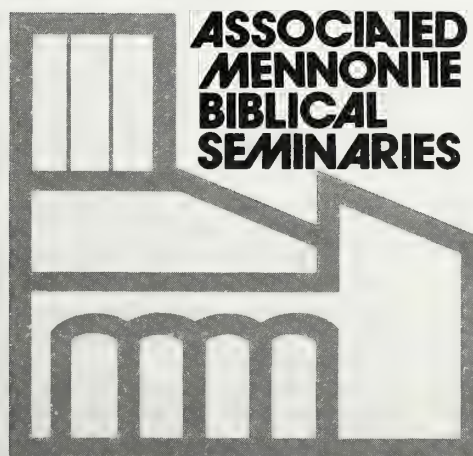
Out-Spokin's first bicycle hike of the season began Mar. 15 in Florida with 22 interterm students from Bethany Christian High School in Goshen, Ind. Four Out-Spokin' staff members and Bethany teachers John Zook and Allen Peachey are leading the group in a five-day "Christian community on the move" experience in the Daytona Beach area. Out-Spokin' is a ministry sponsored by Mennonite Board of Missions (Elkhart, Ind.).

Miriam Krantz, a worker in Nepal since 1963 with Mennonite Board of Missions (Elkhart, Ind.), has been appointed superintendent of the Community Health

Program in the Kathmandu Valley by the United Mission to Nepal—the organization which unites the efforts of some 30 Christian mission agencies. Krantz's work has been primarily in the area of nutrition. Her new assignment begins Apr. 1.

An updated version of *Sent—Stories of People in Mission*, the slide-sound presentation of Mennonite Board of Missions (Elkhart, Ind.), is now being used. *Sent*, which premiered at Assembly 79, is designed for long-term use with periodic updating. Coordinator Joel Kauffmann said the use of slides rather than film permits the gathering of visuals from many mission locations overseas and at home for a format that is low-cost yet attractive. Requests for the presentation have been greater than expected. People interested in scheduling *Sent* for a missions conference or other special event may contact Merlin Becker-Hoover at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Paul Wohlgenuth will serve as guest conductor of the 500-voice West Coast Mennonite Men's Chorus in the group's 1980 Concert, to be held Apr. 13 at the Fresno (Calif.) Convention Center Theatre. Wohlgenuth is currently professor of music at Oral Roberts University, Tulsa, Okla., and also serves as chairman of the Department of Fine Arts. He has been conduc-



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AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, as well as a One-Year Theology program.



tor of the Kansas Mennonite Men's Chorus for several years. The West Coast Mennonite Men's Chorus is made up of approximately 500 men from seven Western states who join annually to present a concert. Regional rehearsals and mass rehearsals prepare the group for the event. The concert climaxes a weekend of activities channeled toward fund raising, beginning with the annual MCC Relief Sale to be held Apr. 11-12 at nearby Reedley, Calif.

A new correspondence course is now available from the Media Ministries office of Mennonite Board of Missions. Entitled "God's Great Love," this 12-lesson Home Bible Studies course replaces a former course entitled "God's Great Salvation." More information on the course is available from Home Bible Studies, Box 1252, Harrisonburg, VA 22801.

A host and hostess are needed for Mennonite Offices in Elkhart, Ind., starting in August. They will work on a Voluntary Service basis under the direction of Mennonite Board of Missions, live in Greencroft Center where the offices are located, manage the fourth-floor guest rooms, and assist with various office functions. A married couple is preferred. Interested people may contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Otis and Betty Hochstetler, workers in Brazil since 1966 with Mennonite Board of Missions (Elkhart, Ind.) arrived back in that country Mar. 4 after a 10-week furlough in the USA. Their address is C.P. 07-0560, 70000 Brasilia, D.F., Brazil.

Twenty new participants in the Polish Agriculturist Visitor Exchange (PAVE) program sponsored by Mennonite Central Committee were introduced to life in the United States Mar. 4-10 during their orientation at MCC headquarters, Akron, Pa. Orientation for the group, 16 men and four women, included a tour of the Sperry-New Holland farm implement manufacturing plant, English lessons, and a social evening with MCC staff. The agriculturist trainees will work for two six-month terms on farms and in other agricultural situations in the U.S. during their year here. Since 1971 MCC has cooperated with the Scientific Association of Agricultural Technicians in Poland (SITR) to sponsor Polish agriculturists for a year's stay in North America.

Dan Yutzy will speak at a Kansas inter-Mennonite charismatic renewal retreat, May 9-10, at Camp Fellowship, Goddard, Kan. The retreat, the first of its kind in Kansas, is being planned by persons from seven different General Conference, Mennonite Brethren, and Mennonite Church congregations. Sessions will include worship, sharing of the Spirit's work in the churches, main addresses, and celebration groups. Seminars on Saturday will include "Worship," "Charismatic Approach to Social Action and Mission," "Baptism in the Spirit," and "Pentecostal and Anabaptist Understandings of Spirituality". Special celebration groups and Saturday afternoon sessions

are planned for high school youth. A widely known speaker in denominational renewal circles, Yutzy presently teaches sociology at Taylor University, Upland, Ind. He serves on the Goshen Biblical Seminary Board and has been Academic Dean at Eastern Mennonite College. More information about the retreat is available from Larry or Charlene Schmidt, Box 524, Buhler, KS 67522, or call (316) 543-6718.

"Daring for Disarmament" was the theme of the winning oration in the annual C. Henry Smith Peace Oratorical Contest at Goshen College Mar. 12. Diane Diener, a sophomore church ministries major from Archbold, Ohio, was the winner of the contest. Her thesis was that "the vital process or disarmament is one that must begin inside each one of us, and it can only be begun by a burst of the life-transforming power of God." Seniors J. D. Stahl and David Sutter won second and third places. Stahl, from Freeman, S.D., spoke on "Creative Conflict" and Sutter, from Lombard, Ill., on "Foreigners—Friends?" Goshen College professors Roy Umble, Marlin Jeschke, and J. Daniel Hess judged the contest. Diener and Stahl will represent Goshen College in the Indiana Intercollegiate Peace Speech Association contest at Ball State University Mar. 24.

Young Mennonites in New York, Philadelphia, and Washington hosted "Understanding the Bible" workshops Mar. 13-17 conducted by Perry B. Yoder, Bible professor at Bethel College, North Newton, Kan. Sponsored by Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Elkhart, Ind.), the workshops helped participants sharpen their biblical study skills. Perry led two workshops in each city. The first one was a general introduction to Bible study and methodology, while the second one featured current issues raised by the local groups. Perry then helped the participants use their new biblical interpretation skills as they studied scriptural passages that related to the issues they had chosen to discuss. The Yoder workshops are part of an attempt by SYAS to make Mennonite scholars available to young urban Mennonites.

Eight future deaf ministries leaders have been awarded the first academic scholarships to be presented annually by the Deaf Ministries office of Mennonite Board of Missions (Elkhart, Ind.). Recipients and their places of study are: Darlene Rohrer Albrecht, Eastern Mennonite College, Harrisonburg, Va.; Wanda Rohrer, EMC and the University of Maryland; Richard Lanser, Biblical Theological Seminary, Hatfield, Pa.; Judith Conrad, Kent (Ohio) State University; M. Magdalene Andres, Conrad Grebel College, Waterloo, Ont.; Fernando Marroquin, Karen Beitler, and Debora Klopfenstein, Goshen (Ind.) College. The scholarships ranged in amounts from \$100 to \$500. Priority was given to hearing-impaired persons, to seminary students, and to persons enrolled in an accredited degree program. Deaf Ministries Di-

rector Reuben Savanick is currently trying to enlarge the scholarship fund so that more aid can be given next year. Interested people may send contributions marked for "Deaf Ministries Scholarship Fund" to MBM, Box 370, Elkhart, IN 46515.

Special meetings: Don Blosser, Goshen Ind., at Midway, Columbiana, Ohio, Apr. 4-6. William R. Miller, North Liberty, Ind., at Cloverdale Church, Nashua, Minn., Apr. 10-13.

New members by baptism: eight by baptism and three by confession of faith at Sycamore Grove, Garden City, Mo.; one by baptism and one by confession of faith at Lynside, Lyndhurst, Va.; two at Whitestone, Hesston, Kan.

Change of address: J. John J. Miller from Wellman, Iowa, to P.O. Box 305, Kalona, IA 52247. Phone 656-5457. W. Wallace Kauffman from Apt. 1, 4100 4th St., N.E., to 965 40th Avenue, N.E., Apt. 301, Minneapolis, Minn. 55421. Jonas L. Hostetler, from Kendallville, Ind., to Herzog Apts. #30, 121 N. Jefferson, Clearwater, FL 33515. Tele.: (813) 442-1725. Laurence M. Horst from Box 370, Elkhart, Ind., to 1414 Greencroft Drive, Goshen, IN 46526.

The telephone number for the Salford Mennonite Church, Harleysville, Pa., has been changed to 256-6561.

readers say

I was much interested in your editorial in the Mar. 11 *Gospel Herald*. I agree with what I heard you saying that the different patterns of worship answer to a different type of personality or perhaps to a different facet of need in each of us by which we are seeking the "evidence" of God's reality and His presence with us. I can easily identify that search in my own experience and I know that I seek to fulfill it in worship. I have often said that there are some people who need the charismatic, some who need the Episcopal type service, and some who need the meetinghouse or fellowship group to satisfy their need, and on that score I would say your joy and blessing is where your need is met. We should not discount the experience of our brother or sister.—Linden Wenger, Harrisonburg, Va.

In light of recent news releases and Paul Lederach's letter of Mar. 4 which you printed in "Readers Say," I'd like to share a few observations about the Mennonite Church and its literature ministries.

Staff and board members of Mennonite Publishing House, Mennonite Board of Missions, and the General Board, on several occasions during the last 15 years, have reviewed and made decisions with regard to the literature work of MBM and MPH. There was deliberate decision to continue the Choice Books program as a part of Mennonite Board of Missions and to lodge that responsibility with the Media Ministries Division. It is my understanding that both MPH and MBM have the "sanction" of the Mennonite Church to carry out their uniquely different types of literature and paperback book distribution to different markets.

As a church we have repeatedly rejected centralization, both geographical and administrative. This is seen in the schools we operate, our mission programs, and our conference structures. In accepting decentralization of authority and activity the church gains in the areas of creativity, involvement, and effectiveness in exchange for some loss in business effi-

ciency. Across the church we support many similar activities in management, finances, personnel services, facilities, computers, production, warehousing, etc. Each meets the unique need of the respective program or church group. I believe the genius of our denomination is its brotherhood aspect which allows the Spirit to work through many people in many places without having it all approved by or handed down from the top.

The Choice Books program developed within the missions work of the church through the interaction between Mission Board staff and district conference missions staff. The decision to retain it within the Mission Board was due to its tie with the district mission boards, the use of volunteers for placing and servicing racks, and the need for mission funds to continue it as a mission program.

The new Choice Books International Committee is applying the best business principles possible to increase its efficiency and generate additional self-support while not compromising the mission/ministry aspect of the program. I doubt that Choice Books will ever be completely self-supporting. However by using better management techniques, our goal is to reduce the contributions necessary so that mission contributions can be spread over more programs.

Choice Books has been experimenting with larger purchases warehoused and reshipped from Harrisonburg. We've been using a small barn for warehousing which has indicated the value of this approach. The barn, however, was inadequate in size and inconvenient to use. It was recently sold to Virginia Mennonite Conference as a part of a plan to provide more adequate facilities for them and us.

The addition approved by Mennonite Board of Missions includes new recording studios as well as warehouse space. The cost for the warehouse part of that total addition (including equipment, parking, landscaping, etc.) is \$70,000 instead of the \$203,000 which was estimated for the total addition. Other Media Ministries programs will use about one fourth of that space.

I appreciate the openness with which our church is ready to look at the questions of individual members. This keeps us from blindly following a course that may have been wrong or out of date.—**Kenneth J. Weaver, executive director, Media Ministries**

• • •

I read with shock and disbelief the article of Arthur Hunsberger "Vanity Fair and Relief Sales." Why you would allow an article like this to be published is hard to understand.

The countless number of people who work so hard to raise funds for the needy "In the Name of Christ" need to be heard instead of this slanted viewpoint.

"But as for the well-to-do man who sees his brother in want but shuts his eyes—and his heart—how could anyone believe that the love of God lives in him? My children, let us love not merely in theory or in words—let us love in sincerity and in practice!" (1 Jn. 3:17-18, Phillips).

Mr. Hunsberger should have been invited to the 22nd Annual Mennonite Relief Sale in Peoria on Mar. 8 where this love was in action. This relief sale was a labor of love! May the sales that are held in sixteen communities in the United States and Canada continue to raise funds for the needy and reflect the compassion of Jesus who came "to preach good news . . . to the captives and recovering of sight to the blind, to set at liberty those who are oppressed."

As Christians we profess God is love and we love God. We can follow God's commandment to love our neighbors by supporting relief sales and not criticizing them as Mr. Hunsberger sees fit to do.—**Dan Albrecht, Flanagan, Ill.**

• • •

The reference to Ernest Payne on page 128 reminded me that people in our generation are much less aware than Harold Bender was of the importance of Ernest Payne and Anabaptist studies. He was one of the first people in this century to translate

Anabaptist material into English, including some of the songs from the *Ausbund*.

He was as your text says a masterful administrator. To be one of the five presidents of World Council of Churches for a seven-year period is partly ceremonial: but he was also the acting chairman of the major business session at Uppsala, which was more important, and a major voice in keeping the Baptists involved in the World Council and getting a hearing for concerns about believer's baptism which many other ecumenically involved representatives of Baptist and Disciples denominations did not do.—**John H. Yoder, Elkhart, Ind.**

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"I have found in my file a receipt from Levi Mumaw, under date of Oct. 4, 1920, for my donation of \$30 in payment of a life subscription for the *Gospel Herald*. So for nearly 60 years I have been receiving your magazine for \$30, surely a great value. Since Mennonite Publishing House needs funds to pay for the new warehouse, it seems to me that some of us have debts to pay. The needed funds are coming primarily from the congregations of our various conferences, but are also welcome from individual donors.—**Paul Erb, Scottsdale, Pa.**

• • •

Welby G. Showalter's challenge to my understanding of tax law for ministers merits a response. I have paid income tax on a car given to me by a congregation I once served. A phone conversation with the Internal Revenue Service office in Des Moines today confirmed this as correct procedure.

In most cases gifts are not taxable. However, when gifts are compensation for past services rendered they are taxable and must be reported as income (#836. Gift, *U.S. Master Tax Guide-1969*). #724. "Compensation Other Than in Cash" says, "Where services are paid for in property, the fair market value at the time of receipt must be included in gross income."

The question of whether the car is a gift or compensation is a gray area. My guess is that most tax courts will rule in favor of compensation. This is not a matter of differing state laws as IRS is a federal entity. I suspect and fear that many Mennonite ministers and congregations are in error on this one. I would love to be proven wrong.—**Robert L. Hartzler, Washington, Iowa**

Welby Showalter's revised statement, as ran last week, should have spoken to the author's concern as here expressed. Ed.

• • •

While reading "Reflections on Urbana 79," the statement in the text that you emphasized in bold type made me cringe . . . "from Aucaland to China, from many speakers, we heard, 'You North Americans must be partners together with local believers.'" The first phrase in the quote is an example of one of the ways we North Americans make partnership with local believers very difficult to achieve—let me explain.

I do not find "Aucaland" on the world map, but because it was IVCF-Urbana, where Elisabeth Elliot is a mainstay among the featured speakers, I know what was intended by "Aucaland." Nearly 30 years ago an evangelical missionary group introduced and has kept alive in North America a stereotype of a particular indigenous people who live in the Amazon region of Ecuador by labeling them *Aucas*. The people North American evangelicals call *Auca* self-identify as *Huarani*. *Huarani* means person, human being. *Auca* is a Quichua word meaning bloodthirsty savage. Spanish Ecuadorians use the term *Auca* in derision of people whose way of life differs from national culture. Devout Ecuadorian Catholics also use the term to cast doubt on the status of an unbaptized child's soul.

The word *Auca* is the emotional equivalent of referring to Mennonites as yellow-bellied cowards be-

cause of our belief about nonresistance. If an outsider so labels us (and only an outsider would) with a term we believe does not do justice to our way of life, we feel misunderstood, maybe even persecuted. Surely a basic step in creating partnership with local believers is to respectfully name them by the name they call themselves.—**Mrs. Phyllis Stutzman, St. Louis, Mo.**

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Blank—Stoltzfus.—Clifford Blank, Parkesburg, Pa., Maple Grove cong., and Joyce Stoltzfus, Gap, Pa., Sandy Hill cong., by Paul H. Stoltzfus, uncle of the bride, and Melville Nafziger, Mar. 8, 1980.

Kauffman—Miller.—Chancey Kauffman, Lagrange, Ind., Plato cong., and Mildred Miller, Lagrange, Ind., Emma cong., by Richard E. Martin, Mar. 1, 1980.

Kauffman—Moffitt.—Samuel E. Kauffman, Greentown, Ind., and Lucinda Marie Moffitt, both of Howard-Miami cong., by Lee Miller, Feb. 23, 1980.

Kurtz—Erdley.—Paul Sanford Kurtz, Mifflinburg, Pa., and Becky Lynne Erdley, Mifflinburg, Pa., Boyer cong., by Norman W. Moyer, Jan. 26, 1980.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Alderfer, Daniel and Glenna (Moore), Harleysville, Pa., second child, first son, James Rein, Mar. 5, 1980.

Barnes, Jim and Candy, Harrisonburg, Va., first child, Emmy Caitlin, Mar. 4, 1980.

Beidler, David and Doreen (Hange), White River Junction, Vt., first child, Caitlin Devon, Mar. 6, 1980.

Birkey, Ronald and Cheri (Maxwell), Valparaiso, Ind., first child, Steven Alan, Dec. 1, 1979.

Burkholder, Isaac and Rosanna (Negley), Tocoa, Honduras, first child, Nathaniel Ray, Mar. 8, 1980.

Comardelle, Kenneth and Diane, Des Allamands, La., second child, first son, Jeremy Noel, Jan. 8, 1980.

Conn, Brad and Donna (Mays), Wattsburg, Pa., first child, Trish Lee, Feb. 28, 1980.

Dettweiler, David and Nancy (Nordemann), Sussex, N.B., second child, first son, Aaron David, Dec. 4, 1979.

Dolan, Ronald Lee and Brenda Lee (Holliday), Accident, Md., fourth daughter, Debi Lee, Mar. 13, 1980.

Dutcher, Jon and Vi, Hartville, Ohio, third child, second daughter, Katie Ann, Feb. 3, 1980.

Fretz, John L. Jr., and Teresa (Underwood), Seattle, Wash., fourth child, third daughter, Elisabeth Mary, Dec. 10, 1979.

Kortemeier, Gary and Debby (Reinders), Freeport, Ill., first child, Megan Ruth, Dec. 10, 1979.

Kraybill, Eugene and Maureen (Whitfield), Lancaster, Pa., third child, first daughter, Alison Tennille, Mar. 10, 1980.

Landis, Phillip and Barbara (Slagell), Harleysville, Pa., second child, first son, Nathan Phillip, Dec. 27, 1979.

Moyer, Leon and Karen (Eby), Quakertown, Pa., second daughter, Jana Christine, Feb. 26, 1980.

Mulder, David and Vicki (Toelke), German Valley, Ill., fourth child, third daughter, Cassandra Faith, Dec. 5, 1979.

Musselman, David and Beverly (Snyder), Harleysville, Pa., third child, second son, Jonathan Beryl, Mar. 9, 1980.

Oyer, Norm and Sherrill (Rappleyea), Dakota, Ill.,

second child, first daughter, Jennifer Joy, Feb. 14, 1980.

Riggins, Ronald and Beverly (Weaver), Washington, Ill., third child, second son, Isaac Kenneth, Dec. 17, 1979.

Ringenberg, Steven and Karen, first children (twins), Rachel Lynne and Shem Albert, Mar. 6, 1980.

Schlabach, Chris and Elizabeth (Hochstetler), Iowa City, Iowa, third child, first daughter, Jeanette, Feb. 22, 1980.

Schweitzer, Larry and Vickie (Reil), Friend, Neb., third child, second daughter, Michelle Ann, Jan. 29, 1980.

Warren, Billy and Elizabeth (Bergeron), Raceland, La., second child, first son, Grover Philip, Mar. 6, 1980.

Zehr, Jesse and Barbara (Zehr), Croghan, N.Y., first child, Jessica Dale, Feb. 26, 1980.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bachman, Ida, daughter of John and Fannie (Steeley) Sutter, was born in Nebraska Oct. 15, 1889; died at Maple Lawn Homes, Eureka, Ill., Feb. 8, 1980; aged 90 y. On June 7, 1914, she was married to Arthur Bachman, who died in April 1971. Surviving are 5 daughters (Verna Gingerich, Violet Davis, Dorothy Sims, Betty Miller, and Ethel Litwiller), 2 sons (Earl and Louis), 24 grandchildren, 46 great-grandchildren, 2 sisters (Mrs. Eva Nafziger and Mrs. Lena Yeackley), and one brother (Ed). She was preceded in death by 3 sisters and 2 brothers. She was a member of Metamora Mennonite Church, where funeral services were held Feb. 11, in charge of Robert Harnish and Larry Augsburg.

Bender, George S., son of Samuel W. and Lovina (Swartzendruber) Bender was born in Vandalia, Ill., Dec. 19, 1899; died at the Sarasota Memorial Hospital, Jan. 20, 1980; aged 80 y. On Feb. 15, 1925, he was married to Sarah Eash, who survives. Also surviving are 2 sons (Dwight and Clayton), 7 grandchildren, one great-grandchild, and one sister (Barbara—Mrs. Mose W. Yoder). He was preceded in death by 3 sisters, one brother, and 2 grandsons. He was a member of Tourist Church, Sarasota, Fla. Funeral services were held at the Fairview Mennonite Church in charge of John Hershberger, Amos Horst, and Glen Bender; interment in West Union Cemetery.

Byler, Mary E., daughter of Enos H. and Lydia (Kanagy) Peachey, was born at Belleville, Pa., Apr. 15, 1900; died at Belleville, Pa., Mar. 6, 1980; aged 79 y. On Jan. 1, 1920, she was married to John D. Byler, who died June 22, 1971. Surviving are 3 daughters (Elsie—Mrs. David King, Naomi Zook, and Ruth Byler), one son (Allen), 14 grandchildren, 6 great-grandchildren, and 2 sisters (Mrs. Mina Renno and Elsie—Mrs. John R. Peachey). She was a member of Allensville Mennonite Church, where funeral services were held Mar. 8, in charge of Paul Bender, Timothy Peachey, and Raymond Peachey; interment in Allensville Cemetery.

Eash, Carrie E., daughter of Noah and Catherine (Maurer) Stutzman, was born in Ness Co., Kan., May 22, 1893; died at Ligonier, Ind., Mar. 3, 1980; aged 86 y. On June 27, 1920, she was married to John Eash, who survives. Also surviving are one daughter (Esther—Mrs. Frederick Sprague), 3 grandchildren, and 2 great-grandchildren. She was a member of Clinton Brick Mennonite Church, where funeral services were held Mar. 7, in charge of Carl L. Smeltzer and John J. Yoder; interment in Clinton Brick Cemetery.

Erb, Harold S., son of Elias and Elizabeth (Soudert) Erb, was born at Souderton, Pa., July 13, 1911; died while driving to the doctor's office in Souderton, Pa., Mar. 1, 1980; aged 68 y. He was

married to Kathryn Landis, who survives. Also surviving are one son (Kenneth) and 2 grandsons. He was a member of Souderton Mennonite Church, where funeral services were held Mar. 4, in charge of Richard C. Detweiler and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Fry, Earl E., son of Samuel and Elsie (King) Fry, was born in Logan Co., Ohio, Mar. 28, 1908; died of heart failure at Mercy Memorial Hospital, Urbana, Ohio, Mar. 1, 1980; aged 71 y. On Mar. 21, 1936, he was married to Mary D. Detweiler, who survives. Also surviving are 4 sons (Sam, Philip, Stan, and Doug), one daughter (Mary Joan—Mrs. Howard Oglesbee), 16 grandchildren, and a twin sister (Pearl Fry). He was preceded in death by a daughter (Shirley). He was a member of South Union Mennonite Church, where funeral services were held Mar. 4, in charge of Howard Schmitt; interment in South Union Cemetery.

Glick, Harvey N., son of Noah and Cora (Rehm) Miller, was born at Lagrange Co., Ind., Jan. 24, 1897; died at Lagrange County Hospital on Mar. 8, 1980; aged 83 y. On Feb. 15, 1918, he was married to Gertie Kauffman, who died on June 9, 1978. Surviving are one daughter (Alveta—Mrs. Richard Troyer), 2 sons (Elmer and David), 11 grandchildren, one great-grandchild, one brother (Noah), and 2 sisters (Mrs. Martha Hershberger and Mrs. Esther Nelson). He was a member of Shore Mennonite Church, where funeral services were held Mar. 11, in charge of O. H. Hooley, Harvey Chupp, and Ken Overmyer; interment in Shore cemetery.

Jackson, Hamilton W., son of William H. and Emma (Snyder) Jackson, was born in Hoxborough, Mass., May 19, 1900; died at Sacred Heart Hospital, Cumberland, Md., Mar. 3, 1980; aged 79 y. On Jan. 19, 1947, he was married to Alma Barnes, who survives. Also surviving are 2 stepsons (Ralph Leo and Paul Warton), 8 stepgrandchildren, and 2 step-great-grandchildren. He was a member of Cedar Grove Mennonite Church. Funeral services were held at Silcox-Merritt Funeral Home, Cumberland, Md., Mar. 8, in charge of Nelson L. Martin and Jack B. Layton; interment in Fairview Christian Cemetery.

Leakey, James Donald, son of William E. and Anna (Stahl) Leakey, was born in Lancaster County, Pa., Nov. 4, 1960; died of an apparent seizure which caused suffocation at his home in Harrisonburg, Va., Jan. 10, 1980; aged 19 y. Surviving are 2 brothers (John Michael and Joseph Kenneth) and maternal grandparents (Mr. and Mrs. Dewey Stahl). He was a member of Park View Mennonite Church, where memorial services were held Jan. 13, in charge of A. Don Augsburg and Arthur McPhee; interment in Blainsport Mennonite Church Cemetery, Lancaster Co., Pa.

Miller, Bertha A., daughter of Levi and Ella Yoder, was born in Kansas, May 1, 1906; died at Midland Hospital Center on Feb. 7, 1980; aged 73 y. On June 20, 1926, she was married to Clarence Miller, who died in April 1978. Surviving are 8 sons (Delton E., Willis O., Duane A., Glenn E., James I., Charles L., Hubert L., and Lynn A.), 20 grandchildren, 4 great-grandchildren, 2 brothers (Melvin and J. Otis Yoder), and 3 sisters (Mrs. Cora Wise, Mrs. Florence Weidman, and Mrs. Elsa Arbogast). She was a member of Midland Mennonite Church, where funeral services were held Feb. 11, in charge of Bradley Miller and Floyd Bontrager; interment in Midland Cemetery.

Nolt, Anna Mae, daughter of Theodore and Lizzie (Snader) Felpel, was born at East Earl, Pa., Apr. 30, 1903; died at Maple Farms Nursing Home, Akron, Pa., Feb. 21, 1980, aged 76 y. On Dec. 10, 1925, she was married to Martin L. Nolt, who survives. Also surviving are 3 sons (Paul M., Aaron F., and M. Luke), one daughter (Anna Mary), 9 grandchildren, and one great-grandchild. She was a member of Stumptown Mennonite Church, where funeral services were held Feb. 24, in charge of Lloyd M. Eby and John Oberholtzer; interment in adjoining cemetery.

Roth, Barbara, daughter of Joe L. and Rosa

(Stutzman) Roth, was born at Seward, Neb., Nov. 18, 1926; died of a brain tumor at Milford, Neb., Mar. 5, 1980; aged 53 y. Surviving are her father, 4 brothers (Merle, Sterling, Glen, and Melvin), and 2 sisters (Irene—Mrs. Merle Miller and Edna—Mrs. George Kempnick). She was preceded in death by her mother and 4 brothers. She was a member of East Fairview Mennonite Church.

Roth, Bruce David, son of Dennis and Joan (Inhoff) Roth, was born at Corry, Pa., May 26, 1959; died in an automobile accident at Corry, Pa., Feb. 24, 1980; aged 20 y. On May 12, 1978, he was married to Kathy Ireland, who survives. Also surviving are 2 children (Holly Jo and Michele), 2 brothers (Roger A. and Randy R.), and grandparents (Mr. and Mrs. Irvin Roth and Mr. and Mrs. Harold Imhoff). He was a member of Beaverdam Mennonite Church, where funeral services were held Feb. 26, in charge of Leonard Adams; interment in Beaverdam Cemetery.

Schrock, Kathryn, daughter of Andrew A. and Barbara (Bachman) Schrock, was born in Metamora Twp., Dec. 18, 1905; died at Maple Lawn Homes, Eureka, Ill., Feb. 26, 1980; aged 74 y. Surviving is one brother (Andrew). She was preceded in death by 5 brothers and one sister. She was a member of Metamora Mennonite Church, where funeral services were held Feb. 28, in charge of Larry Augsburg; interment in Stewart Harmony Cemetery.

Shelley, Dorothy, daughter of Joseph and Fannie (Fortner) Gramley, was born in Stephenson Co., Ill., Mar. 28, 1910; died at Freeport, Ill., Feb. 12, 1980; aged 69 y. On June 11, 1935, she was married to Samuel Shelley, who died Apr. 25, 1978. Surviving are 2 daughters (Louann—Mrs. Ronald Locke and Joann—Mrs. Edwin Miller), 5 grandchildren, one brother (Irvin), and one sister (Miriam—Mrs. Karl Meier). She was a member of Freeport Mennonite Church, where funeral services were held Feb. 15, in charge of Paul Miller and Paul O. King; interment in Chapel Hill Cemetery.

Tilley, Cora, daughter of Robert and Sarah (Freeman) Young, was born in Bunker, Mo., Sept. 3, 1918; died at Methodist Hospital, Peoria, Ill., Mar. 10, 1980; aged 61 y. On June 29, 1940, she was married to Orville W. Tilley, who survives. Also surviving are 2 sons (William and Gary), one daughter (Roye—Mrs. James Sparks), 4 brothers and 3 sisters. She was preceded in death by 2 brothers and one sister. She was a member of First Mennonite Church, where funeral services were held Mar. 13, in charge of James Detweiler and Paul Miller; interment in Pleasant Grove Cemetery.

Trissel, Rose T., daughter of John H. and Lillie (Hess) Trissel, was born at Harrisonburg, Va., June 16, 1916; died at Rockingham Memorial Hospital, Harrisonburg, Va., Feb. 29, 1980; aged 63 y. Surviving are 3 sisters (Gail, Iva, and Fern Trissel) and 2 brothers (J. Ward and D. Lloyd). She was a member of Rawley Springs Mennonite Church. Funeral services were held at Weavers Mennonite Church on Mar. 3, in charge of John Risser, Mahlon Blosser, Sanford Shank, and Paul Roth; interment in Weavers Mennonite Cemetery.

Cover by H. Armstrong Roberts. P. 281 by Goshen College News Service

calendar

Mennonite Camping Association, Camp Mennohah, Murdock, Kan., Apr. 7-10.

Stewardship Consultation, Mennonite Offices, Elkhart, Ind., Apr. 11-13.

Iowa-Nebraska Conference Ministers and Spouses, Walnut, Iowa, Apr. 21-22.

Region IV Church Planters' Seminar, Waterford Mennonite Church, Goshen, Ind., Apr. 26.

Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.

Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Pontiff says qualified women can head anything but church

Pope John Paul II said he believes qualified women should have the opportunity to head superpowers such as the United States or the Soviet Union, but he doesn't foresee women ever becoming Roman Catholic priests.

"If women are prominent economists and politicians, if women are at the top of the tree in many cases around the world, why should a woman not have the opportunity to head what you call a superpower?" the pope said in a magazine interview. "It should be the intelligence and wisdom of a leader that counts, not the sex."

Responding to the question, "Do you foresee a time when women will become Catholic priests, even in the far-off future?" the pontiff gave a one-word answer: "No."

Israel adopts shekel as new currency unit

The Israeli Cabinet has decided to change the country's unit of currency from the pound to the shekel.

The shekel, first used in Babylon, five millennia ago, was a unit of weight—not a coin—equivalent to about half an ounce. It was first used to measure gold, silver, and other metals. Later, silver coins of that weight came to be called shekels. At an early period, shekel weights of silver, uncoined, were recognized standards in financial transactions. For example, Abraham is said to have used shekels to buy the Cave of Machpelah (in what is now the Israeli-occupied Arab city of Hebron) as a burial place for his wife, Sarah.

This is described in Genesis 23:16: "Abraham came to an agreement with Ephron) and weighed out the amount that Ephron had named . . . four hundred shekels of the standard recognized by merchants."

The purpose of the Israeli currency reform is to substitute a stronger unit in place of the depreciated pound, according to Finance Minister Yigael Hurvitz.

Faith-healing priest marries psychologist

Francis S. MacNutt, a Dominican priest and a leading figure in the Catholic charismatic renewal movement, was married in Clearwater, Fla., Feb. 9, to Judith Sewell, a psychologist and resident of nearby Largo.

Confirmation of the ceremony came both from Carl Prask, who served as best man, and from members of the National Service Committee of the Catholic Charismatic Renewal.

The committee issued a statement expressing "love and concern" for the priest, who has been the movement's leading faith healer, and also describing his decision to wed as "objectively, seriously wrong and . . . a tremendous personal mistake."

Prask, a resident of Hollywood, Fla., admitted that he and his wife were witnesses at the ceremony but refused other details. He said the couple had left on a month-long trip and would live in Mrs. MacNutt's apartment in Largo on their return. Donat McDonagh, spokesman for Bishop W. Thomas Larkin of St. Petersburg, in whose diocese the marriage took place, also refused information except for a one-sentence statement: "We have no comment on the MacNutt-Sewell marriage."

Salvation Army plans congress to celebrate 100th anniversary

A National Centennial Congress to celebrate the 100th anniversary of the Salvation Army's arrival in the U.S. will be held in Kansas City, June 12-16. It is expected to be the largest Salvation Army gathering ever held in this country and the first national congress in the U.S. since jubilee.

Some 12,000 Salvationists, from all 50 states and 20 countries, are expected to attend the celebration, which will be organized around the theme "A Century in America Serving God and Man." A highlight will be the first U.S. production of the Salvation Army musical, "Blood of the Lamb," which was premiered two years ago in London.

The Salvation Army in the U.S. has a total membership of some 400,000. It is directed by more than 5,000 commissioned officers and has more than 9,000 local operation centers. Each commissioned officer is an ordained minister legally qualified to perform all ministerial duties, including officiating at weddings.

Dozier asks draft opponents to register with clergy now

Bishop Carroll T. Dozier, long a Catholic spokesman for the anti-war movement, is urging opponents of military service to register their feelings with their clergy in order to establish legally their stand against killing.

"Conscription must be called by its true name, a military preparation for war," Bishop Dozier wrote in a column in the Memphis diocesan newspaper, *Common Sense*. "In the light of the gospel's call to nonviolence, we must be against registration and the draft."

Bishop Dozier also said he stands by the statement he made in 1971 that he would provide help for any young man seeking to formulate his conscientious stand against killing another human being. The prelate aroused nationwide criticism at the time when he set up a diocesan "draft counseling board" in order to make young men of draft age more aware of their rights under the Selective Ser-

vice laws.

The National Conference of Catholic Bishops in a recent statement indicated it did not believe a peacetime registration was warranted at this time. The NCCB added that it was not opposed to the drafting of men in an actual emergency but would oppose drafting women.

Black minister is named chairman of New York Theological Seminary

Robert T. Newbold, a United Presbyterian minister, has been elected chairman of the board of trustees of New York Theological Seminary. He becomes the 17th board chairman and the first black to hold that position during the 80-year history of the interdenominational seminary.

Newbold was ordained in the Knox Presbytery of the United Presbyterian Church in the U.S.A. in 1945. He has served as an associate stated clerk in the General Assembly of that church since 1975.

He has served on the seminary board for several years and lectured in homiletics at the New York, New Brunswick (N.J.), and Princeton theological seminaries.

Amish 'radio' needed

Pennsylvania state officials are seeking means to communicate emergency news to Amish and Mennonite families in the event of another nuclear accident. Members of these religious groups do not allow themselves access to telephones, radio, and TV.

The commission, which recently made a seven-month study of the Three Mile Island nuclear mishap, recommended that a special education program be set up for the Amish and Mennonite church members. The commission reported that some of these families living near the Three Mile Island plant were not aware of the evacuation alerts during the nuclear facility accident last March until some time after the announcements were made.

Episcopal church drafts new urban social agenda

Hundreds of Episcopalians, grateful and a little embarrassed they are not poor, set an encyclopedic agenda in Indianapolis (Feb. 16) for their church's national reentry into urban social action. They applauded blacks and Hispanics, heard that Americans can be white and poor, voted to oppose the new MX missile, and condemned corporations which close plants without considering the impact on host communities.

And they marched on the local U.S. Steel office to protest the company's refusal to sell two Youngstown mills to the workers rather than close them. They said they want to make it possible for activist Episcopalians again to seek the kingdom under their church's banner after years of denominational disinterest.

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Foolishness?

"But anyone who says, 'You fool!' will be in danger of the fire of hell" (Mt. 5:22, NIV).

No one enjoys being made a fool. When I was a boy in grade school, I had high insteps. This had the curious effect of causing my toes to be slightly raised, which, in turn, made my shoes curve slightly upwards at the tips. This unfortunate circumstance provided an opportunity for a few of my schoolmates to call me "sled runners." Though I'm sure now this observation was innocent—not malicious—the impression made on me was indelible. I felt foolish because of a minor physical problem, which in time corrected itself.

Since then, I have experienced, on many occasions, a certain discomfiture because of a verbal or physical slip. Feeling foolish is not pleasant for anyone.

Sometimes we play jokes on each other with the calculated, but friendly, intent to produce a minor sense of embarrassment. Maybe we detect small traces of pride, or even arrogance, in a friend and our response is to help that person become aware of the problem, even though this purpose is never stated. We may be testing to see how a friend will respond to a practical joke. Or joking with each other, in this way, may merely be the result of a playful mood:

When I was younger, many of my friends enjoyed playing April Fools' jokes on each other and on me. I, too, liked to participate. But something in my background would not permit me to do this freely. In our home, it was understood that to call someone a fool was anathema. So that even the innocent joshing which occurred with an April Fools' joke was not encouraged. There was a certain soberness about our piety in such matters.

Apart from the fun that often goes with April Fools' Day, there is something strongly negative about being considered a fool. I suspect that behind Jesus' teaching, in Matthew 5:22, there is a profound sense of respect for the individual. Before God, each person is of great worth. Therefore, to hate, or show contempt through derisive statements is cause for concern and stiff punishment. I am not saying that there is no room for levity in our relationships or that we should not participate in April Fools' jokes. But the importance of the people around us should never be underestimated.

Though I have delivered more than my share of anger, criticism, and backbiting, I have always felt unhappy and

repentant, whenever this happens. I know that such activity can be extremely harmful not only with regard to the objects of my sin but also to myself. And I pray daily for the ability to rise above my own feelings about others to a level of understanding and love that forgives both my own shortcomings and those of the people around me.

Such effort is required every day, hour by hour, and sometimes moment by moment. Though I never actually call any of my acquaintances "fools," I, nevertheless, have acted as if they were, on occasion. I'm sure that others have felt, or do feel, the same way about me in the decisions I make and the way I live.

Thus, I feel that Christian love demands that we all work toward respect for, and the enhancing of, dignity in every person we meet.

On the other hand there is a foolishness we are asked to bear: the foolishness of the cross. We may not become so engrossed in cultivating our own wisdom and salvaging our own dignity that we lose sight of a wisdom that is "foolishness" to those who do not understand the upside-down nature of God's kingdom. This "foolishness" absolutely prohibits that we label another person a fool.

Today, April 1, is a good occasion for reflecting on these matters.—David E. Hostetler

A brief look ahead for the *Herald*

Last month, the nation and the world recalled the nuclear accident at Three Mile Island in Pennsylvania. Consequently, last week the *Herald* carried a series of three articles on the use of nuclear energy which were commissioned by the Meetinghouse editors. In the coming weeks, we will carry several articles on the idea of conservation and use of resources. I hope you do not tire of the subject because not only is it a matter of Christian stewardship but of genuine urgency.

Also coming are a series on "How Do You Teach Peace to Children?" by J. Lorne Peachy, editor of *Christian Living*, and some close-up observations on life in the city by Abraham Davis and Freeman J. Miller in Philadelphia.

A Speech by George R. Brunk, III, of Harrisonburg, Va., on Christology will be appearing at the end of the month.

If you have any comments about material we are carrying or that you would like to see run, please feel free to write us at any time.—David E. Hostetler.

Gospel Herald

April 8, 1980



When the big house is full . . .

When the big house is full

by Arnold W. Cressman

It is now becoming clear, even to the casual observer, that we are entering a different era. There is no consensus among the prophets on what will take shape or how. They are agreed only that the door to the world, as we have known it, is closing. If anyone has doubts about it, he need only look around at the freshly cut piles of firewood, the slashed prices of used big cars, or the widespread prospect of reduced expectations. There is a deep-set unease about the state of the economy. The more perceptive persons sense that a surface fix will no longer be enough.

What we need desperately is a larger perspective. Could it be that the constant-unlimited-growth world we have known for 200 years is not the real world after all? How can a broader and a longer perspective be made to help?

One of my jobs as a youngster on the farm at New Hamburg, Ontario, was to fetch the cows in the evening. In the fall of the year the herd had free range over 164 acres. Which direction should one go to start looking? The wisest course was to climb the windmill. From that perspective the cows could not hide in the fold of any hill. You could walk directly to them, even if they had found some unusual corner of a field. Perspective made the difference.

Would you climb a windmill with me to see whether or not we are reaching the end of an era? We will need to climb high enough to see back to year 1500 and to see half the globe at once.

Europe, AD 1500, from this perspective was a single community. Walter Prescott Webb, in his book *The Great Frontier*, calls it "the Metropolis." Lines between countries and principalities were largely irrelevant because the culture, the religious system, and the economy had all flowed together. The population in "the Metropolis" was roughly 100,000,000 and had held that level for a full three hundred years. They had what we would now call a "steady state" economy. There was no growth and no one expected any. At 26.7 people per square mile, the "Little House" of the Metropolis was full. People had to cooperate to survive. Garrett Harden's apt figure makes the point. If "the commons," an open land area, was large enough for ten families each to graze exactly ten cows, then one family adding one additional cow would deprive all the other families by a little. When the field was full the cow owners had to cooperate.

Suddenly something changed! Word flashed through the Metropolis that Columbus had discovered a vast new land. It was an electrifying message! An empty continent with fabulous resources was suddenly accessible. In rapid succession other frontiers emerged out of nowhere—South America, Australia, New Zealand, South Africa. The people of the Metropolis, whose house had been full now had a 500 percent increase in available land. And the flow of wealth began. Spanish galleons, which had successfully eluded the buccaneers, came home heavily laden with gold and silver.



Timber and furs in abundance arrived, as well as new crops, exotic foods, and optimism beyond measure. All this quickly fueled the economy of the Metropolis. It upset the three hundred-year equilibrium. The steady-state economy turned to growth.

What of the little man in the Little House? For three hundred years, and longer, he had been a nobody. He blended well with the drab grayness of peasantry. He was dirt poor, deeply in debt, hopeless, circumvented by laws, rules, and restrictions. He was surrounded by standing institutions unchangeable as the hills. The little man saw a stratified society. He knew his place at the bottom of it. He was powerless to move up even one rung on the ladder of success. Individualism had not yet been invented, so the little man was really an insignificant piece blended into the corporate identity. He was nothing alone. Even his sins could hardly be forgiven unless he scraped up money to pay the priest.

The word about the frontier spread like a prairie fire before the breeze. Here was opportunity, here was hope for the little man. Here was the beginning of a new era. In the new land one could stake a claim, get land, get wealth, be independent! With a title deed to 200 acres no one could tell the little man that he was not of the bourgeoisie. He was somebody. It was in his soul. Best of all for the little man now getting big were the many freedoms the new era brought.

Now, in an empty land, there was freedom from restriction, freedom from the oppressive church, freedom from locked in stratification, freedom from poverty and from debt, freedom from illiteracy, freedom to think new thoughts, and freedom to be a person, an individual.

Ah, but each of those freedoms also harbored the seeds of



destructive individualism. And individualism could be tolerated only when the house was less than full. It might be noted that America's first settlers were mostly those who were running away—from staid religion, from debt, or from persecution. These persons were grateful to be free. They had little interest in noting the dangers of individualism.

A brief sketch of the religious scene in Europe in terms of its contribution to the rise of individualism might be helpful.

Erasmus, the sixteenth-century Dutch theologian and humanist, helped people to see the worth of individuals.

John Calvin added a theology to what people were about to do anyway. He said basically that God likes you if you produce. Prosperity then proved that you were predestined for heaven. And the work ethic was well underway.

Martin Luther emphasized individual salvation, that one is saved by "faith alone" thus deemphasizing the importance of the church.

Ulrich Zwingli affirmed the worth of the common man by preaching directly from the Bible to all who would come to hear him at the *Gross Münster* in Zurich.

The Anabaptists noted that adult individuals could say "yes" or "no" to Jesus, that baptism would verify an adult individual choice but that this should all be done in the context of the church, the brotherhood. Even the Scriptures were to be interpreted in community.

Here, at the earliest stage of the movement of the Swiss Brethren, we have a people who did not fit into the emerging status quo. They accepted persons as individuals but they objected to individualism by insisting on brotherhood as the best expression of the church.

The radicalness of such a brotherhood, in the context of the times, can hardly be overemphasized. On the one hand, in the old order, people knew their place; on the other, in

the emerging order, individualism was being affirmed on all sides. In this uneasy mix, the Anabaptists were showing that a Christian brotherhood could gather up the multiple individualities and make of the church a corporate whole as the Epistle to the Ephesians describes it.

Note, then, the growth of individualism. The genie had been let out of the bottle. What would happen now? The newly invented individualism had its greatest opportunity in America. Follow the pioneer into the slowly receding frontier. Compare this individualist to the little man, his earlier brother, in Europe. The pioneer could cut down a tree, dam up a stream, ride the ridge, make his own laws, and flash his Colt revolver to see that they were obeyed. He was a lone ranger; he could stake a claim, pan for gold, shoot a hundred buffalo, and increase his herd of longhorns. He was self-reliant. There were few to help and less to hinder him. Here was freedom! Here was individualism because the "Big House" was empty.

In the early days of the new nation all systems affirmed the newly invented individualist. Jonathan Edwards, the eighteenth-century theologian and preacher, carried the Calvinistic religious banner. Hardly anything could have affirmed individualism more than Edwards did in his fearful sermon, "Sinners (individuals) in the Hands of an Angry God." Politically, the new Declaration of Independence promised "unalienable rights" which seemed perfectly obvious to the drafters—life, liberty, and the pursuit of (individual) happiness. The social maxims of Ben Franklin affirmed the pursuit of individual greed, which was usually mistaken for happiness: "early to bed, early to rise make a man healthy, wealthy, and wise" or "a penny saved is a penny earned" or "God helps those who help themselves." The new laissez-faire philosophy affirmed with a straight

face that it is best for the economy if everyone is free to pursue individual goals because competition is good and the "Invisible Hand" will balance things out for the good of all.

It is obvious now that laissez-faire can only work when the "house" is largely empty. But nobody needed to think those thoughts then. So *work* was glorified. There was unlimited opportunity. And the impractical idea of "constant-unlimited-economic-growth" was internalized in a single, unhesitating gulp. Much later the insightful Walter Prescott Webb observed that if you have resources, land, and opportunity in seemingly unlimited quantities then the work ethic will invent itself simply because of man's insatiable greed.

This rapid survey serves to show that, when North America was young, we had a rapidly rising tide of individualism. It was the dominant mood of the fledgling country. It was the spirit of the age. It was the carefully modeled ideal for the young in school books, in parents, and in the pulpit.

It is 1683. The atmosphere is bristling with vigor. All the individuals are in pursuit of something—politically it is the pursuit of happiness, economically it is the pursuit of greed, religiously it is the pursuit of individual salvation. In the middle of all this a small group of Mennonites and Quakers, fresh from Europe settled at Germantown, Pennsylvania, six miles north of the one-year-old town of Philadelphia. A people whose theological treasure was *brotherhood* stepped into the rising tide of enthusiastic individualism!

What happens to a tiny religious minority when they learn that their theology is sharply out of tune with the whole orchestra? In short, the situation was this. Anabaptist/Mennonites whose theology was born as something of a corrective to emerging individualism in Europe found themselves in a new land just as individualism burst forth unchallenged. What was there for a Mennonite to do but to shoulder an ax, stake a claim, cut out a farm like all the other entrepreneurs. If he worked hard, he could rise to the middle-class landholding level just as the new laissez-faire philosophy said he could. The system worked! On the short run it worked. The Big House was still empty.

Given the flood of individualism that surrounded Mennonites from day one when they arrived in America, is it any wonder that their theology began to be bent toward the rising sun of a new mood? Many Mennonites today have never noticed that the church, the basic brotherhood, is wholly missing in songs they love to sing like: "My God and I Walk

Through the Fields Together" or "I'm But a Stronger Here," or "What Can Wash Away My Sins?" Yet, it is an amazing thing, given the contingencies, that brotherhood remained alive at all!

Now a new situation is upon us. The tide is turning. It is 1980, and the Big House is getting full. In 1930 the Big House reached a population level of 27 people per square mile (Webb) the same as the 1500 population level was for the Little House. By 1950 it had reached 34 per square mile and it has grown since. The frontier is finished. Not one of the new frontiers postulated by politicians has a magnitude anywhere near the order of the one that has just evaporated. Instead, since the great frontier is gone and as the tide of individualism recedes, we can see its effects.

It has raped the good land.

It has poisoned the fresh air.

It has polluted the sparkling water.

It has set man against his neighbor and against nature.

Government *must* step in or strip miners will not backfill the mines, factories will not put scrubbers on their stacks, auto makers will not make safe cars, and Three Mile Islanders will not tell how much radiation has leaked out during the accident.

Happily there are quiet signals of cooperation coming both from voluntary action groups and from the law courts. There are food co-ops and car pools, equipment is being shared, town houses are being built instead of one family units on half acre lots, communal living is becoming more attractive. And now, of all things, management and labor in the Chrysler Corporation are cooperating to hold down wages in order to save the company. Cooperation is descending upon us because the Big House is nearly filled. The clearest signal that the old era with its seemingly limitless resources is ending is the rapidly rising price of oil. When 1973 two-dollar-per-barrel oil costs \$30-40 in 1980 then only the economically blind can expect all things to continue in the world as they were. The days of throw away flashlights are nearly over. Planned obsolescence will be a sin against society. When the Big House is full, each person's share will be limited and all must learn the meaning of the word "**cooperate**."

It happens that the theological counterpart to the word "cooperation" is "brotherliness." We Mennonites can say, "That is *our* word." John L. Ruth pointed out at a Laurelville Church Center Symposium in 1978 that Mennonites should learn to give what they have to their world. He offered two items from their heritage, obedience (discipleship) and humility. Let's add "brotherliness." we have not really lost it in spite of the pressures.

Suppose all the Mennonites would go up to their ancestral attics, sort around a bit, find their treasured brotherliness, dust it off, and bring it out to the light of day. Suppose they would begin modeling the very thing that is now sorely needed in the decade of frugality that is ahead for all of us. Suppose we would quietly show how a people can live together in peace, in *shalom*, even when the Big House is finally full.

If a Bible verse can help us to do what we should do anyway, it might be the questioning words of Mordecai to Queen Esther, "Who knows but that you are called to the kingdom for such a time as this?" (Esther 4:14c). 

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Gospel Herald Volume 73 Number 15

Over 1 million qaxooti* have fled the Ogaden region of Ethiopia to camps and villages in Somalia. While Ethiopia and Somalia struggle for control of the Ogaden, each day a thousand women, children and old men flee across the border.

The refugees, traditionally herdsman, have little experience raising crops. MCC has been asked to send technical workers to help refugees plant crops, build water and sanitary facilities, construct schools and clinics and keep relief vehicles in repair. MCC has also promised clothing, soap, bandages, school kits, blankets and wheat.

Somalia is one of 17 countries in which MCC aids refugees and displaced persons. Emphasis on refugee aid is increasing in response to a resolution of MCC's 1980 Annual Meeting, making refugees the special focus of MCC during the next three years. As MCC aids refugees, it also calls the church to prayer on behalf of these homeless victims with uncertain futures.

*(qa-hho'-ti) Somali word for refugees

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Qaxooti are victims in a world of w





by Richard C. Detweiler

An apology for Christian schools

A familiar Pennsylvania Dutch saying is, "We get too soon old, and too late schmart." What is meant by getting "schmart" is not defined. The proverb is the smartest of all when it says, "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). Wisdom is learning to live in the way God intended. It is a God-conscious relationship to life. The question is how one goes about growing in it.

The Apostle Paul writes to Timothy, "Continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Timothy 3:14, 15, NIV).

Wisdom thrives on those from whom we learn, what we learn, and what our purpose is in learning. There are four sources from which we learn the most: (1) home, (2) society, (3) school or work, and (4) the Christian body of which we are a part.

"Continue in what you have learned," Paul told Timothy, because you can trust your home. Paul says that to Timothy even though his home was not ideal in that his father was probably not a Christian. Timothy's training depended on the strength of his mother and grandmother. But what a strength that was!

Fifty percent of all we ever learn, we learn before we enter school. The basics of life, our attitudes, how we think, and our way of relating to others, including our understanding of God, we learn at home. The calling of the home is to prepare persons to leave it and to live their own life in the things they have learned to trust.

But homes are not isolated. We all live in the middle of a society of people which molds us more than we imagine.

Probably the most concentrated way society presses its influence on us today is by television. From commercials to cartoons, from soap operas to world news, from talk and games to sports and religion, TV is the single most powerful control of how we learn and live in North America today, and it is present in 95 percent of our homes. By the time a person reaches 16 years of age, he or she may have experienced 15,000 television hours compared to 12,000 hours in school classrooms.

No wonder Paul writes, "Don't let the world around you squeeze you into its own mold" (Rom. 12:2a, Phillips).

In the midst of our communities we have an institution that gathers together the things considered important to

This is a condensed version of a speech given by Richard, recently appointed president of Eastern Mennonite College, at last year's Lancaster Conference annual meeting.

learn and makes that learning its chief business. Every child and youth in the U.S. is required by law to spend about 180 days a year there. We call it school. We've all attended sometime in our life, and from the stories we tell, it must have some continuing influence on us.

With all their criticisms and failures, and with all their problems, I wonder what our civilization would be today without schools. We don't think seriously about that, but parents in overseas service face it as one of their two or three greatest issues. What can we do about our children's education? We also ask that question.

To begin with, what is our responsibility to the public schools in our communities? I think it is mainly one of our callings to Christian vocation. We have a calling to be salt and light in our communities by teaching in public schools. I realize the limitations of exerting a Christian influence because of restrictions, but what vocation is completely free?

The school setting is one of the key places where we can touch persons and families in a life-changing way. I know of no other vocation, except medical services, that has as much built-in opportunity to give a shaping influence to so many persons' lives over such a long period of contact time as teaching affords in elementary and high schools. It has the greatest potential available to penetrate and permeate our communities.

But our second and even more important responsibility is to provide the opportunity for Christian education that cannot be given in public schools. The question is raised that if the public school is a key place for Christian influence in the community, should we not populate the schools with our children as well as our teachers?

Growing in wisdom during child and adolescent years calls for nurture. It is our adult calling, not primarily theirs, to bear witness to the faith of Christ. It is strange that some persons who feel a liberal seminary may be the downfall of even a mature Christian have little concern about an unformed child's faith being shaped in a public school.

It is not reasonable to expect that growth in wisdom will happen in a school setting that does not draw from the fountain of wisdom and knowledge. That is not a criticism of public schools. It is only to say that state schools are not designed to serve church purposes and cannot be expected to do so. State schools are not called to make disciples of Jesus Christ, and that is to be our first business.

With that rather sharp statement I would now propose eight reasons for Mennonite Christian schools on the elementary and secondary levels.

1. To fully develop children and youth. The primary word is not, "protect." It is the positive word, "develop." At

an earlier stage of Christian schools the main concern was to shield youth from the bad influences of public school. Parent motivation has shifted to the concern that youth are being denied their full and rightful opportunities for development in the narrow and sheltered environment of public schools. Yes, sheltered from real life in the real world as God wants them to experience it, as Roy Lowrie states it.

Mennonite youth cannot feel free to enter into public school life fully at the very stages of their development when they need the kinds of social and cultural opportunities that school experience is meant to provide. When they do enter fully, it is often at the expense of conflict of conscience and causes youth to feel that in order to be free they have to detach themselves from their church and from "Mennonite" concepts of Christianity. The result is either secularization or a major shift in their understanding of the Christian faith, such as the endorsement of God-and-country militarism.

Mennonite schools are founded to provide full opportunity for Mennonite children and youth to be free in their development without needing to reject their spiritual heritage in the process, and to offer the sharing of that faith heritage with others.

2. To provide adequate ground for youth to choose their faith. Our schools are not designed as an indoctrination machine that insures the outcome of every young Mennonite fed through it. But neither is the school to be neutral in its influence. It is to provide the kind of understanding, exposure, and experience that gives an adequate basis for youth to make a valid choice of faith. It is education for choice.

The child or youth in a public school does not have enough opportunity to recognize what the options are. He compares his new exposures and understandings with the limited context of his relations in one church congregation, and the church invariably comes out on the short end. The public school becomes the youth's church in terms of forming his concepts and decisions.

Our schools are meant to save Mennonite youth from being confronted with unfair options resulting from broad exposure to life in the world as he encounters it in public school, and needing to compare that experience with a very limited exposure to his faith. That, for example, could determine the decision of a Mennonite youth athlete, under guidance from his coach and counselor, to enroll with a scholarship in a secular university without seriously considering the option of a Christian college.

3. To maintain the principle of who is responsible for education. One of the basic rights being tested periodically in American courts (most commonly brought on by the

Amish practice of withdrawing their children from school after grade eight), is the right of parents to be the ultimate authority for the education of their children, rather than the state.

If we say that in a democracy, state education is determined by the parents, the reply is that the distance between parents and educational process in the average community is too great to say realistically that parents are controlling the education. Even if they would try, the pluralistic ideas in any community would make parental consensus virtually impossible.

Furthermore, American public education has the fatal flaw of not having an ultimate goal beyond "preparing persons to live in a democracy," which means preparing persons for freedom. The question that is never satisfactorily answered is, "Freedom for what?" Without that ultimate goal, education becomes meaningless. Mennonite schools exist to provide for education with goals, namely, to bring youth to the choice of life under the lordship of Jesus Christ and service to Him through His church in the world.

4. To create a corps of youth with a mission. The title *Youth with a Mission* is from an actual overseas program operating in a large number of countries and involving perhaps two thousand youth in short-term forms of mission around the world.

If education does not have the goal of service to others, how will it become contributory to the kingdom of Christ? And if it is separated from what Christ is doing in the world, of what lasting benefit can it be?

With the possibility of a national peacetime registration ominously rising, are we preparing youth to see and commit themselves to the primary calling of Christ's mission as a basic way of life rather than only responding from time to time to the pressures of national emergencies?

5. To give respectability to Christian academics. It is said that the early Christians outthought, outloved, and outlived the world. Our schools are founded to establish a creditable relationship between Christian faith and quality education. Faith is not opposed to scholarship. A major task of Christian education is to undergird faith with understanding. A shoddy scholarship will produce a shoddy faith. That has been too much the history of Sunday school and related teaching endeavors.

The rejection of the Christian faith by youth has too often been a rejection of an elementary version of the faith that has not kept pace with the expansion of youth experience and knowledge in academic fields. Our schools are not to become slaves to academic goals, but they are to rectify the credibility gap between a simple faith and intelligent understanding of life in all its dimensions.

6. To provide a bridge between home and church during youth. Parents are limited in their relationship with adolescent sons and daughters because teenage children are in the process of gaining their independence. That process requires them to put some distance between themselves and their parents to discover their own identity. The danger is that the "distance" may become alienation. The problem, therefore, is how to provide for teenage independence and separation from parents while still maintaining a necessary relationship.

One answer lies in the school serving as a bridge between

parents and children during adolescent years. Children identify their parents with the established church. During teenage, the home is too limited to provide a full experience for youth, and the church is regarded as a parental establishment. As a result, the school becomes the major context of life for many youth between fifteen and eighteen years of age. It is difficult to see how a public school can adequately function as a satisfactory orientation for youth of Christian families during the teenage pilgrimage years through no-man's land. The teacher is the main authority figure related to the adolescent while he is putting distance between himself and his parents. Mennonite schools, on the secondary level especially, are founded to be a para-church and home to youth in their wilderness wanderings. Christian teachers are the key to the lost and found department.

7. To give freedom to the Holy Spirit's work. The Holy Spirit works at every level and stage of our life. But for the Spirit to do His work in our lives and our children's, there needs to be cooperation with what He is seeking to do.

Convenience or responsibility?

This is not the first word written about abortion—nor will it be the last. Before the debate about abortion is settled in Congress and in individual minds, thousands of words will be written, shouted, and whispered. I hope a few will be prayed.

I find abortion on demand an extreme position that is unacceptable. But I also believe that to hold that all abortion is murder is a trap the church should avoid. It reminds me of the attempts of some religious leaders of an earlier day to deny women in childbirth any kind of anesthetic on the grounds that it was God's will for a woman to suffer while giving birth. It was her punishment as the result of the Fall. With that kind of reasoning every tractor, combine, lathe, or saw a man uses to earn a living would also be sin.

We should decry the widespread abortion practices for the sake of personal and social convenience of the women—and also the men involved. Some men are more eager that their wives or girl friends get an abortion than the women themselves. To use abortion as a form of birth control is wrong.

The issue of abortion is without ready-made answers, yet I find that when it is discussed quietly among women it sometimes gets a different hearing than when discussed openly by theologians. I am troubled by our inconsistency in attitudes toward the matter. Some people argue against all abortion because they insist the women involved should suffer the consequences of their actions. Their concern seems to be more that the woman be punished by going through the pregnancy than that the child be born into a situation of love and that the others involved be redeemed for Christ.

One church crisis counselor writes that, after years of

I do not believe with some who hold that it is of no use to teach even a very young child the Scriptures unless he has been converted and received a new nature. But I do believe the Holy Spirit does His planting and nurturing at each stage of innocence and growing awareness and spiritual awakening.

Paul reminds Timothy that from a child he has known the Scriptures that are able to make him wise unto salvation. The content of revealed truth with which the Spirit works will hardly be available to a child in public school. Our schools are founded to provide the setting of cooperation wherein the Spirit can be the Teacher through Christian teachers, materials, and environment that recognize Him and make children and youth aware of what He is seeking to do.

8. To create the experience of Christian community. A high school student in our congregation was having a bout with extended illness. During a pastoral visit she told me she had called her school, a Mennonite Christian high school, to

ask that the school community pray for her during the morning chapel. That illustrates the experience of school as Christian community.

Several generations ago, formal teaching of the Christian faith was more limited than today with the advent of Sunday school, summer Bible school, youth groups, institutes, camps, and the like, which we now have. But the transmission of faith then went on, in some ways, apparently, more successfully than now. The strength of faith lay in the experience of strong families and community.

Our schools are founded to provide the extended Christian community of life that cannot altogether be created in the home and church alone. The school may be the most viable way to recover the experience of the church as community in daily worship, decision-making, mutual burden-bearing, service, and developing personal relationships. The challenge is to achieve this in such a way that the school becomes a part of the extended church experience rather than a competitor. 

by Katie Funk Wiebe

counseling women with unwanted pregnancies, he believes the church has pronounced the verdict "murder" without hearing all the evidence. He learned that the woman searching for an abortion cannot be stereotyped. She is not usually young, unmarried, and promiscuous. She may be white or black, married or single, supported by her husband or boyfriend or deserted by him. She is generally 18 to 24, working or wanting to finish her education so that she can become self-supporting. She is often an active churchwoman.

Our attitudes toward the fetus are also inconsistent. A child born full-term or nearly so, if stillborn, is considered enough of a person to be given at least a small burial. Likewise the premature infant.

But if a miscarriage takes place at six months or less, the hospital officials dispose of the fetus in some way. If the miscarriage takes place even earlier, the woman may simply flush it down the toilet not always sure she was pregnant. If these fetuses were all considered as persons, shouldn't they be given a name, their premature death announced in the congregation, and be properly buried?

How many parents plan to meet an involuntarily aborted fetus in heaven some day? Our present practices seem to affirm that a fetus is not considered true humanity until it reaches nearly full term, but our words say something else.

We're inconsistent also in the way we think of abortion either as all right or all wrong, and yet leave loopholes for some. The rich, even the Christian rich, will always find ways of getting therapeutic abortions if the mother's life is at stake, if she is an older woman facing an unwanted pregnancy, or if genetic counseling has determined the child will be deformed.

Yet the poor woman who has conceived a child out of rape or incest is expected to bear the child with the glib assurance that "the Lord will provide." Admittedly, the Lord has provided for many women raped during war and revolution when demonic forces broke through all moral and social restraints, and sin and evil controlled the land. Yet what anguish and agony must have accompanied each such pregnancy and birth. I find it hard to accept that God expects a young girl of 13 or 14 raped by her father to bear the burden simply because he has promised to be with people in trouble.

We also tend to confuse morality and legality. Though the government may make abortion an option for all women who desire it at government expense, this decision does not mean that Christians need to accept the morality of the position. What society condones is not necessarily truth. The government is not deciding truth, and its position need not be the position of the Christian.

The whole matter is at best a muddy slough. The issue seems to be to decide whether the fetus is a human being or a potential human being. Wholesale abortion at will is assuredly a slaughter of the innocents and we should oppose it. But to move to an extreme position which gives no room for exceptions is legalistic and unloving.

It is one thing to face such grave issues theoretically—another to face them in real life with a friend or relative. Someone has suggested that if the age-group which decides matters such as conscription and war went to the front lines of battle, we would have fewer wars. It might also be that if the persons deciding such matters as abortion bore the children, the matter might have a different outcome also. 

by Blair Seitz

Another look at peacemaking in Indochina

Some 300 photographers and journalists trailed Rosalynn Carter at Sa Kaeo camp for Cambodian refugees in Thailand. In the fight to get the best camera angle, one journalist scorned, "Babies were stepped on." Parades of other North American officials flew in ostensibly to get the facts on human misery. Cameras clicked away.

Recently in Bangkok, sensing an overkill on picture-taking of the refugees, I listened instead to several long-term refugee workers. Their comments said, "Let's get some perspective of this situation."

Churches have come forward generously in relief for the Cambodians and homes for the refugees. But is our understanding of the events prompting their plight sufficient for peacemaking in the region?

Mennonite Central Committee's Canadian refugee worker in Bangkok, Bruce Taylor, points out that the issues are complex. "It took me six months to untangle the Indochina refugee story," Bruce said. Here are a few of the many factors: Thailand's political and economic plays, especially in border control (Thai officials refused Khmers terrorized by

their own government under Pol Pot until late 1979 when international focus beamed on the Cambodian situation); reported rivalry between the Khmer Seri and the Khmer Rouge—followers of competitive Cambodian leaders—over the lucrative black market on United Nations relief food in camps; intense battles waged between U.S.-supported China and Soviet-sympathetic Vietnam; and the distrust of ethnic Chinese by other Asian peoples.

In this context anxieties among church refugee workers arise. Publicity of the refugee plight and welcoming North American resettlement seems to reflect official U.S. policy interest. For example, while the 7th fleet of the U.S. rescued "boat people" in the South China Sea, the Voice of America broadcasts into Vietnam told stories of pleasant family reunions in America.

Granting homes to refugees is valuable. But in light of the U.S. approach, Christians should also reconfirm their sympathies and brotherhood to the Indochina people who are working, often under economic hardships, for reconstruction within their homelands. Many Christians in communist Indochina have opted to participate in the new order.

Souvanna, for example, is a Lao woman I met who has recently learned to read and write because of her revolu-

Blair Seitz resides in the Philippines with his wife, Ruth, and family.



tionary government's emphasis on free education for all. In 1975, only one of three Lao could read and write. She told why she was unschooled: "Our family worked as laborers; we got a share of the harvest as pay. I was the youngest of five, and if I helped also, we got a little more. So I worked in the rice fields while the rich children went to school." Like many others, Souvanna has thrown herself into the goals of the new regime by participating voluntarily in a cooperative rice farm near her home and accepting leadership of the *nuoy*, a group of 27 households which solves local problems in her neighborhood. She has chosen to live and work in her own land.

Moreover, help for those who have fled is not a simple Good Samaritan gesture. Church aid to sick and malnourished Cambodian refugees has been fraught with political pitfalls. Some American Christian relief workers do not disguise their contempt for Vietnam and regard the suffering solely a result of communist malpractice.

It has been nearly impossible to give aid without boosting either the ousted Khmer Rouge, whose soldiers mix with refugees along Thailand's border, or its rival Vietnam-backed Heng Samrin government in Phnom Penh, Cambodia's capital. It is suspect that the Khmer Rouge in Thai refugee camps are receiving aid which will make it possible for them to continue fighting and thus keep the Cambodian government unstable for years—a situation which U.S. policymakers may enjoy.

Much coverage has been given to the terrorism of Pol Pot, the leader of the Khmer Rouge, and his forced communalization, which has caused death to a million or more Khmer people—a modern genocide.

In the wake of Hanoi-Peking hostilities, Vietnam's encouragement of ethnic Chinese to flee in boats is firmly established.

But current Indochina cannot be grasped by these two most obvious causes of refugees. Seeking a comprehensive picture holds value so that Christians can see all sides of the story. Only then can reconciliation be promoted.

It may seem like dragging out the ghosts, but a backward look on America's role is important.

Cambodia, for example, may never have fallen into Pol Pot's ruthlessness had ruler Prince Sihanouk's "success in winning independence and maintaining reasonable standards of living" not been upset by U.S. bombing incursions, writes William Shawcross in his book, *Sideshow: Kissinger, Nixon and the Destruction of Cambodia*.

A Mennonite refugee worker with 10 years Indochina experience, Max Ediger, points further to U.S. economic and military decisions in Asia which set the stage for the refugee phenomenon years ago. American interests in Laos, Cambodia, and Vietnam came on the heels of a hundred-year wedge already driven into Indochina society by French occupation—a thrust which divided those peoples between those who accepted Western cultural values and those who rejected them. In 1950 the U.S. provided bombers to the French and by 1954 paid 80 percent of a war effort which defended the Western side of the societal split.

Far from supporting a unified Vietnam as hammered out in the 1954 Geneva Accords, the Pentagon Papers show that the military and CIA were active in sabotage, aiding Ngo Dinh Diem to consolidate his anti-communist power in the

Cop-out

The words
which offer
cop-outs
we embrace
such as
the poor
you'll always
have around
or
women must
keep still
in church
and be
subservient—
but
turn the other
cheek
or go
the second mile
or even
love your neighbor
are words
we redefine
and change
to suit
our fancy.

—Thomas John Carlisle

south. Eventually, with millions of dollars daily and 500,000 American troops, the U.S. drove its ill-fated stake into the Western side of Indochina society. This occurred in spite of options for reconciliation with Ho Chi Minh, which promised a reaffirmation of authentic Vietnamese values, according to Ediger's analysis in his essay, "The Division of a People."

When that Western stake was pulled and the gigantic, if teetering edifice came tumbling down, refugees—a steady stream of them—were sure to follow. In Vietnam, that foreign-planted structure had controlled 80 percent of the economy and had employed over a million in the war effort.

The U.S. was pumping \$3 million into Laos each month, during the late sixties, to support its artificial economy.

Each day 30,000-40,000 tons of American food were shipped to Cambodia's Phnom Penh to maintain an economy created by U.S. presence. After 1970, when Cambodia

was engulfed by the Indochina War, its cultivated rice production decreased by 83 percent from 3.8 million tons to only 835,000 tons, according to United Nations sources.

U.S. bombing, now a part of history, is still a factor in the present refugee flow. In the tiny country of Laos, which I visited recently, one province had been anointed with 300,000 tons of U.S. bombs. That is two tons per Xieng Khouang inhabitant. According to local officials, as reported by former MCC volunteer in Laos, Murray Hiebert, "8,083 civilians were killed; 3,764 people maimed; 11,345 children orphaned, and 2,567 women widowed." Villages razed totaled 353.

Similar accounts could be listed for Cambodia, and of course, many for Vietnam. In Laos, as elsewhere in Indochina, that military pounding still hampers recovery from "the wounds of war," as the present government termed the destruction. Those hardships are still behind the flow of refugees.

Has reconciliation gained a second breath? Hardly. Where the presumed threat of communism was once hailed to be Vietnam's 49th parallel, U.S. officials have now drawn wagons at the borders of Thailand. While U.S. policy makes reconstruction as tough as possible for Vietnam, U.S. Undersecretary of State for Asia has promised "appropriate

action" to defend Thailand and other ASEAN (Association of Southeast Asian Nations) states from Vietnam's potential aggression.

For its own reasons, U.S. postwar policy toward Vietnam has been depravatory. Not only did it fail to establish diplomatic relations with Hanoi, but it also enacted and urged Western allies to observe a trade embargo which included influencing the World Bank and other Western lending institutions to deny Vietnam much-needed loans.

Vietnam had needed assistance badly. From the work of B-52 bombers, much land was cratered, defoliated, and desolated. Millions were unemployed. Suffering from disastrous weather conditions since 1976, Vietnam incurred an annual shortfall of some four million tons of rice. In 1978, this was a third of its yearly requirements. Failure to assist has driven Vietnam deep into Soviet military embrace, thus hardening the lines of conflict, and, according to some critics, giving Vietnam reason for its Cambodian invasion.

With world focus turned now to other crises, church workers concerned about the post-emergency period in Indochina are planning ahead. According to the Christian Conference of Asia (CCA) reports based on visits to Cambodia by Frans Tumiwa, food and medical aid distributed through the Phnom Penh's Heng Samrin government is get-

Hear, hear!

A call for tax resistance

During the past year, the Mennonite congregation of Boston has felt a growing concern about the enormous military expenditures of our government and about our silence as a church. Events of the past months—Americans' increasing demands for military intervention to "solve" the stalemate in Iran, the Soviet invasion of Afghanistan, and President Carter's requests for sharply increased military spending, for opening new military bases near the Middle East, for restoring draft registration—have made us realize, yet again, how close a nation ostensibly "at peace" can be to war.

Last January, we spent several meetings discussing militarism and war taxes so that our congregational representative could speak for us at the General Conference Mennonite Church consultation on war taxes held in February 1979. Since that time we have been grappling with our responses to the war tax issue, both as individuals and as a congregation.

Why do we think this issue is so important? First we assume that as Mennonites our commitment to reconciliation and our refusal to participate in war-related activities remain fundamental to our understanding of the gospel. In this respect, we remain in continuity with the conscientious objection to war voiced by our predecessors, particularly during World War I and the wars which followed.

Although this commitment has not changed in any fundamental way, the world situation in which we find ourselves is significantly different from that of our parents and grandparents. Until very recently, manpower appeared to be the crucial ingredient for war. Since we could not in good conscience participate in war, we objected to the government's demands for our military service. This

stance led to the imprisonment of Mennonites and other conscientious objectors during World War I, and later to alternative service legislation during World War II.

During the past 35 years, however, the character of warfare has changed in drastic ways. The threats to human life and peace presented by large armies, unfortunately, have been completely dwarfed by nuclear weapons, which our country did not hesitate to use on an earlier occasion. These weapons of large-scale and indiscriminate death presently exist in quantities sufficient to destroy all human life many times over, and the stockpiles continue to grow.

Under such circumstances, the military branches of our government no longer need our bodies as badly as they need our money and our silence. Every year they need new funds:

- to research, develop, and test more accurate and efficient means of carrying bombs to their targets;
- to produce, deploy, and maintain these weapons;
- to train technicians to use them; and
- to attract, recruit, and pay people who presently "volunteer" for the armed forces.

All of these activities take place without our direct participation (unless, of course, the draft is cranked up again); none of them could take place without money. These expenditures are authorized by our representatives and paid for by the taxes we contribute.

In contrast to the Roman Christians to whom Paul wrote, we have alternatives beyond silent submission or open revolt. Our government expects its citizens to voice their concerns. Our constitution and laws have provided channels for doing so. These include, among others, communications to representatives, and provisions for challenging bad laws by testing their validity (e.g., by refusing to comply so that a higher court will need to examine the law). Under such circumstances, our government and representa-

ting through to Cambodians needing it. Tumiwa, director of CCA's relief effort, objected to reports in the Western press which have said that food aid is diverted to Hanoi.

The future of Cambodia will depend largely on the Vietnam-backed government's ability to reestablish medical services, schools, and food production in the countryside. Although massive aid to overcome hunger and disease will be required for some time, CCA's program is also looking for long-term assistance.

I talked with David Elder, Asia director for the Friends' Service Committee, who had just returned from Phnom Penh. In the southern part of the city, Elder observed "a bustle of bikes, shops, homes." He saw "considerably more life than visitors had described earlier." He felt that "from the complete disarray of before, a pattern of social fabric" was emerging. In fields ten kilometers outside the capital, 70 percent of normal production has been reached. Elder noted "a touch of festivity and a touch of uncertainty."

These are encouraging notes. Recognizing America's role in Indochina's long history of conflict, it must be the effort of the peace churches—whatever U.S. foreign policy might be—to promote understanding and long-term assistance for the socialist reconstruction *within* Indochina. That is the meaning of a peacemaking role in that part of Asia today. ☞



tives can be expected to interpret our silence, both as individuals and as a church, in only two ways: either we approve of their policies, or we do not care.

Many in our congregation are convinced that the biblical teachings and arguments which led Mennonites to the conscientious objector position in World War I (when this position was not legal) and in World War II (when it was) lead us also to object to the use of our tax dollars for weapons of mass destruction. The quiet payment of war taxes today is as inconsistent with the spirit of Jesus' life and teachings as the act of joining the army was earlier (and indeed still is). The same concern for obedience today demands a response suited to the new circumstances into which military developments have placed us.

There is yet another reason why we must voice our concerns. Many of us would undoubtedly make use of the World Peace Tax Fund, if such an option were presently open to us. But how will we honestly be able to call ourselves conscientious objectors to war taxes in the future (if and when such a possibility becomes legal) if we raise no objections whatsoever now? What grounds will the government have for believing our sincerity if it has no record of our past objections either as a church or as individuals?

Last April, a number of our members took the symbolic step of withholding \$10 from their income tax payments and forwarding this amount to the Mennonite Central Committee. Others included letters with their tax returns protesting use of their tax monies for military purposes. We plan to reconsider our tax-paying responsibilities as April 15 approaches once again. We encourage other Mennonite congregations to join with us in seeking to build peaceful relations among all peoples and nations and to denounce the tendency to solve world problems solely through military might.—Michael Shank and Richard Kremer, for the Mennonite congregation of Boston

Who will stand?

During the Vietnam era being a conscientious objector and a Mennonite was, for the most part, an easy position to hold. In fact, in certain circles, it was actually considered quite fashionable to be opposed to war. In 1972 I was drafted and remember how some of my secular friends were impressed that my church not only supported my position on peace but also helped me to find acceptable alternate service in lieu of military training.

Those of us who are thirty-five and younger have probably never been tested on our conscientious objector position like our grandfathers were during the first World War and our fathers during World War II. Most of us who are younger do not have memories of a war that was genuinely supported by the American public.

It appears that the national mood may be changing toward an interest in defending national interests. On the same college campuses where there had been violent protests against the Vietnam War we now see students shouting, "... John Wayne, apple pie," and "Death to Khomeini!" If the analysts who suggest that America is becoming more conservative and nationalistic are correct, where will Mennonites choose to stand?

Are Mennonite young people ready to take an unpopular stand against violence no matter what the supposed justification? Or have we really been "peaceniks" who will gravitate blindly with the popular society toward supporting war? Are Mennonite young people ready to stand with a minority and call for kindness and love even for those who wish to destroy us?—Joseph S. Miller, Harleysville, Pa.

Assembly urges anti-draft efforts, stronger peace stand by all Mennonites

Mennonites should continue to oppose registration and the U.S. military draft. If efforts to stop reinstitution of the draft fail, alternate service and noncooperation are the two best options for young people.

These were among the positions to emerge from the Assembly on the Draft and National Service held Mar. 27-29 at Goshen, Ind. Some 400 Mennonites and Brethren in Christ attended the meeting, which was sponsored by MCC U.S. and Peace Section (U.S.).

Calling on congregations to stand with draft-age young people in a costly peace witness, meeting participants urged "a stronger stand" in resistance to the payment of taxes for military purposes and called for "increased participation in existing and expanded service programs by young and old alike."

The Findings Committee report approved in principle at the meeting also called on congregations "to follow a consistent lifestyle of justice, simplicity, righteousness, and nonconformity to the world." The report contended that congregations "cannot make a faithful peace witness when the lifestyle of members is conformed to the affluent and unjust economic and political structures of our society."

Noting that proposals to increase U.S. military strength stem largely from fear that the supply of oil to the U.S. will be cut off,

Norm Ewert, Lombard, Ill., called on the meeting's sponsors to hold a consultation on energy conservation.

"As I keep tracing the crisis back, it ends in my Chevrolet's gas tank," he said. "A prerequisite to a consistent position on the draft is attention to the root of the problem."

Quoting the so-called "Carter Doctrine" under which the President has threatened military action to defend the Persian Gulf region, Delton Franz of the Peace Section (U.S.) Washington, D.C., office, warned of the lengths to which the U.S. might go in an oil war.

"The President has announced a policy that may trap him not only in the use of conscription to obtain an unlimited access to additional recruits, but if need be to sanction the use of tactical nuclear weapons in the Persian Gulf area," Franz said. "He has made a commitment that is absolute, and in so doing has heightened the danger of war considerably."

Franz noted that in a Jan. 31 briefing a defense official admitted that the U.S. was considering, in the official's words, "tactical nuclear options in other areas than NATO," meaning outside Western Europe.

At the same time, Franz said in an address on "Current Legislative Proposals and Their Implications for Conscientious Objectors" that

"the crisis mentality" that resulted from the Soviet invasion of Afghanistan "has subsided somewhat and Congress has begun to realize that the Soviet intentions perhaps did not include ... overrunning the entire Persian Gulf region."

Franz continued, "The intervening weeks have provided time for members of Congress to analyze the pros and cons of the peacetime draft registration proposal more objectively." Passage of Carter's registration proposal is no longer considered certain, Franz said.

But Franz was joined by many other meeting participants when he asked if opposing registration and the draft is sufficient action for Christians who believe in peace.

Peter Ediger, Arvada, Colo., expressed his fear that "if the draft doesn't come, then we'll all just go back home and be comfortable." Ediger called for "alternative evangelism," saying: "God has some good news for the world. Not just for the Mennonites, but for the world."

It is one thing to talk of the fallenness of government in bow-and-arrow days; it is another to talk about the fallenness of government in a nuclear age," said James Longacre chairman of the Peace Section (U.S.) Board. "The peace agenda for congregations, indeed

(continued on page 307)

MBM plans response in case draft returns

If the U.S. military draft is reactivated, Mennonite Board of Missions (Elkhart, Ind.) will offer alternative service opportunities for conscientious objectors to war (COs) and support young people who choose not to cooperate with the Selective Service System.

That was the consensus at a meeting Mar. 17 of MBM administrators and representatives of Mennonite Board of Congregational Ministries. MBM had been asked by Mennonite Church General Board to think through the denomination's response to President Carter's proposal in January for draft registration.

Assuming that the federal government will permit churches to operate alternate service programs as under other drafts, the administrators agreed that the various Mennonite groups should work together on coordinating alternate service assignments and that ways should be found to assist COs who are not from Mennonite backgrounds.

The MBM and MBCM leaders said "pas-

toral care" and other types of support should be provided for COs who refuse to cooperate with the draft in any way. But young people should be clearly warned, they said, that noncooperation can lead to arrest and imprisonment.

MBM's Relief and Service Committee had taken action four days earlier to offer itself as an "agent to administer some type of alternative service which may include Voluntary Service in the event of a draft."

"An influx of 18-20-year-old draftees could significantly alter the character of VS, but we are ready to work with that," said Relief and Service Secretary Rick Stiffney. "I'm optimistic about our ability to adjust."

"I hope we can be creative in the type of alternative service we provide," said MBM Associate Executive Secretary Ray Horst. "We want to be *pro*-service rather than just *anti*-war."

During World War II, the administrators

noted, many Mennonite COs requested difficult assignments, including work in understaffed mental hospitals. This led to Mennonite interest in mental health services and the establishment of several centers.

"What are some of the crying needs of our country today that we could get involved in?" Horst asked. The deteriorating inner cities of the great urban areas were suggested as possibilities for Mennonite efforts.

MBM's advice to young people at this point is to think through their personal beliefs about war and violence, talk with their pastors and other respected older adults, and become acquainted with VS and other service opportunities.

The General Board has endorsed two options for Mennonite youth: register for the draft, indicating the CO preference; or refuse to register and live with the consequences. Noncombatant military service was *not* endorsed as an option.

Need time to be still, Thomas says in address

"I believe that to find God's will and meet the challenges of the 80s we will need to take time to be still and know that God is God," said Lancaster Conference Moderator David N. Thomas in an address to regional Bible schools held annually throughout the conference.

Speaking on the challenges facing the Mennonite Church in the 80s, Thomas mentioned urgent needs of homes and families, and of accepting responsibility for the church's youth. He noted an "alarming vacuum" in church leadership, affirming the calling of "leadership from the group" and urging serious study of the problem.

The moderator of the 16,000-member conference also noted the challenge of finding biblical balance on issues. Regarding social work and the gospel, he said, "Word and deed are inseparable."

About the gathered and scattered church: "Let's put our blessing on Bible and cell groups, but let's make the Sunday morning time indispensable."

And about the role of women in the home and the church: "We have some terrible extremes we need to deal with."

He challenged the church to obey Scripture in caring for the world's needs and helping in equal distribution of goods and conserving energy.

Thomas's subject was one among a dozen topics that 24 ministers and leaders in the conference developed and delivered as they circulated among this year's 13 regional Bible schools held in churches throughout eastern Pennsylvania, January through March. Featured every two years, the addresses are affirmed by many as a highlight.

This year's attendance averaged 1,379, up from 1,228 in 1979, reported school coordinator Jacob A. Stahl.

In keeping with a traditional balance among Bible studies, practical courses, and a youth emphasis, this year's class offerings included 1 and 2 Timothy, Christian family living, spiritual gifts, music appreciation, and Christian youth ideals.

Adult teachers are ordained and laymen of the conference, frequently coming from other districts. Children's classes are organized by each school locally.

Attendance statistics indicate that support of schools varies somewhat geographically and sociologically, the strongest schools functioning in the more outlying and rural areas.

The schools have remained relatively constant through changing administrative structures, though some schools have been relocated into areas of higher support and a few have been discontinued. The special addresses of alternate years were added as a feature in 1960.

Administered in turn through the years by a



David W. Augsburger, Elkhart, Ind., spoke and led discussions on the theme, "Wholeness: Embodiment in Christian Faith," during EMC's Spring Spiritual Renewal week, Mar. 10-14.

Bible School Board, the Christian Nurture Committee, and the Christian Education Board, the schools last year became the responsibility of the Congregational Nurture Commission of Lancaster's Board of Congregational Resources.

"I think the regional Bible schools will still have a place," commented James H. Hess, Willow Street, Pa., who was one of an original

board of five men who initiated the school and who has been associated closely with the development. While noting that the Bible schools never operated on a high academic level, Hess noted that they have provided valuable incentive for teachers to dig and study and have helped young people to better understand the Christian life.—Lois Landis Shenk, *Gospel Herald* correspondent

Mission group examines 'neopaganism' in society

"Evangelism in a Neopagan Society" was the theme as the Mennonite Missionary Study Fellowship held its annual conference Mar. 6-7 at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

MMSF brings together by invitation scholars, leaders from the Mennonite missions agencies, and missionaries especially interested in the theological dimensions of mission to do in-depth study of the meaning and role of evangelism today. The study fellowship is sponsored by the Institute of Mennonite Studies.

Serving as main resource person to the study fellowship was Alfred C. Krass, former missionary to Ghana, now a member of Jubilee Fellowship in Philadelphia, Pa. Krass currently works as a free-lance speaker, writer, and workshop leader, and as associate editor of *The Other Side* magazine. He is a minister of the

United Church of Christ and chairs the United Church Philadelphia Association's Long Range Planning Committee.

In the four major addresses of the conference, Krass spoke on: "What the Church Has Learned About Evangelism in the Last Decade," "Neopagan Society of the Western World," "Evangelism in the Bible," and "Communicating the Gospel to a Neopagan Society." Each lecture was followed with critique and questions by respondents.

Goshen College professor Theron Schlabach also featured his new book *Gospel Versus Gospel*, and AMBS professor Roelf Kuitse and Wilbert Shenk of the Mennonite Mission Board reviewed missiological literature of the last decade. Willard Swartley, director of the Institute of Mennonite Studies, moderated the sessions.

Several central assertions emerged as Krass

attempted to lay a conceptual and theological base for the work of Christian evangelism in contemporary society. One such focus related to his experience as a missionary in Africa.

Many American missionaries in the 1960s, Krass said, viewed themselves as coming from a "secular" society to one not yet "desacralized," from a "progressive," "developed" society to a "stationary," "undeveloped" one. Krass' own learning during the African experience and his readjustment upon return to the West helped him discover that not all was secular in the West. Rather, gods of many sorts controlled the lives of Western peoples—a neopaganism.

Krass cited evidences of neopaganism in Western society—manipulation of power in politics and economics, popular religions and cults, and the culture of narcissism. These, he said, are manifestations of self-hatred and alienation, and are idolatry.

What then is the fundamental function of evangelism in this type of society? Krass spoke of "kingdom evangelism," that is, to name the evils of our society, and thereby gain freedom from them.

The 1981 MMSF will meet conjointly with the Council of Mennonite Seminaries on the subject of "The Missiological Dimensions of Theological Education."

Goshen board reviews budget, appointments

Review of the projected 1980-81 budget, reports on contributions and student development, and announcements of new faculty occupied the Goshen College Board of Overseers during their quarterly meeting Mar. 14-15.

The Board reviewed a \$7.9 million budget for the next academic year, a 10.1 percent increase over the 1979-80 budget. Factors affecting the increase are utility costs, projected to rise by 17 percent; faculty and staff salaries and wages, 12 percent; and general inflationary pressures.

Increased costs will be offset by a 13 percent boost in tuition and fees, by increasing contributions to the annual fund from \$1.05 million to \$1.18 million, and through the receipt of special funds for capital projects.

The budget is based on an anticipated fall enrollment of 1,131 full-time students—almost the same as the 1,132 full-time students who enrolled in the fall of 1979.

A report on the student development division was given by June A. Yoder, acting director. She noted that the division's activities—campus ministries, financial aid, and student services—have impact on the admission and retention of students.

New faculty appointments in English, education, and social work were approved by the Board. Vacancies remain in biology, theater, music education, and art history.

One of the new faculty members, Tony

Brown, served on the Board of Overseers until his appointment. Brown, a 1971 Goshen College graduate and associate dean of students from 1974 to 1975, was named associate professor of social work.

A sabbatical leave was granted to Daniel Kauffman, director of college relations, for 1980-81. He will work with John Rudy of the Mennonite Foundation in interpreting issues of stewardship to Mennonite congregations.

Alice M. Roth, director of alumni relations, will direct the college relations program in Kauffman's absence.

Assistant librarian Devon J. Yoder was promoted to librarian. He replaces James R. Clemens, who is retiring.

In other business, the Board approved a policy statement on majors, minors, and one-year certificate programs and recommended to the Mennonite Board of Education a new major in foods and nutrition. Also discussed was the possible establishment of an academic chair in moral philosophy.

Americans misread Islamic view—Lapp

"Americans have great difficulty understanding the Islamic point of view," Goshen (Ind.) College Dean John Lapp said during a breakfast meeting on Mar. 22 for Michiana area Mennonite pastors.

Lapp illustrated this by pointing out an incident which gets at the heart of the problem between Iran and the USA. President Jimmy Carter was asked at a recent news conference if the U.S. government had made a mistake in 1953 by forcibly restoring the Shah to the Iranian throne. Carter dismissed the question by saying it is not relevant today to talk about something that happened so long ago.

"In the Islamic world, historical events are so important," Lapp said. "People just do not forget events of the past, and 1953 is like yesterday to them."

Some 60 pastors, spouses, and other interested people from northern Indiana and southern Michigan had gathered at Bonneyville Mennonite Church near Bristol, Ind., to hear Lapp and also Roelf Kuitse, of Associated Mennonite Biblical Seminaries, Elkhart, Ind., speak about Islam and the Middle East.

Sponsored by Mennonite Board of Missions, Elkhart, Ind., the breakfast meeting was the second such event in recent months for area pastors.

Lapp noted that MBM and Mennonite Central Committee currently have about 35 workers in the Middle East. "When serving in that area," he said, "one must understand the complexity of the Middle East, the tradition of hostility between this region and the West, the reality of conflict within the Middle East, the religious setting, and the American situation in regard to this critical area of the world."

Conditions a bit improved in Indochina, visitors say

Mennonites Linda Hiebert and Doug Hostetter were part of a four-person Friendshipment delegation that visited Indochina Jan. 22-Feb. 18. They reported on their trip to Mennonite Central Committee's Akron, Pa., staff and representatives from Eastern Mennonite Board of Mission and Charities on Mar. 10.

Hiebert works in Washington, D.C., for the Center for International Policy, American Friends Service Committee, and MCC. Hostetter is a staff person for the United Methodist Women's Division and is a member of MCC Peace Section.

The purpose of the trip was to get an update on the situation in Indochina, deliver antimalarial medicines to Kampuchea and antibiotics to the My Lai hospital in Vietnam, and to participate in the opening ceremonies of the Friendshipment hospital at My Lai.

In their report at Akron, Hostetter told about the Vietnam situation and Hiebert talked about the stopover in Kampuchea. Hiebert reported that the food and medical situation in Kampuchea seems to have improved. She cautioned, however, that Kampuchea could face another famine in late spring unless international food aid continues. The recent harvest was small and the next major harvest will not be until December.

Hiebert said representatives of the international and private agencies seemed generally encouraged about the increasing distribution of food within Kampuchea, but they hope for further improvements in the movement from warehouses to local regions.

The Kampuchean people continue to face considerable fear and insecurity as a result of the Pol Pot period. This affects their ability to work and their view of the future, according to Hiebert. The Kampuchean people are glad Pol Pot is gone, she said, but many seem to have real questions about the continuing presence of the Vietnamese and wonder when they will leave.

Hiebert reported on a day spent along the Thai-Kampuchean border. In the two camps visited she felt the food, medical, and housing situation had greatly improved since last October. The refugees are trying to establish a more normal society by setting up markets, schools, orphanages, temples, and cultural centers.

In Vietnam the delegation visited Hanoi, Lang Son (on the border between China and Vietnam), Da Nang, Quang Ngai, and Ho Chi Minh City (formerly Saigon). Hostetter gave a firsthand account of the devastation suffered by the Vietnamese as a result of the Chinese invasion in the border area. Power plants, factories, schools, post offices, bridges, and power lines were destroyed. Houses for the most part were left intact.

He pointed out that the war on the border

continues and that it is part of a 2,000-year-old conflict. He said there was more military activity in the north than anywhere else in Vietnam.

The delegation also visited a reeducation center in which officers who served in the U.S.-backed forces above the rank of first lieutenant are still being held. Hostetter said he believes those being held are not undergoing physical abuse and said their families are visiting them. But he acknowledged that those in the camps live under strict discipline.

Hostetter noted that in parts of Vietnam the group visited the economy is in a shambles.

Vietnam feels isolated, Hostetter said. Vietnamese wonder why they were criticized for invading Kampuchea, as Pol Pot had earlier been denounced around the world as a vicious dictator. They also do not understand why opinion has tipped toward China, Vietnam's traditional enemy. But they expressed openness to visitors coming both to Vietnam and Kampuchea, Hostetter said.

Boulding says dreams, family perspective needed

"The most important thing for us to remember in 1980 is that what we can picture in our minds creates the boundary for what can happen in the future," asserted sociologist Elise Boulding in a lecture at Goshen College Mar. 13.

A peace advocate and authority on conflict resolution, Boulding addressed students and faculty on "The Family as a Way into the Future." Boulding chairs the sociology department at Dartmouth College and has written and lectured widely on women's changing roles in society and on family issues.

"We need to understand the complex institutional webs and social interactions in the world through the family," Boulding said. Describing the world as "a vast global network of households," she explained how the family gives us a metaphor for looking at larger relationships.

Boulding pointed out that the family is the primary setting for learning to "image" the future, that all family members must become futurists. Because all behavior is drawn toward an imaged state, what we learn in the family can be extended to the larger society, she said.

"The microcosm of the family is a practice ground," said Boulding. "Families must learn to 'play' to produce an abundance of love ... to produce altruistic individuals.

"Daydreaming is an exercise of fantasy that needs to be brought into the public domain," she explained. "The family holds the key to how we daydream about the future."

Boulding challenged individuals to become involved in the larger, global family. "We must see ourselves as individual families, interconnected on one planet," she concluded.

—Christine Wiebe



Jon Ebersole attempts to talk with Israeli soldiers at Bir Zeit, West Bank. A friend took this photo from a window at Bir Zeit University.

Peacemaking attempt rejected, West Bank

Jon Ebersole, a Mennonite Central Committee volunteer from Hershey, Pa., who serves in the Israeli-occupied West Bank, was rebuffed in a recent attempt to serve as a conciliator between demonstrating Bir Zeit University students and Israeli soldiers.

Ebersole, an administrative assistant in the MCC West Bank office in East Jerusalem, was visiting the university on Dec. 22 to get project information from several professors. He says, "When I was ready to leave, I went to the usual taxi station, but found the road blocked by stones, tires, pieces of barbed wire, and tree branches."

Two days earlier there had also been a confrontation between students and soldiers. Now, during Ebersole's meetings, tensions had again built up toward another conflict in which the unarmed students were likely to suffer injuries and perhaps worse.

Ebersole visited a friend and talked for a few minutes. When he emerged from the friend's apartment, the tires in the street were burning and a group of at least 10 soldiers were on the main road into Bir Zeit, poised for action. Ebersole recalls, "I found myself between the two groups with the stage set for a fight."

Five minutes later the group of soldiers started marching toward the university. After a brief prayer, Ebersole felt that he should intervene.

He walked in front of the officer leading the group, asking to speak to him. He was brushed aside. He again talked to the officer, offering to serve as a go-between to try to defuse the explosive situation. Again he was brushed aside. Several more times Ebersole tried to offer to conciliate, but was rejected each time. Finally, he was bodily lifted into a jeep, and was later put in the back of a truck and told to lie down so that he could not see what was happening. For a short time his head was covered with a jacket so he could not see. At no time was he

struck or otherwise abused.

Several times while he was in the truck Ebersole talked with the soldiers, indicating that he wanted to provide opportunity to avoid violence by initiating dialogue.

Later in the day, Ebersole was present as a group of five Palestinians, including a university professor of Canadian citizenship, were kicked and beaten with riot-control batons. Several had their watches smashed by the batons while they were wearing them; others were ordered to remove their watches after which the watches were broken on the ground.

After the soldiers withdrew, Ebersole went back to the university and observed that many windows in university buildings and in cars parked outside had been smashed by soldiers. He was also shown a spent tear gas canister imprinted with the words, "Made in USA."

MCC has had much past involvement with Bir Zeit University. Ebersole and two others studied at that university as student interns and former West Bank MCCer Jane Quiring was the first American to graduate from the university when she received a bachelor's degree in Middle East studies there in 1977.

—Mark Siemens, MCC West Bank Program Director

Committee discusses VS program, structure

The Mennonite Board of Missions Relief and Service Committee—the group that oversees MBM Voluntary Service—took a fresh look at VS during a Mar. 12-13 meeting in Elkhart.

"With the energy shortage and uncertain economic situation, the VS lifestyle with its concern for simplicity, sharing, and community makes more sense than ever," said Chairman Isaac (Ike) Glick of Edmonton, Alta. "If we are creative and responsive to the times,

VS can make an important contribution."

The committee struggled with balancing the three types of VS units—direct service, discipleship, and domestic mission and service.

Direct service (or regular) units are the most numerous and have increasingly paid their own way through VSers who bring home paychecks from their social-service jobs. This helps VS balance its budget, but it also means that requests for help in areas with great need but offering no income cannot always be met.

"We are working at ways that direct-service units can help underwrite the non-self-supporting domestic mission and service units," Glick said.

"People in the church sometimes wonder why we can't respond to all the requests for help," said Vice-chairman Millard Osborne of Harper, Kan. "The hard, cold fact is that only 17 percent of the \$1.3 million VS budget comes from contributions, which means that VSers have to earn the rest of the needed funds themselves."

Members of the committee also took a fresh look at the administrative structure of VS, noting that some congregations have established local committees to oversee VS units. They encouraged continued efforts to decentralize, but recognized the need to determine which responsibilities can best be carried locally and which should be administered from the central office.

The committee wrestled with the issue of creating useful and meaningful experiences for the relatively young and untrained VSer. Originally, discipleship units in Phoenix and Richmond were designed to meet that need, but the character of the program has changed.

"Discipleship VS has really turned out to be quite successful, with top-notch young people being attracted to it," Osborne said. Under the leadership of experienced directors, the units emphasize personal spiritual growth through study, group living, and retreat coupled with service.

Committee members expressed gratitude for the Mennonites who are continuing to respond to the call to join VS. "I am amazed at the creative ingenuity of our young people as they move into a variety of situations to work at local needs," Osborne said.

Congregation's help enables service term

A Mennonite church in an Iowa farming community has found a way to make an overseas service assignment possible for a young man who otherwise could not serve.

Scott Wyse of Wayland, Iowa, member of the Sugar Creek Mennonite Church, had served a term with Mennonite Central Committee in Brazil and had been home less than a year when he learned of the need for agriculturists in Dominica. Central States personnel recruiter Tim Schrag, also an MCC Brazil alumnus, urged Wyse to consider short-term

work on the hurricane-ravaged island of Dominica, where experienced tropical agriculturists were especially needed.

Though Wyse wanted to serve, his farming commitments (including caring for over 3,000 turkeys) posed complications. The extra work would have been too much for Wyse's father to handle alone, but his church stepped in to make Scott's assignment possible.

When the situation was brought before the Sugar Creek church, the congregation affirmed Wyse's plans and said they would like to find ways to help members who wanted to do service. Offers for help with the turkey flock came.

"The church is setting up funds to pay someone to raise the turkeys I was going to raise," Wyse explained. "And a grain and feed company said they'd grind and mix the feed at no cost; they're members of my church."

In addition, one Sunday school class offered to help with spring planting, and the ninth and tenth graders in the Sunday school class Wyse was teaching also offered their help. If at any time during Wyse's absence additional help is needed, his father can obtain it through the church's MDS network.

Wyse left in February for a six-month term with MCC in Dominica. He will return on July 31.

Mississippi workers meet for joint retreat

"Five years ago there were a few people at Jackson and a few people at Pearl River. We gave a call for help and the churches responded. . . . The Mennonite Church is becoming aware of the needs in Mississippi." These comments by Dale Wentorf, Midwest regional VS coordinator for the Mennonite Board of Missions (Elkhart), came as reflections at the conclusion of a weekend retreat for VSers held at Pine Lake Camp Mar. 21-23.

Attending were 56 adults and 12 children from Mississippi and neighboring Louisiana and Alabama, serving as VS workers under the MBM, Conservative Board (Rosedale), Mennonite Central Committee, Mennonite Disaster Service, Brethren Revival Fellowship, and members of a Mennonite-affiliated house church in Meridian, Community of Hope.

"It's exciting how all the different people from different backgrounds blend together in a smooth and informal way," said Phil Mininger, area director for the three MBM units in Mississippi. "We come out at a lot of different places theologically—from conservative to General Conference—but we have a common bond. We are all involved in service in some way. There are some unspoken understandings about VS in the South."

Glenn Martin, leader of the Brethren unit working with the Voice of Calvary ministries in Jackson, said the communion service held Sunday morning was the weekend's climax for

him. Many others agreed. Resource speaker Robert Zehr, pastor of Des Allemands (La.) Mennonite Church, utilized 14 participants as readers in a Lenten meditation worship service prior to offering the Lord's Supper. A number of persons accepted the invitation to wash feet.

Earlier, Zehr had shared the "Western Theology" analogy of Christian lifestyles, written by Wes Seeliger. The exercise compared "settlers" and "pioneers". For the former, faith was defined as trusting in the safety of the well-ordered town, obeying the laws, and maintaining a spotless reputation. For the latter, faith was the spirit of adventure, characterized by a readiness to move out and to risk everything on the trail.

Volunteers responded to the analogy by wondering how best to keep their own "Pioneer spirits" alive, and how to most effectively encourage too-comfortable "settlers" to seek out new horizons in their Christian life.

For Wendell and Dorothy Handrich, of the Conservative Conference unit in Jackson, the weekend was a welcome oasis of relaxed, informal fellowship. Wendell said, "Our house is pretty hectic with the neighborhood kids around a lot."

Sharon Klassen, an MDS volunteer working in Mobile, Ala., said "It's good to feel included with the other VS projects."

For Community of Hope member Ted Salig, the enthusiasm and vision expressed by those present were encouraging. He said, "It's exciting to see people making major commitments to the South."

Cathy, his wife, continued, "Mississippi has so many negative connotations. People think of swamps and racial tension. But it's a good place to live. For me it's home."

Mininger reported participants represented a dozen states and three Canadian provinces. A fifth installment of the semiannual inter-Anabaptist VS retreat is planned for November.—Greg Bowman

West Coast MCC hears report on disabled

The needs of developmentally disabled persons and their families received attention at a West Coast MCC Board Session held on Feb. 16 in Reedley, Calif.

An ad hoc committee, formed in August 1979, presented a report of a survey taken in the 126 congregations of the West Coast constituency. As a result of the survey, nearly 90 persons were identified as developmentally disabled (mentally or neurologically handicapped).

Each family of a disabled person was sent a questionnaire. The results provided essential data for the committee to consider in future planning. The survey was developed, administered, and evaluated by Dean Klierer, a Reedley psychologist.

In evaluating the results of the survey,

Kliewer made three general observations:

The survey identified a significant number of persons and families with real needs. The total number of developmentally disabled persons in the constituency, however, is probably much higher than the 90 respondents—a total of 150-200 is probable.

Families surveyed expressed a strong desire for Christ-centered, church-related care. Although there are public and private agencies which provide services for developmentally disabled persons, most are not church-related. The need for a greater Christian emphasis in D.D. care was emphasized.

The results indicate the need for aggressive and active planning for meeting both the present needs as well as the future needs of the developmentally disabled. Strong encouragement for further planning of residential care was expressed by most families surveyed.

In response to the report, the board approved continued work by the committee for another year. Funds for committee and consultant expenses were also approved.

The ad hoc committee will begin long-range planning on residential care options; with a feasibility study to be presented to the West Coast MCC Board in February 1981. During the next few months the committee will also attempt to respond to various needs identified in the survey.

Draft assembly urges stronger peace stand

(continued from page 302)

for the Peace Section, must be far more than a response to conscription."

Although the draft received more attention than any other subject, a wide range of peace issues was indeed addressed at the meeting, both in scheduled addresses and responses and in discussion periods. Major presentations in addition to Franz's legislative update included "Biblical Principles and Government Conscription: The Mennonite Dilemma" by Don Blosser and "The Response of Christians to Conscription in United States History" by James Juhnke. Meeting participants also heard five brief presentations on the cases for selective participation in the military, noncombatant military service, alternate service, noncooperation, and emigration, respectively.

The most moving of the options presentations was made by Tom Graff, now of Vancouver, B.C., who left the U.S. for Canada during the Vietnam War. Graff, a musician and artist who also led singing at the meeting, told of being unable to return to the U.S. to visit his mother while she was dying of cancer, of mail openings, and of harassing phone calls to members of his family. The separation of

church and state may require the Christian to leave his or her particular state, Graff said, but he warned that such an action should not be taken lightly or for the wrong reasons.

Much of the discussion at the meeting centered on a course of action with only slightly less serious consequences—noncooperation or refusal to register. Meeting participants warned young people considering this response that it is a felony and punishable by a fine of up to \$10,000 and up to five years in jail.

But Henry Fast, an 85-year-old participant from Kansas, noted, "Any conscientious objector position we take should not be taken lightly." Whatever position one takes must grow out of faith, not what the church says, he continued.

Some participants expressed reservation about a statement in the Findings Committee report that "recommended" noncooperation equally with alternate service. A suggestion by Peter Ediger that the report say some participants "recommend" noncooperation and all participants "support" those who take the position was approved almost unanimously.

Kim Schmidt, a Bethel College student, urged participants to take the report back to their congregations and to especially discuss its contents with young people. "We *are* confused and we *do* need your help," she said.

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Richard Detweiler will assume EMS presidency on July 1, 1980.

mennoscope

Mennonite Youth Fellowship groups from Ontario, New York, Ohio, Michigan, Indiana, and Illinois visited Goshen College for a weekend on "Biblical Peacemaking," Mar. 14-16. More than 200 MYFers and 25 sponsors took part in the second annual MYF weekend, compared with 79 last year. The theme included interpersonal, as well as international, aspects of peacemaking. Don Blosser, professor of Bible and director of the Center for Discipleship at Goshen College, spoke on "Biblical Responses to War." He pointed out six options available to Christians in response to the draft—total involvement, involvement on the basis of the just war theory, noncombatant status, alternative service, nonregistration, or emigration.

Bert Lobe of Waldheim, Sask., has accepted the position of Asia secretary for Mennonite Central Committee beginning in June. Lobe has been serving as India representative for the past three years and will leave that position in May. He is presently chairman of the United Mission to Nepal and will continue this duty. Lobe's wife, Martha, is a nurse. They have four children—Gregory, Kenton, Maria, and David. Lobe replaces Vern Preheim, who accepted a position as general secretary for the General Conference Mennonite Church in Newton, Kan., beginning Aug. 1.

The 1981 Convention Planning Committee of the Mennonite Church met on the Goshen College campus on Feb. 11 and 12 to begin basic planning for that churchwide event. The 1981 General Assembly, adult and youth conventions will be held Aug. 11-16, 1981, on the campus of Bowling Green State University, Bowling Green, Ohio. The theme chosen was "Called to One Hope." Members of the Convention Planning Committee who have general responsibility for planning this biennial event that attracts from 4,000-6,000 people are the following: Glendon Blosser, moderator of General Assembly; Ross T. Bender, moderator-elect; Wayne North, coordinator; Duane Beck,

worship committee chairman; Barbara Reber, Women's Missionary and Service Commission representative; Elvin D. (Ed) Yoder, local arrangements chairman, Velda Rohrer, children's activity coordinator; Lavon Welty, Board of Congregational Ministries youth secretary; David B. Miller, youth convention coordinator. Other ex officio members are Mildred Schrock, General Board administrative assistant, and Dwight J. McFadden, Jr., associate secretary for Black Concerns, and a representative of the Latin Council, yet to be named (see *Gospel Herald* news section, Mar. 4, 1980, "Leaders Look at Cost of Doing Church Business," pp. 193, 194).

Elmer and Mattie Schwartzentruber, Baden, Ont., celebrated fifty years of marriage on Jan. 9. Having served the Steinman congregation first as a deacon then as a pastor for 38 years, the Schwartzentrubers continue to be active in visitation and other supportive roles.

Shalom Christian Academy is seeking applications for the following teaching positions for the 1980-81 school term: grades 3 and 5; music; and high school business. Call (717) 375-2458, or write: 126 Social Island Road, Chambersburg, PA 17201.

Juniata Mennonite School is seeking an administrator and a teacher for the intermediate grades. Write William Graybill, Jr., R. 2, Mifflintown, PA 17059, or call (717) 463-2709.

West Fallowfield Christian School needs teachers for grades 2-3, 5-6, and a science, math, and social studies teacher for grades 7-8. Write Richard Umble, principal, at the school address: Atglen, PA 19310, or call (215) 593-5011. The term begins September, this year.

Eastern Mennonite College's placement officer, Peggy H. Landis, is smiling these days. Ninety-six percent of the 1979 graduates responded to a questionnaire inquiring about plans for their first year out of college. Of these, 77 percent said they would be involved in fields related to their undergraduate majors. The five areas claiming the highest percentage were advanced studies (15 percent), health care (22 percent), and social services (15 percent). Forty-seven out of 49 nursing graduates found jobs in their field. Ninety and 84 percent of elementary and secondary ed majors, respectively, were able to find employment. Educational majors have traditionally found high placement. Eight of nine students who applied to medical schools were accepted.

Daniel and Eunice Miller, workers in Latin America since 1949 with Mennonite Board of Missions (Elkhart, Ind.), returned to the USA on Mar. 12 for an extended furlough. They served in Argentina for one term and then transferred to Uruguay. In recent years, Millers worked at church-planting in a low-income area of Montevideo. Daniel has experienced arrest and imprisonment for his work among the oppressed poor people. Millers' furlough address is 6 Fulton St., Akron, PA 17501.

Fred Pittman, Jr., the teenage son of a Mennonite pastor in Estell Manor, N.J., who organized a 4-H club for deaf boys last year, now plans to pursue a career in special education. Upon graduation from high school in June, Fred will work full time with deaf and handicapped children during the day at Helmsstead Education Center and study for a degree in special education at night at Atlantic Community College. Fred is currently helping deaf people in his community with mathematics and writing. "Pray for me as I work in deaf missions in my area," he wrote recently to the Deaf Ministries office at Mennonite Board of Missions, Elkhart, Ind.

A nationally recognized teacher and minister will be the speaker for Goshen College's 82nd commencement Apr. 20. Peter J. Gomes, Plummer professor of Christian morals and minister in the Memorial Church at Harvard University, will speak to the graduating class



Peter Gomes

and their families and friends to climax a weekend of festivities. Named recently by *Time* magazine as one of seven "stars of American preaching," Gomes holds a bachelor's degree from Bates College and a master's degree from Harvard Divinity School. Commencement activities will be spread out over the weekend of Apr. 19 and 20.

Voluntary Service workers in Browning, Mont., completed work recently on an addition to "The Way"—a Blackfeet Indian youth center which they operate. The VSers had declared a Saturday in February as "Finish the Addition Day" and worked all day.

La Junta (Colo.) Medical Center has organized a CanSurmount chapter. Through specially trained volunteer cancer patients, cancer victims and their families are provided with emotional support and information about cancer. The CanSurmount coordinator is Mary Yoder and the physician adviser is Lairie Stabler.

Sue Richard, a worker in Japan with Mennonite Board of Missions (Elkhart, Ind.), has been elected chairperson of the board of Hokkaido International School. Located in Sapporo, the English-language school serves the foreign community on the island of Hokkaido.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$89,127.73 as of Friday, Mar. 28. This is 11.9 percent of the total needed. 167 congregations have made contributions.

Sue's children, Crystal and Mark, are students there. They attended a Japanese elementary school in their neighborhood before switching to HIS.

Good News to the Poor, the proceedings of the Church and Peace international study conference held Nov. 8-11 in Liebrauenberg, Alsace, France, is now available in French, German, and English. Presentations by John Driver, a worker in Spain with Mennonite Board of Missions (Elkhart, Ind.), are included. Copies may be ordered from Foyer Grebel, 13, Rue du Val-d'Osne, 94410 St. Maurice, France.

A **VS Director Couple** is needed by fall, 1980, for the International Guest House, Washington, D.C. The Guest House is administered by Allegheny Conference and a local committee, and staffed by a director couple and two VS assistant hostesses. Interested persons may contact John E. Beachy, 1007 Market St., Scottsdale, PA 15683.

The **Nominating Committee** for Mennonite Church General Assembly has named its officers and begun work in preparation for Assembly 81. Chairman of the committee is Herbert Schultz, Cambridge, Ont. Secretary is Evelyn Kreider, Goshen, Ind. Offices to be filled at the 1981 Assembly include the General Assembly moderator-elect, five members of the Council on Faith, Life, and Strategy, three members of the Mennonite Mutual Aid board, and three members of the Mennonite Historical Committee. The Nominating Committee invites candidate suggestions. Suggestions should include: name, mailing address, phone number, current employment, church involvement, qualifications/gifts, reasons for suggesting, and for which offices suggested. Suggestions may be sent before June 30 to Mennonite Church Nominating Committee, 528 E. Madison St., Lombard, IL 60148.

Forum magazine is looking for a new editor. A search committee of six, including Richard Mojonier, secretary for Mennonite Board of Missions Student and Young Adult Services, and James Dunn, director of higher education for the General Conference Mennonite Commission on Education, has been formed. Other

members of the committee are Wilmer Martin, chairman of the SYAS oversight committee; former *forum* editor, Stuart Showalter, John Rempel, and Myrna Schmucker. *Forum* is published monthly from October to April by the General Conference Mennonite and Mennonite churches.

Kansas Gov. John Carlin spoke at an agricultural forum/dinner at Hesston College on Mar. 20. John Watson, manager of International Development for Kansas, also spoke. Harold Dyck, 71st District State Representative and resident of Hesston, introduced Gov. Carlin, who spoke about his August trip with a Kansas trade delegation to the People's Republic of China. The Hesston College Agriculture Club and the Hesston Chamber of Commerce sponsored the dinner.

Corrections for the 1980 *Mennonite Yearbook*. On page 144, Table II "Membership Gains and Losses ..." totals should read: Total 107,932; Canada 9,905; United States 98,027. In the Ministerial Directory, page 168, the home address and telephone of H. Eugene Herr should be 3636 W. Frier Dr., Phoenix, AZ 85021 (602-841-8530); and on page 171 the correct home telephone number for Ray Keim is 602-841-8927.

Florida churches received Mennonite Central Committee's representative, Harold Koslowsky, assistant secretary of personnel services, Akron, Pa., from Mar. 12-23. Koslowsky spoke to ten Florida churches: Ashton, Bayshore, Newtown, Tuttle Avenue, Spanish in Sarasota, People's Chapel and Puerta de la Hermosa in Immokalee; Homestead and Southmost in Dade County; and Peace in Clearwater. Koslowsky testified of the grace of God in his own life, opened up the Scriptures, recalled MCC origins and history, and showed a film strip reporting current MCC projects. Churches were challenged to pray for the MCC volunteers at work in 44 countries, and the approximately 300 volunteers to be placed in 1980.

Student activities and orientation coordinator is needed beginning Aug. 1. Request information from: Personnel Office, Lee M. Yoder, Eastern Mennonite College, Har-

risonburg, VA 22801 (703) 433-2771.

Mt. Pleasant Christian School has openings for two teachers: grades 7-10, with either a math-science major or an English-social studies major. For more information contact Philip E. Miller (804-482-1836), 728 Bedford St., Chesapeake, VA 23322.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Oak Grove, Grantsville, MD., Apr. 25-30. William R. Miller, North Liberty, Ind., at Point of Pines Church, International Falls, Minn., April 14-20, and at Falls Mennonite Church, International Falls, Minn., Apr. 21-27.

Change of address: B. Charles Hostetter from Harrisonburg, Va., to R. 2, Box 870, Hickory, NC 28601.

readers say

I am writing this letter as chairman of Mennonite Secondary Education Council and principal of Eastern Mennonite High School. When I noticed the *Gospel Herald* cover entitled Mennonite Education, a sense of excitement went through my mind concerning this visibility by our major church paper. However, I was deeply disappointed when I opened the magazine and realized that Mennonite education and Mennonite higher education were synonymous in that issue.

Certainly the secondary and elementary schools in the Mennonite Church are part of Mennonite education.

I trust at a later issue you can partly redeem the *Gospel Herald* by broadening Mennonite education to include all of Mennonite education.

There are more than 2,000 students in Mennonite secondary schools in addition to the thousands in Mennonite elementary schools.

I trust that the leaders of *Gospel Herald* will broaden their narrow view of Mennonite education.

Thanks for hearing my concern and sensing my disappointment with this issue of the *Gospel Herald*.—Samuel Weaver, EMC, Harrisonburg, Va.

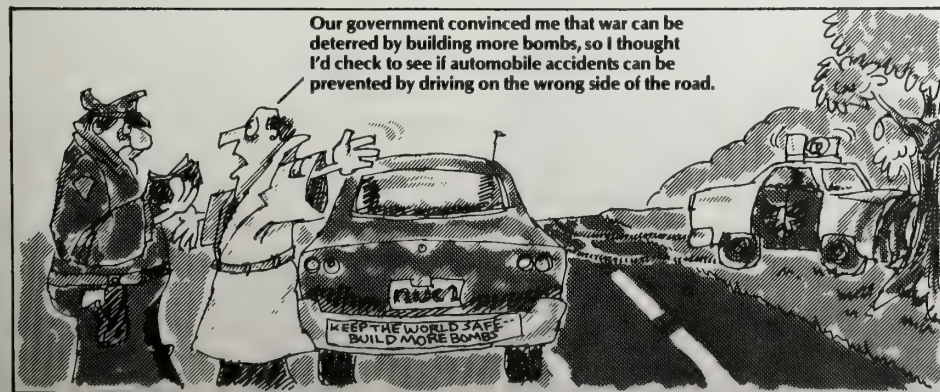
During the recent past your pages have provided a forum for witnessing to the thoughtful and creative leadership of J. Lawrence Burkholder. His most recent contribution regarding the "Profile of a Conscientious Objector" (*GH*, 3/18/80) adds significantly to the moral inquiry needed within the Christian family. This article suggests most succinctly some guidelines for discerning a vision for responsible Christian action for peacemaking which takes into account the complexities of being a Christian in our society.

So much of the time issues raised by writers in *Gospel Herald* tend to be defensive and reactive. Burkholder is providing us with a refreshing alternative by his proposals for ethical Christian response to difficult dilemmas. His article last year on alcohol use is another illustration.

Another example of Burkholder's contributions is your report of his leadership in cross-cultural education involving Goshen College and Sechuan University of the People's Republic of China. That is truly a step toward peacemaking in our world. Less thoughtful (I'm biased) people may criticize such a move in relationship to China. Clearly this step will provide an occasion for giving witness to our own Christian faith; however, we will also benefit from contact with our Chinese neighbors by nudging us a bit further out of our provincialism. Since God is love and in Christ we need not have fear, Burkholder's initiative in this matter is truly a contribution to the shalom of God. Burkholder needs our prayers and

Sisters and Brothers

by Joel Kauffmann



support, and our thanks.—John E. Adams, Claremont, Calif.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Burkholder, Dave and Trudy (Schroeter), Stouffville, Ont., first child, Heather Nadine, Feb. 21, 1980.

Burkholder, Larry and Karen, Morenci, Mich., first son, Gregory Paul, Mar. 15, 1980.

Crist, Johnny Dale and Anne (Lehman), Edmond, Okla., first child, Benjamin Joseph, Mar. 14, 1980.

Gerig, Loren and Patricia (Shank), Beaverton, Ore., second daughter, Stephanie Nicole, Mar. 14, 1980.

Godshall, Joel and Christina (Miller), Souderton, Pa., first child, Jennifer Marie, Mar. 18, 1980.

Grainger, Jim and Norma (Gingerich), Zurich, Ont., fourth child, third son, Shawn Ryan, Mar. 6, 1980.

Harman, Carl B. and Sharon (Showalter), Harrisonburg, Va., first child, Hans Carl, Feb. 7, 1980.

Kauffman, Dennis and Carol (Gerber), Mio, Mich., third child, first son, Chad LaRue, born Sept. 29, 1979; received for adoption Feb. 24, 1980.

La Comb, Patrick and Velma (Zehr), Croghan, N.Y., first child, Patrick Eugene II, Jan. 13, 1980.

Landis, Richard and Lucy (Moyer), Telford, Pa., second son, Troy David, Mar. 3, 1980.

Leupp, Larry and Darlene, Wauseon, Ohio, first daughters, Tricia Lyn and Tonya Leigh, Feb. 23, 1980.

Mansfield, Mike and Ann, Wauseon, Ohio, first son, Maxwell Jason, Jan. 2, 1980.

Moser, Willard and Susan (Waugh), Carthage, N.Y., first child, Bradley Willard, Mar. 7, 1980.

Moyers, Randall and Eleanor (Martin), Broadway, Va., second daughter, Kelly Leigh, Mar. 13, 1980.

Neuenschwander, Loren and Darlene (Briskey), Kidron, Ohio, second child, first son, Nicholas Lee, Mar. 19, 1980.

Nofziger, Michael and Gwen (Short), Morenci, Mich., first child, Stacy Lea, Mar. 4, 1980.

Oswald, Dan and LaRene (Lawson), Pilger, Neb., second son, Robert Lee, Jan. 9, 1980.

Rhoads, Terry and Diane (Albrecht), Mio, Mich., second child, first daughter, Kimberly Ann, Mar. 10, 1980.

Shetler, Jerold and Joan (Kropf), Scotts Mills, Ore., second child, first daughter, Jeri Elizabeth, Mar. 17, 1980.

Witzel, James and Donna (Lichti), Tavistock, Ont., first child, Jessica Danielle, Mar. 1, 1980.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Aubrecht—Earnest.—Thomas Aubrecht, Iowa City, Iowa, Methodist Church, and Michelle Earnest, Iowa City, Iowa, First Mennonite cong., by Edward Stoltzfus, Mar. 8, 1980.

Cahoe—Gerber.—Earl Cahoe, Louisville, Ky., Lutheran Church and Rachel Gerber, Dalton, Ohio, Kidron cong., by Bill Detweiler, Mar. 1, 1980.

Hjelmstad—Martinez.—Rick Hjelmstad, Wheatridge, Colo., Glennon Heights cong., and Denise Martinez, Denver, Colo., by Roger Hochtetter, Mar. 8, 1980.

Miller—Clemmer.—Peter E. Miller, Spring City, Pa., Vincent cong., and LuAnn Clemmer, Harleysville, Pa., Salford cong., by Willis Miller and Matthew Kolb, Mar. 15, 1980.

Wisner—Gardner.—Luella Wisner, Lyons, Ohio, North Clinton cong., and Brian Gardner, Morton, Ill., by Roy Yoder, Feb. 9, 1980.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Birkey, Chester E., son of Joseph D. and Elizabeth (Oyer) Birkey, was born at Dewey, Ill., Nov. 11, 1907; died at Blodgett Hospital, Grand Rapids, Mich., Mar. 3, 1980; aged 72 y. On Nov. 1, 1951, he was married to Elizabeth Neuhauser, who survives. Also surviving are 2 brothers (Roy and Melvin) and 2 sisters (Neva—Mrs. John Yordy and Edna—Mrs. Melvin Stahl). He was preceded in death by one sister (Lorene Jackson). Funeral services were held at the Bowne Mennonite Church on Mar. 6, in charge of Richard Rapp, Olin Hochstetler, and Ronald Yutzy; interment in the Bowne Church Cemetery.

Bontrager, Eli J., son of John K. and Fannie (Yoder) Bontrager, was born at Shipshewana, Ind., June 17, 1907; died of emphysema at Sisters Hospital, Buffalo, N.Y., on Mar. 9, 1980; aged 72 y. On Dec. 31, 1933, he was married to Sarah Roth, who survives. Also surviving are one son (Kenneth), 6 daughters (Lucille—Mrs. David Yoder, June—Mrs. Paul M. Schrock, Joyce—Mrs. Glenn Millslage, Charlotte—Mrs. Michael Sweet, Candace—Mrs. Donald Frey, and Bonnie—Mrs. Eugene Gawrys), 16 grandchildren, 4 brothers (Chris, Clarence, Amos, and John), and 4 sisters (Mrs. Martha Jantzi, Edna—Mrs. Levi Schlabach, Frances—Mrs. Lawrence Greaser, and Rose—Mrs. Mose Yoder). He was preceded in death by one brother (Neal). He was a member of Alden Mennonite Church, where funeral services were held on Mar. 12, in charge of Titus Kauffman, Joseph Baer, and Richard Benner; interment in Alden Union Cemetery.

Donovan, Raymond O., son of Charles D. and Mary C. (Bowman) Donovan, was born near Singers Glen, Va., June 19, 1908; died near Timberville, Va., Mar. 9, 1980; aged 71 y. On Aug. 6, 1930, he was married to Nora B. Craig, who died Sept. 23, 1979. Surviving are one daughter (Charlotte—Mrs. Wayne Cullers), one son (John R.), 5 grandchildren, 3 sisters, and 3 brothers. He was a member of Mt. Clinton Mennonite Church, where funeral services were held on Mar. 12, in charge of Wilmer Lehman, Samuel Miller, and Frank Guppton; interment in the Mt. Clinton Mennonite Church Cemetery.

Eimen, Alice Marie, daughter of Jonas and Rebecca (Lehman) Yoder, was born at Clarion, Iowa, Mar. 30, 1883; died at Pleasant View Home, Kalona, Iowa, Mar. 12, 1980; aged 96 y. On Dec. 8, 1902, she was married to Joseph Eimen, who preceded her in death. Surviving are 2 grandchildren, 8 great-grandchildren, and 5 great-great-grandchildren. She was preceded in death by one daughter (Mildred—Mrs. Lloyd Knepp). She was a member of East Union Mennonite Church. Funeral services were held at the Petersiem Funeral Chapel on Mar. 14, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Erb, Lena, daughter of Jacob and Margaret (Wilford) Oswald, was born at Hopedale, Ill., Sept. 24, 1890; died at Frazee, Minn., Mar. 2, 1980; aged 89 y. On Dec. 22, 1909, she was married to John K. Erb, who preceded her in death Dec. 9, 1960. Surviving are 4 sons (Omar, Ezra, Walter, and John), one daughter (Ruby Grieser), 25 grandchildren, 40 great-grandchildren, 4 great-great-grandchildren, and 3 brothers (Amos, Rueben, and Sam Oswald). She was preceded in death by 2 daughters (Mona and Wilma—Mrs. Elmer Nitzsche), 6 brothers, and 2 sisters. Interment at Lake Region Mennonite Church Cemetery, Detroit Lakes, Minn., in charge of Glen I. Birky.

Freed, Clarence M., son of Frank and Sarah (Moyer) Freed, was born in Montgomery Co., Pa., Jan. 2, 1899; died at Rockhill Mennonite Community, Sellersville, Pa., Mar. 12, 1980; aged 81 y. He was married to Alma S. Gehman, who died July 26, 1958. He was later married to Anna W. Clemens, who survives. Also surviving are 2 sons (Merrill G.

and Ernest G. Freed), one daughter (Mrs. Alvin W. Keeler), 4 stepchildren (Sara—Mrs. A. Russell Keller, Jacob C. Moyer, Naomi—Mrs. Raymond Bishop, and Joanne—Mrs. William Bergey), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Lizzie M. Detweiler). He was a member of Franconia Mennonite Church, where funeral services were held in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Hershberger, Nellie, daughter of Samuel and Lydia (Schrock) Hershberger was born at Middlebury, Ind., July 28, 1900; died at Fountainview Nursing Home, Goshen, Ind., Mar. 16, 1980; aged 79 y. She was a member of North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Mar. 19, in charge of Don Breneman; interment at Forest Grove Cemetery, Middlebury, Ind.

Plank, Sovilla, daughter of Jonas and Gertrude (Helmuth) Yoder, was born at Arthur, Ill., Nov. 26, 1904; died at Goshen Hospital, Goshen, Ind., Mar. 16, 1980; aged 75 y. On Oct. 11, 1928, she was married to Amos Plank, who survives. Also surviving are 6 daughters (Elnora—Mrs. Louis DeFreeze, Verma—Mrs. John Stout, Edna—Mrs. James Holohan, Barbara—Mrs. Daniel Slabach, Irma, and Rosetta Plank), 4 sons (Marvin, Floyd, Norman, and Ed), 17 grandchildren, and 3 great-grandchildren. She was a member of First Mennonite Church, where funeral services were held on Mar. 19, in charge of Henry Plank and Samuel J. Troyer; interment in Grace Lawn Cemetery.

Schott, Luella, was born in Rosebank, Ont., May 22, 1904; died at Cambridge Memorial Hospital on Mar. 13, 1980; aged 75 y. She was married to Vernon Schott, who died in May 1974. Surviving are 6 sons (Clare, Clifford, Glen, Kenneth, Donald, and David), one daughter (Grace—Mrs. George Bechtel), 19 grandchildren, 7 great-grandchildren, 4 brothers (Vernon, Edward, Eldon, and Melvin), and one sister (Mrs. Grace Sider). She was preceded in death by 2 brothers (William and Morgan). She was a member of First Mennonite Church, where funeral services were held on Mar. 16, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

Yoder, Iva E., daughter of Lee and Catherine Headings, was born at Cass Co., Mo., May 1, 1902; died at Mercy Medical Center, Springfield, Ohio, Mar. 16, 1980; aged 77 y. On Apr. 25, 1933, she was married to Elmer Yoder, who survives. Also surviving are one son (Kenneth E.), 3 grandchildren, and 2 sisters (Fern—Mrs. Irvin Baumgartner and Cleo Belle—Mrs. Albert Gantz). She was a member of South Union Mennonite Church, where funeral services were held on Mar. 19, in charge of Howard Schmitt; interment in South Union Cemetery.

Correction: The obituary of **Kathryn C. Bowman** in the Feb. 19 issue should have included a third surviving daughter (Pauline Duncanson).

Cover by David Hiebert; pp. 290, 291 by W. H. Lathrop; p. 294 by Rohn Engh; p. 298 by Heinmann; p. 301 by Wide World photos; p. 305, MCC photo.

calendar

Stewardship Consultation, Mennonite Offices, Elkhart, Ind., Apr. 11-13.

WMSC Executive Meeting, Greencroft Center, Elkhart, Ind., Apr. 17-19.

Iowa-Nebraska Conference Ministers and Spouses, Walnut, Iowa, Apr. 21-22.

Region IV Church Planters' Seminar, Watford Mennonite Church, Goshen, Ind., Apr. 26.

MBE Board of Directors, Elkhart, Ind., May 2-3.

Black Council, Des Moines, Iowa, May 2-3.

Rocky Mountain Mennonite Conference, Rocky Ford, Colo., May 2-4.

Comité Administrativo, Des Moines, Iowa, May 12-14.

Human Sexuality Seminar, Laureville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.

Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

items and comments

Church role in peace efforts subject of European assembly

The role of the churches in promoting peace will be the theme of a consultation of European and North American churches, sponsored by the Conference of European Churches (CEC), May 29-June 3, in Madrid. This will be the fourth in a series of consultations sponsored by CEC to deal with the churches' response to the Helsinki Treaty, signed by 34 countries in 1975 after the Helsinki Conference on Security and Cooperation in Europe (CSCE).

Twenty-five leading church representatives will meet with 25 representatives of non-governmental organizations and specialists in peace research. Also invited to the Spanish capital are representatives of the National Council of Churches of Christ in the USA (NCC) and of the Canadian Council of Churches. Both are the non-European church bodies in the "Helsinki" group of nations.

This fall the 35 signatory states of the 1975 Helsinki Final Act will also be meeting in Madrid for a second follow-up conference. To point up the significance of this conference, CEC scheduled its first consultation to be held in Spain.

A last word

Message in front of the First Lutheran Church in Columbus, Ind.: "Visit Us Before Going Across the Street." Across the street is a funeral home.

Record numbers of citizenship applications expected in 1980

Most of the 112,000 Indochinese who came to the U.S. in the first wave of refugees in 1975 will be eligible to become American citizens this year, and more than half are expected to apply for citizenship.

Under immigration and naturalization laws, an applicant for U.S. citizenship must have been a legal resident in the United States for five years, be of "good moral standing," have two witnesses to testify to the applicant's character, and pass tests in basic American history and government.

By December 1980, up to 60,000 Indochinese are expected to have filed petitions for citizenship—the largest yearly figure in the last 35 years processed by the Immigration and Naturalization Service.

World Lutherans invoke Christ in bid to counter warmongering

In a message to "Lutherans everywhere," the officers of the Lutheran World Federation have urged that Christian principles be upheld in the face of the deteriorating international situation.

They cited such problems as "the direct use of military power, the increasing breakdown of the principle of diplomatic immunity, and the frustrations encountered in the legitimate struggle for political freedom and racial, social, and economic justice," as aspects of the contemporary world crisis.

In the face of these problems, the LWF officers called on Lutherans to "share the lively Christian hope that the kingdom of our Lord Jesus Christ is dependent upon Him alone and not upon us," and to "evidence the unity of the people of God which transcends all boundaries and divisions—even those caused by military confrontations—thereby existing as an instrument of peace."

Christians told they must find new way to tell story of Jesus

One of Canada's top Christian communicators says that the major problem facing the churches in the 1980s is to find new ways, new language, to express who Jesus is for modern man.

"To stay the same, the church's traditional teaching has to become different," argues Dean Herbert O'Driscoll of Christ Church Anglican Cathedral in Vancouver. "For the first time since the fourth century we are being forced again to answer the question of how you express the profound mystery of Jesus being both human and divine. We simply have to find new forms and can't run away from this any longer."

Dean O'Driscoll, 51, is a noted poet, hymn-writer, and broadcaster.

Interviewed during a week-long visit to Toronto for a mission at St. Timothy's Anglican Church, the Irish-born cleric said it was sad that so many Christians become "uptight" as soon as scholars begin to talk about new ways of doing Christology, as for example, explaining who Jesus is: "They get frightened as if clever people were about to make one more attack on Jesus. But, the very opposite is true. It's not a matter of belittling or attacking but of trying to be faithful to the original truth."

Methodist minister is named Maryknoll China coordinator

Donald MacInnis, a leading specialist on religious developments in China who has directed the Midwest China Study Resource Center in St. Paul, Minn., since it was opened in 1975, has been appointed coordinator for China research of the Catholic Missionary Society of America.

In an unusual ecumenical twist, MacInnis, a minister of the Minnesota Annual Conference of the United Methodist Church, received his appointment from Minnesota United Methodist Bishop Wayne Clymer. He will have offices in Maryknoll, N.Y.

The Midwest China Center, headquartered at Luther-Northwestern Seminaries, St. Paul,

was formed by 23 colleges, seminaries, citizen groups, regional denominational units, and the National Council of Churches' China Program. MacInnis directed the latter program from 1966 to 1975.

Seven Baptists reported executed in Afghanistan

Seven Soviet soldiers in Afghanistan, all members of the underground Baptist Church, were recently executed for refusing to shoot at Afghan nationals, according to a missionary group with ties in the Soviet Union.

Richard Wurmbrand, head of the evangelical Jesus to the Communist World, said the seven Baptists, all from Tashkent, were conscientious objectors who had, nevertheless, been shipped to Afghanistan as part of the Soviet invasion forces.

Mr. Wurmbrand said an incident had occurred where the seven had refused orders to shoot "the enemy." They were summarily executed by firing squad, he said, and their bodies shipped back to their families in Tashkent. Tashkent is a city in the Turkmen Soviet Republic, which borders Afghanistan.

Bishops oppose growing U.S. reliance on force

The American Catholic bishops have told Congress they strongly oppose proposals to increase emphasis on military force in U.S. foreign policy.

"The moral truth about the severely limited moral status of force today has something to teach us about its limited political utility," J. Bryan Hehir, the bishops' spokesman, told a House Armed Service Committee hearing on fiscal year 1981 defense appropriations.

Hehir, associate secretary for international justice and peace for the U.S. Catholic Conference, criticized recent emphasis on a "defense posture" that "military power, rather than being cast in a limited role, is the essential component of the country's standing as a world power."

Born-again Christians set rally in nation's capital

They are calling it "Washington for Jesus." And if the sponsors reach their goal, some one million "born-again" Christians will pour into the nation's capital on Apr. 29.

That's the anniversary of the day in 1607 when the Jamestown settlers planted a cross at Cape Henry, Va., and, according to a Virginia Beach minister, "claimed this nation for God, as his vehicle for spreading the gospel to every nation."

The minister, John Gimenez, said the idea of bringing Christians to Washington came to him in a "vision from the Lord" while he was preaching at a California Bible conference in 1978.

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Will he find faith?

"However, when the Son of Man comes, will he find faith on the earth?"

This question emerged from a discussion on justice. A widow kept bothering a judge about her adversary. She wanted justice. At first, the judge would not respond. Finally, he said: "Even though I don't fear God or care about men, yet because the widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!"

Now the point of the story cannot be that God is hard of hearing, as some interpreters have made Him out to be, but rather the inevitability of justice.

"Listen to what the unjust judge says," admonishes Jesus. "And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly."

Then comes the question about "faith on the earth." This is followed by the parable of the Pharisee and the tax collector, the first being one of those "who were confident of their own righteousness and looked down on everybody else." You may study this whole passage yourself in Luke 18. (I happen to be using the *New International Version*.)

What are some of the implications of these stories? First, faith and righteousness (justice) go together. The righteous person is a just person and the other way around. And the righteous person is made just (justified) by faith.

As Paul writes in Romans: "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness" (Rom. 4:5, NIV).

Again, according to Paul in Ephesians, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no man can boast" (Eph. 2:8 NIV).

At first glance, this threadbare passage seems to have little to offer. We all know faith is a gift. Yet the questions remain: Why do we have so little faith? Or why do so few truly believe? A clue is found in the parable of the Pharisee and the tax collector. It was an attitude on the part of the Pharisee. He was too proud to understand the path to faith. The one-word key to Jesus' teaching—as it was of John the Baptist before him—was REPENT!

Repent and believe! There had to be a starting point for faith, and repentance was it. Without repentance there can be no faith. This is a hard saying.

But Paul wrote in Romans that "all have sinned";

therefore, all need to repent. There can be no exceptions. Though there may be plenty of religious Pharisees around who have forgotten the meaning of repentance, it is the world's newest religion, scientism, which stands in the way of faith for many. Scientific man does not want to believe anything that cannot be verified by the senses. The biochemist cannot measure faith. Faith is intangible. Reason and rationalism do away with the need for faith, because "man" can figure things out for himself.

This is not a crack at all scientists. I believe in study and the acquisition of knowledge, but I don't believe there is room for a scientific view, or an intellectualism, which in its arrogance rules out the need for repentance.

On the other hand, I don't see repentance necessarily as breast-beating or groveling before our Maker. It may be that, depending on the depth of our guilt. But it may simply be the admission of a need for God.

Faith has at least two aspects. It is passive. It is the turning of my soul over to God. It is giving up on all my efforts to achieve righteousness by my own efforts and letting God work the miracle of justification. It is the opening of myself to God and letting Him invade my being.

Then, there is a faith that can move mountains. It carries the justified into a plane of action not known before. Vistas of challenge, through faith, open to the new believer, or to an experienced believer whose faith has not grown cold. What great opportunities, what vibrancy, lies before those who believe, whose faith is vital!

And it is exactly this point which calls me forth. I would like to see my faith transformed from passivity to the challenge of what can happen when my faith becomes robust on a moment-by-moment basis.

But faith does not exist merely for the salvation of my soul. It has a "this-worldly" dimension that has to be exercised for the good of others.

This means getting involved with working out justice in a world full of injustice. I will have to care about the poor and the oppressed. It matters to me what happened to the Salvadorian Roman Catholic Archbishop Oscar Romero when he was cut down by assassins' bullets. The murder was clearly professional and, hence, the more diabolical.

It means working toward oneness with all other believers in this mission. Faith and justice cannot be separated. To be effective they both have to be approached with the utmost humility (repentance). And the question remains, "When he returns, will he find faith on the earth?"—David E. Hostetler

April 15, 1980

Gospel Herald



Nepal in focus

Memnonite Board of Missions, Elkhart, Ind., has been associated with the United Mission to Nepal, founded in 1954, and has 13 people assigned to that country.

Jonathan Lindell— A life focused on Nepal

by Marian Hostetler

Jonathan Lindell wrote *Nepal and the Gospel of God* at the request of the United Mission to Nepal on the occasion of its 25th anniversary in 1979. But you can search the cover and back pages in vain to find a picture of the author or to read a biographical sketch of him. Who is Jonathan Lindell? Why was he asked to write this book?

Years of Preparation. Jonathan Lindell grew up in China where his parents were missionaries. By the age of 18, when he left China to study in the USA, he was a committed Christian. Because of his conviction that he also would be willing to serve God as a missionary, he took time during his college years to read and study world missions and to pray for God's leading.

He says of this time 40 years ago, "I received a strong guidance from God that I was to live and work with God's people for the opening of Nepal and to spend my life 100 percent for this."

After finishing college and a year of Bible school he became the first missionary of the World Mission Prayer League (a Lutheran missionary fellowship) to be appointed to Asia, and in 1941 he left to work along the borders of Nepal, a country completely closed to foreigners. A number of individuals and mission groups had the same goals as Lindell: to surround Nepal, to find useful contacts with Nepalis living or traveling outside their country, to pray, to learn the Nepali language. He testifies now, "we believed that when we were ready, God would open Nepal. And He did."

Jonathan worked mainly in Darjeeling, India, on Nepal's eastern border. He had left his fiancée, Evey, behind, and because of the outbreak of World War II, it was four years before she could join him there and they could be married. They went to the USA in 1946 for a furlough but were refused permission by India to return.

So the next nine years, Lindell served on the staff of his mission headquarters. In 1952, during a visit to India, he was excited to meet Mr. and Mrs. Bob Fleming who had actually



Carl Johansson conversing with a Nepali official. Nepal had been closed to foreigners.

been in Nepal, by the government's permission, to make ornithological studies. Mrs. Fleming, a medical doctor, had also been able to practice a little medicine. Says Jonathan, "I knew then something was cooking and I would need an occupation to get into Nepal when the time came, so I went back and took teachers' training and got my master's in elementary education. In 1956, two years after the beginning of the United Mission to Nepal (eight mission agencies and societies who decided to work together in Nepal—now there are 32 such members of UMN), we went to Nepal." What he dreamed of and worked for for 18 years was coming to pass.

Years in Nepal. Jonathan had in mind the idea of village work which would include a school, a dispensary, agricultural work, and the Bible. He proposed this community service project to his mission, and the mission proposed it to the UMN with the offer of the Lindells to carry it out. The UMN accepted the idea.

However, it took Jonathan nine months and 70 visits to

Marian Hostetler is an elementary school teacher in Elkhart, Ind., and author of three Herald Press books for children.

government offices before the project could get underway in the area chosen, some 50 miles west of Kathmandu (5 to 6 days of walking—there were as yet no motorable roads), near Gorkha.

"Our four and a half years at Amp Pipal village were our richest and happiest in Nepal," Jonathan says now.

In 1960, however, the UMN was without an executive secretary, and Jonathan was called to fill that post, a job he did for 11 years. At the beginning of his term, the headquarters staff was only three people responsible for 80 people in six different projects. Jonathan felt his main task during those years was to solidify the UMN, to define its character and nature. He also dealt with the government on 33 project issues (to get permission for new projects or for the expansion of existing ones).

When a new executive secretary was found, Jonathan was able to return to the work he preferred, working on a smaller scale, out on a project. For six years he was headmaster of the Boys' Boarding School at Pokhara.

His work has been somewhat curtailed since a severe heart attack struck him down during a 1974 furlough. During their present four-year term, now ending, Evey was assigned to manage a new UMN guesthouse in Kathmandu, and Jonathan worked in jobs related to education, especially working on writing a course on ethics and behavior (teaching about such things as stealing, cheating, taking turns, sportsmanship) to be used in the schools.

Another major assignment, of course, was the book. It took a year and a half to write, but going into it were 40 years of study and experience in and about Nepal and of gathering materials. It is perhaps unique in its being told from two points of view—that of the Nepali, and that of the outsider coming in. The title has been carefully chosen—it's about Nepal—and it's about the gospel of God. It's hoped that the book will be of interest to Nepalis as well as to us "outsiders," and gift copies have been presented to the king and to other high officials.

Another unusual aspect of the book is that it is not a history of the UMN alone, but of all contacts of Nepal with the gospel, from the Capuchin Fathers in 1707, up to the present.

Jonathan Lindell's hobbies, too, reflect his constant interest in Nepal: collecting Nepali stamps and preparing a slide lecture on what can be learned of Nepal through its stamps; writing magazine articles on the culture and history of Nepal; and still a dream—to develop a historical museum in the Pokhara region and to preserve its historical sites.

His parting words are: "We should see ourselves as people who are taking our turn in our place and in our time in the long history of God's mission toward Nepal. It has gone on for decades before us and will go on after us. We have been given the privilege to be part of that larger whole." 

An interview with Carl Johansson

by Juhani Kivela and Marian Hostetler

Q. What have been some of the formative experiences of your life which you feel have prepared you for this job?

A. First of all, the 11 years I spent in Africa. I was in Tanzania for 10 years, serving as principal of a training school for laity and was elected by the national church (the Evangelical Lutheran Church, which now has 800,000 members) to be its first executive secretary. In this administrative work I dealt with 17 different Lutheran boards, a good preparation for working with our 32 sending agencies. Both of these jobs were turned over to national leaders. In my one year in Ethiopia, I was assistant general director of *Radio Voice of the Gospel* in Addis Ababa.

Second, I have been aware of Nepal since 1940 because of my relationship with the World Mission Prayer League and its first director, Paul Lindell. The past 10 years I've been pastor of the Trinity Lutheran Church of Minnehaha Falls, Minnesota, which is a sort of home church of World Mission Prayer League, and which has sent at least eight missionaries to Nepal, including Jonathan Lindell, former executive director of UMN. This congregation presently has about 67 missionaries serving in different countries, as well as having a deep commitment for evangelism and social action in its immediate area.

Having worked as a denominational pastor, and also having worked in an independent Lutheran mission (the World Mission Prayer League) as its chairman, will be helpful to

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Jonathan Lindell authored *Nepal and the Gospel of God* after years of service in that country.

me in working with the UMN sponsoring churches and societies.

Q. With all you had read and studied about Nepal and the work before you came, has anything surprised you or been different from your expectations?

A. I had been in Nepal twice before becoming executive director, once visiting fields for the Prayer League and once to attend a UMN Board meeting. However, I've been happily surprised by the genuine freedom there is to share personal faith, and to see the vitality and growth of the church here.

I'm deeply appreciative of the commitment of workers from the variety of boards and how they creatively accept one another.

Another happy surprise is the good dialogue with government agencies in the work we seek to do together. There is not an adversary relationship, but rather a mutual working relationship with honest and open questioning.

Q. What do you see as your main tasks, now, and in the long range?

A. Working at relationships with government, working at relationships with sending agencies and donor agencies,

assigning personnel and freeing them to be what they can be in their setting, doing overall planning. I see administration as a servant or enabling role.

More specifically I see a need to creatively communicate with fellow-workers and to reduce the emotional distance between headquarters and where the work is being done. I see a need to understand deeply what rural integrated development really means and to discover what are the felt needs of Nepalis regarding development.

Q. What are the main tasks of the Mission, in your view?

A. We need to live in creative tension between a continuity with institutions and the thrust on people-intensive, village-centered projects. Ninety-four percent of Nepal's people are rural. We also need to live in the urban setting, to understand rural/urban tensions, and to challenge the materialism of the urban affluent. We need to be students of Nepali culture and of the social currents which move the people of Nepal. We need to be in supportive relationship to Nepali leadership wherever possible (in schools, hospitals, industry). We need to avoid being elitist in our relationships to Nepalis (i.e., not only to be a friend of the school headmaster but of the poor person living next door).

Q. What are some of the future plans of the Mission?

A. The Mission has grown, not always through planning and strategy sessions, but by doing what there was to do. Our "plan" is to live with sensitivity and flexibility in one of the poorest nations in the world.

A new thrust is to "plant" a couple of teachers in a local high school for a few years to raise the standards and level of teaching, then pull them out and put them in another location. We are doing this now at three different places. We are also emphasizing community health and have 20 to 25 persons working exclusively in this area.

There are other possible new projects. One comes at the request of the national government to start a school and many other integrative components in Jumla in western Nepal. Another request, on the district level, is to work on rural electrification with other components at Andhikhola.

Q. Does the UMN have urgent personnel or financial needs?

A. If our work has integrity and quality, the people and money will come.

Q. How do you and your wife, Alice, feel personally about your work?

A. My wife is a nurse, a mother, a wife, and a homemaker. She loves and enjoys people and wants our home to be an open one where people are free to come without being asked. Together we have already visited most of the UMN projects. We enjoy travel, people, and reading.

I cherish what I'm doing and don't feel a need to get away from it. The variety is great. To me this calling is a privilege and a pleasure.

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Conversations at the gas pump

by Perry Keidel

I ran into Weltschmerz at the local Serv-Mart the day of the recent nuclear power-plant mess-up in Florida. I saw him shake his head, mumbling as the gas pump stopped at \$23.76. It was a balmy evening, and he was on his way to "Revelation Class."

"Good evening, Mr. Weltschmerz," I greeted him pleasantly, pulling up to the opposite self-service pump to submit to the same robbery.

"Evening," he sighed. "Why don't you join me this evening? Don't know what I'd do if all this weren't predicted and I didn't have heaven to look forward to real soon! Then the score will be evened up."

The earnestness of his voice told me he certainly needed something real soon. He seemed somehow overwhelmed by the reality of the world condition. Well, better he find escape from his burdens in the church than in the local bar. I hoped he'd never run into the atheist capable of shattering his other-worldly dreams.

"No, thank you, plans with the family tonight," I responded as his engine groaned into life. Something Walter Kauffman wrote came to mind, then. Some Christians, raised with a negative attitude towards an "irredeemably fallen world," commit suicide when they find themselves no longer believing in God or in heaven.

I felt bad for Weltschmerz. Having never learned to rejoice in the gift and wonder of life, he'd given up in a way. He couldn't embrace his own existence or respond to social evil with corrective action. The church had convinced him that life was of no significance compared with eternity, and that this world was fallen, with only war, waste, and suffering as realities.

"Hi there, Perry!" Jolted out of my thoughts, I missed stabbing the tank opening with my nozzle. Abruptly I turned around to see Havit smiling at me from the full-service diesel pumps. Og Mandino and Demos Shakarian books on the Christian secret to happiness and success littered his dash. He got out and waddled over to me.

"Praise the Lord! Insurance sales up 20 percent this quarter. This Near East upset was the best thing that could have happened." He'd just returned from a speaking engagement at a Veterans of Foreign Wars meeting . . . something about "free enterprise and the American way of life founded on our 'unalienable right' to happiness."

I mumbled something about the weather, turning to pump regular into my tank. I noticed him glancing sideways at my not-so-new Hornet.

"My offer for you to join my firm is still open. Pay is good, even part time."

"Like you say, 'no reason we shouldn't have the best,' right?" I responded, smiling at him.

"Yea," he beamed. "All we've gotta do is claim His promises in faith, taking hold of the riches He offers. God *wants* His children to be. . . ."

"No thank you!" I interrupted. I didn't want to hear his "when-the-mustard-seed-moved-the-mountain" testimony again. "But I believe God's command is not to be affluent, but to love Him with all your energy, and your neighbor like yourself."

I could almost hear his brain trying to work over that one. Fortunately my tank had just topped off, so I didn't have to hear his predictable comment. "Got to run now," I said paying the attendant. "Promised to take my family out tonight. Good evening." 

A child's verse of gardens

Gardens grow more than vegetables,
more than flowers.
Almost as soon
as seed warms to sun
and surrenders to earth's embrace,
the beauty of embryonic song begins.
As random rain
runs liquid fingers
over furrowed keyboards,
root harmonies probe
subterranean silences,
pulling hope from hunger,
nurture from need
till green music rises
in a symphony of truth
while love applauds.

—John D. Engle, Jr.

We try to avoid supporting the war machine

by J. Michael Loss

The Mennonite brotherhood stands firmly on the position that Christians should not serve in the military. The basic reason for this position is that the military is a force and a power of destruction, and it cannot be brought together with the role of a servant as we understand the call to commitment in the New Testament. To avoid military service in various countries and centuries Mennonites have used different methods. Substitutes have been hired, men have refused to serve and have been imprisoned and killed. Since the 1940s, Mennonites have been excused from serving and have been allowed to do alternative service.

The methods of fighting wars and being a power have changed greatly since the 1600s. World War I and most of World War II were fought with the same methods as for thousands of years, that method being vast numbers of men and hand weapons.

World Wars I and II also brought new ideas and methods to the "act of war": the fighter plane and the bomber, that now destroys women, children, and the old who are not in the military through the bombing of cities; tanks and rockets and (the thing that ended the war with Japan) the atomic bomb, not by destroying or defeating the army, but by destroying two cities and killing old people, women, and children. War and power are not measured today so much by the number of men carrying a rifle but by the number of atomic bombs, tanks, bombers, jet fighters, aircraft carriers, submarines, other ocean vessels, and even computers.

War is fought today not so much with men but with machines. I believe that this change in war methods also calls for a change in the way we as Christians respond. We need to refuse to serve, as we have done in the past, but we also need to refuse to support the war machine with our material resources.

President Carter has recently asked for a large increase in military spending. Since the peak of the Vietnam War in 1969, the amount spent on military in the U.S. has gone from \$77.3 billion to the \$142.0 billion projected for 1981. What is or should be our response as followers of the Prince of Peace? Do we continue to pay our taxes without speaking out against or doing something about the insanity of war and the terrible waste of money and natural resources, to say nothing of the potential for destruction? What should be a

Christian response to the enormous spending for the military? I will not argue with the right of the state to determine its own course, but I believe that we as Christians have a responsibility to decide whether we participate with the state in destructive goals.

My wife and I have attempted since the early 1970s to avoid supporting the war machine by not paying income taxes. We have not withheld payment from the government but have used another method that has been taught in our fellowship. I must say, we have not been 100 percent successful with our method. In the last six years we have paid small amounts of income tax of under \$100 for two or three years, one year we paid a larger sum and the other years we paid nothing.

This method is adaptable to just about everyone and is *very* legal. We have attempted to reduce our income below taxable levels by giving it to the work of the church and deducting it from our income taxes as an itemized gift. This method has two very positive goals; the first, it gives needed money to the mission and service programs of the Mennonite Church and, second, it speaks out against our consumeristic society because we have to learn to get by on less than normal in the line of material possessions, but usually still more than we actually need.

The second goal is difficult to fulfill. We find out continually how our society has an influence on our lives. Simple living is not easy to accomplish, but by reducing our incomes we can speak out forcefully against the excess consumption and the senseless military spending. I believe that our money is an extension of ourselves, that is, when we give money to MCC or a mission in the Mennonite Church we are in reality there working, where that money is being used. In the same way when we give money to the government for taxes and the government buys and builds weapons of destruction, we are there too, every bit as much as on the mission field. Can you imagine the force for good and the amount of work that could be done in the world today if the people in our brotherhood would reduce their income in an attempt to defer support of war through giving to our church missions and relief organizations?

The decision is yours and mine whether we want to further the kingdom of God or give our money to the building of a war machine. Let us seek the Lord and seek broader counsel in our brotherhood for the answer on how to be faithful today.

Michael Loss writes from his home in Berlin, West Germany.

Recommended Reading

River of Glass

by Wilfred Martens

"A realistic, at times lyrical novel of a Mennonite family whose members feel they must escape from Russia because communism makes the life they want to live impossible. They run across Asia to China, and in their daring attempt at escape, they discover the deepest pain of all: family separation."—from Rudy Wiebe, noted Canadian novelist

Paper \$6.95, in Canada \$8.05

And Then Comes the End

by David Ewert

"This significant book has rendered a yeomen's service to the church. . . . The careful scholarship demonstrated in this book is an achievement of distinction in contemporary literature on eschatology. . . . I sincerely believe that this volume will enrich the faith of a broad range of Christians and enhance our sense of mission 'to occupy until He comes.' "—Myron S. Augsburger

Paper \$6.95, in Canada \$8.05

Perceptions of Apartheid

by Ernie Regehr

"An indispensable book to understanding the struggle for justice and fundamental rights in South Africa. . . . An excellent historical perspective to the development of the apartheid and its political, social, educational, and religious ramifications."—Chester J. Jump, Jr., Executive Director International Ministries for American Baptist Churches, U.S.A.

Paper, \$7.95



The Upside-Down Kingdom

by Donald B. Kraybill

"Tends to shake up our comfortable understandings and sends us back to the Gospels for a fresh understanding of the teachings of Jesus as it applies to our daily life. . . . Adds a dimension which makes this work a welcome contribution to the small but growing body of books which calls the people of God to look again at the Scriptures and to examine their way of life."—*Eternity* magazine

Paper \$5.95, in Canada \$6.90

Gospel Versus Gospel

by Theron F. Schlabach

Missions and the Mennonite Church, 1863-1944.

"Schlabach forcefully points to the tensions that played a basic role in shaping the Mennonite missionary movement."—Wilbert R. Shenk

Hardcover \$14.95, in Canada \$17.35

New Visitation Pamphlet!

Why Suffering?

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Responds biblically and realistically to the question of human suffering. A 16-page message that offers comfort—and healing—to those who have been taught that all suffering is fundamentally unnecessary, but who still continue to experience it.

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Mental health services board gives approval to history project, expanded scholarship program

The Mennonite Mental Health Services (MMHS) board of directors, meeting in St. Louis on Mar. 8, agreed to move ahead with a history project, expand the scholarship program, approve articles of operation for the Developmental Disabilities Council, and prepare board handbooks for member centers and hospitals.

The board received reports from MMHS Director Vernon Neufeld and Developmental Disabilities Consultant Dean A. Bartel, and a progress report from the Task Force on the Future of MMHS.

The history project, proposed by an editorial committee composed of Wesley Prieb, Hillsboro, Kan.; A. J. Klassen, Fresno, Calif.; and Vernon Neufeld, includes the preparation of a history of the Mennonite mental health program initiated after World War II, including the development of the seven mental health centers or hospitals now part of MMHS.

The history will also include essays on particular phases of that development. The project is to be completed by the 35th anniversary year of MMHS in 1982 and serve as a *Festschrift* (publication celebrating an event or honoring persons) for a number of persons who have been associated with MMHS throughout

most of its history.

For a number of years MMHS has sponsored a scholarship program for graduate and upper level college students planning to enter mental health related vocations. The board approved a plan presented by a committee composed of John Elias, Regina, Sask.; Harold Loewen, Elkhart, Ind.; and Neufeld to expand the program so that larger grants can be awarded to more persons.

The original endowment fund provided by the earnings of Voluntary Service workers at Brook Lane will be increased with a goal of \$100,000 to be received from various sources. The expanded program will go into effect for the 1981-82 school year.

The articles of operation for the D.D. Council approved by the board are to provide guidelines for the work of that group. The council was created by MMHS in October 1978 to assume overall responsibility for the developmental disabilities program. The council serves as a subsidiary organization of MMHS, taking inter-Mennonite responsibility in Canada and the U.S.

The board also supported a plan to encourage each of the member centers or hospitals to develop handbooks or manuals for

their own board of directors. An outline of such a handbook was accepted as a guide. The MMHS director is to provide some material common to all programs and encourage the completion of the project.

Curtis Byer, Upland, Calif., reported for the Task Force on the Future of MMHS, which is currently looking at future alternatives for the organization. A number of changes and developments underway in MCC, in the Canadian Mennonite Health Assembly, and in the Mennonite Health Assembly, as well as anticipated staff changes in some of the centers and in MMHS, compelled MMHS to look at its own future. The task force expects to complete its work by the time of the spring 1981 meeting of MMHS.

Also at the meeting, officers for the year were elected: David Haarer, chairman; Curtis Byer, vice-chairman; Rowland Shank, secretary; and Elizabeth Shantz, treasurer.

The board agreed to meet Oct. 2-4, 1980, at the Penn Foundation, Sellersville, Pa. The meeting will be part of the 25th Anniversary celebration of the Penn Foundation and will feature a symposium on "Church Relations and the Community Mental Health Center."

Carter asked to specify penalty for nonregistration

President Carter has been urged by the chairman of a House Judiciary subcommittee to define the penalties for avoiding draft registration before pressing for any further action to resume the practice.

The issue of enforcement has been raised at every Congressional hearing on the proposed draft registration in recent weeks, but the administration continues to state that the matter is under study, said Rep. Robert W. Kastenmeier (D.-Wis.), chairman of the Judiciary Committee's Subcommittee on Courts, Civil Liberties, and the Administration of Justice.

The enforcement question "must be explored, and answered, before proceeding any further with the President's proposal," Kastenmeier said at a press conference.

He released a Selective Service report which offered two alternatives for the use of

the conscientious objector status if the draft is renewed: complete elimination of the conscientious objector exemption, or restriction of the status to "practicing members of religious sects that specifically prohibit participation in military services."

Selective Service officials said the report was merely a "training exercise" and didn't reflect official policy. Kastenmeier said he released the document "because it represents the inside view of the agency's thinking" and no other official reports are available.

If the restrictions of the conscientious objector status are carried out as proposed, exemptions would be available only to members of religious groups such as the Quakers, Mennonites, and Church of the Brethren.

Exemptions would be denied to pacifists of other religious bodies or persons who don't

belong to a church but are opposed to war for personal religious or moral reasons.

Kastenmeier said he wanted to know if the Justice Department planned to prosecute nonregistrants and if so the implications for federal courts and prisons. He noted that if only 2 percent of men aged 19 and 20 who were required to register failed to do so, 80,000 new lawbreakers would be created.

Under the present law, persons failing to register for the draft may be punished with a maximum fine of \$10,000, up to five years in prison, or both.

Legislation to fund the draft registration procedure hasn't been passed by Congress yet because of budget limits for the current fiscal year. The Carter Administration is pressing Congress to transfer funds from another account and pass the bill.—*Religious News Service*

'Vision for '80s' topic of Lancaster meeting

"There is a new enthusiasm for the church both among adults and youth," reflected Paul M. Zehr, secretary of the Conference Coordinating Council, in a post-meeting communication to delegates of Lancaster Conference's Second Annual Meeting. The event was held at Lancaster (Pa.) Mennonite High School Mar. 21-23 under the banner "Vision for the '80s."

The accuracy of Zehr's observation was evident in an attendance of 1,800 at Sunday night's mission rally and in the warm spirit manifested. One hundred and nineteen congregations sent delegates.

Bible studies based on Revelation 1-3 were led by Lancaster's current scholar-in-residence Paul M. Miller of Goshen, Ind., Friday and Saturday. Miller stressed the need to see God in His majesty and Christ in the midst of His church.

From Christ's messages to the early churches, Miller took warnings against "seductions of the '80s." He included the temptation to "make the fast buck," professional guilds pricing themselves out of the poor's reach, consumer idolatry, and God-and-country religion.

Friday night's "Vision for the Congregation in the '80s," in charge of Paul Zehr, discerned pressing issues facing the church such as urbanization, family breakdown, growing conflict, ecology, theological pluralism, congregational leadership, the church emerging among youth and young adults, and worship. Board of Congregational Resources commissions presented their strategies for helping congregations in these areas.

On Saturday morning and afternoon the four conference boards—Congregational Resources, Brotherhood Ministries, Education, and Missions—each reported on their current work and vision for the next decade.

The Eastern Mennonite Board of Missions "dreamed dreams" of relationships overseas, involvement of women and youth, and of increased church planting and inter-congregational relationships. Hershey and Norma Leaman were dedicated to the position of overseas secretary, the post in which Don Jacobs served.

Sixteen hundred people, "a good half" of them youth, gave rapt attention to Mel Shetler, director of Teen Haven Youth Center, Goshen, Ind., speak on "My New Name" (Rev. 3:12) at Saturday night's youth rally.

On Sunday morning delegates reported in their congregations and received feedback. Sunday afternoon was given to the popular "Family Festival of Missions" which was also open on Saturday afternoon for the first time this year.

Sunday night's mission rally, traditionally a high point, saw the gymnasium-auditorium filled to the top bleachers. Enthusiastic singing



Session of Lancaster Conference Annual Meeting, held Mar. 21-23.

led by Clyde Hollinger was followed by the president's report, shared by outgoing mission board president of 23 years, H. Raymond Charles, and current president Paul Landis. Charles emphasized the partnership of Mennonite Board of Missions, Eastern Mission Board, and MCC in taking the gospel around the world, and called for systematic prayer for all phases of the board's outreach.

Landis, while noting the uncertainty and insecurity of the present, said, "It is not a time for missions to retreat but to advance." The mission board as servant of the congregations was emphasized.

Myron Augsburger brought a closing challenge, "I set before you an open door." He urged the church to keep Christ central, being agents of Christ's presence, purpose, and peace in the world. He noted that the church can do what agencies of the world cannot do, but warned against denominational arrogance and stressed the importance of learning from other groups.

Also held during the week of annual meeting were three related events.

On Wednesday the Lancaster Women's Missionary and Service Commission held a full-house meeting at East Petersburg Mennonite Church on the theme "God Is Showing Me." The Landisville congregation and the Erisman congregation shared their successful once-a-week morning programs for mothers, "others," and preschoolers.

On Thursday the Lancaster Mennonite Conference Assembly of bishops, ministers, and deacons met at Mellinger Mennonite Church (see p. 323).

On Friday the bimonthly meeting of East-

ern Mennonite Board of Missions and Charities opened its doors to a larger-than-normal number of interested persons. Don Jacobs, outgoing overseas secretary, spoke on "Authentic Missiology for the '80s." "We have not yet begun to appreciate the consequential nature of the Christian fellowship," he said, emphasizing the importance of establishing communities of love through missions.

The board discussed and approved a paper, "Pilgrimage in Mission," which gives guidelines on about 30 current mission debates from a Mennonite theological perspective.—Lois Landis Shenk

Atlantic Coast adopts constitution at assembly

Atlantic Coast Conference delegates adopted a constitution and officially installed executive secretary Bob Shreiner during the conference's second assembly, held Mar. 28-30 at Bethany Mennonite Church, East Earl, Pa.

The conference had been operating with a proposed constitution for a trial period of 18 months, since the 36 eastern congregations of the then Ohio and Eastern Conference acted on Nov. 4, 1978, to form a new sister conference.

The pastor of Bethel Mennonite Church, Gettysburg, Pa., Shreiner began a four-year term as executive secretary on Feb. 1. Conference moderator Clair Umble was in charge of Shreiner's installation, which took place during the assembly's final session.

Other activities throughout the assembly weekend included election of conference pres-

sonnel; commission and staff reports; approval of a \$150,000 budget for service and evangelism work; and the reception of new pastors and congregations. Representatives from the various Mennonite Church boards were present. Local agencies relating to the conference, the church colleges, and conference commissions also had representation and displays available for the more than 300 persons who attended some or all sessions.

Friday night's main address was given by Clair Umble, who shared from 2 Timothy 3:1-13. Guest speaker for the weekend, Richard Detweiler, spoke Saturday morning on "Congregation Calls Leadership."

Detweiler stressed the need for every member to be committed to ministry along with the called leadership. In climaxing his remarks he said, "What a wonderful experience to respond to the call of the Lord by His church for His work."

Detweiler, pastor of Souderton (Pa.) Mennonite Church, has just accepted the call as president-elect of Eastern Mennonite College, Harrisonburg, Va. Other topics he shared on during the weekend were: Congregation Develops Leadership, Gifts and Ministries of Women in the Congregation, and Leadership Functioning in the Congregation.

The present Atlantic Coast Conference congregations were originally part of two mission districts, Conestoga-Maple Grove and Atlantic States Districts, under the Ohio and Eastern Conference. With the addition of two new congregations in 1979 and two congregations at the Saturday evening session, Mar. 29, the ACC conference body now has 40 member congregations with over 4,000 members.

Workers evacuated amid fighting in Chad

Mennonite Central Committee workers Eric and Verna Olfert and their son Jonathan have been evacuated to Cameroon along with other expatriates from Chad, according to a Mar. 26 report received by the Canadian Ministry of External Affairs.

The evacuation followed fighting that erupted between factions from northern Chad on Mar. 23. The main contenders are forces loyal to President Goukouni Oueddei and those of Defense Minister Hissen Habre.

The evacuation of whites was organized by French troops based in this former French colony. The troops were on orders not to get involved in the fighting itself.

The recent fighting is between the two northern Muslim leaders and their forces. The country has been in a state of virtual civil war ever since it gained independence from France in 1960.

The most recent serious conflict was in February of 1979. At that time fighting was between the northerners and southern Christian and animist forces. Northerners and south-

erners were later able to form a coalition government, which is coming unglued in the present fighting.

The Olferts were evacuated at a time when they had planned to go on a vacation to Nigeria.

South Africa and church topic of AMBS speaker

Theodore Kotze, pastor and former assistant director of the Christian Institute in South Africa, spoke in the weekly forum at Associated Mennonite Biblical Seminaries on Mar. 20. He is currently a guest at Notre Dame University.

Kotze incurred the wrath of his government by participating in the Christian Institute, once a formidable social witness against South African governmental policies of apartheid. The organization and its leaders, including Kotze, were banned by the government in 1977. He and his wife later left the country.

With a historical sketch, Kotze traced the development of South Africa leading to the present government dominated by whites of Dutch descent, referred to as Afrikaners. The real power, he stressed repeatedly, is wielded by two groups: the Dutch Reformed Church and the "Broederbond," a secret organization to which all prominent political figures belong.

"To understand Afrikanism," said Kotze, "you must realize that Afrikaners believe that theirs is a God-created nation. It is not the work of man, but of God. Theirs is an eternal destiny, a divine calling. That is at the heart of everything."

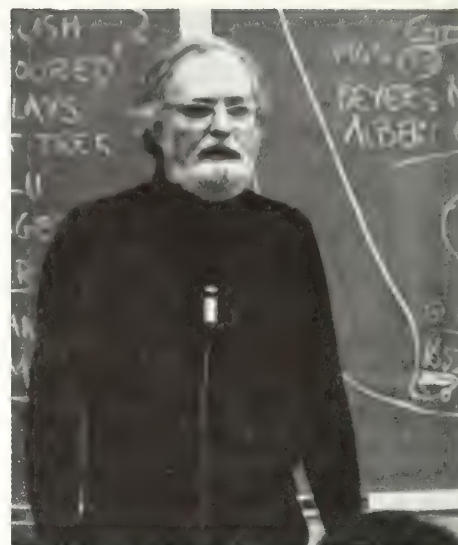
"It is the black churches that are really relevant today," he continued. "The Dutch Reformed Church is the very architect of apartheid and the English-speaking churches are generally conformist. The blacks are leading the movement but Afrikaners are not going to change easily. In a sense it is impossible for them to change."

Music, reunions to head homecoming at EMC

Music programs, reunions, and athletic events will fill the slate of activities for Eastern Mennonite College's 1980 homecoming, Apr. 25-27.

Persons arriving early are invited to attend college assembly at 9:20 a.m. on Friday, Apr. 25, to hear Alice Weber Lapp, a 1955 EMC graduate from Goshen, Ind., address the campus community. Lapp is an English teacher and book reviewer for church publications.

Amos F. Burkholder of EMC's music faculty will direct *Noye's Fludde* (Noah's Flood), an opera by Benjamin Britten at 7:00 p.m. on Friday. The musical features a cast of some 75 adults and children and a string orchestra and "should appeal to all age-groups," according to Burkholder.



Theodore Kotze lectures on South Africa at Associated Mennonite Biblical Seminaries.

At 8:00 p.m. an alumni team will play the women's varsity volleyball team, and at 9:00 p.m. alumni basketball players will go against the men's varsity team in the EMC gym.

The "Loyal Royals," a support group for EMC athletics will hold their second annual homecoming breakfast at 7:30 a.m., Apr. 26, in the west dining room of the college cafeteria.

Alumni are invited to hear a presentation at 10:00 a.m. or 2:00 p.m. on Saturday on the new campus master plan drawn up for EMC by Mishawaka, Ind., architect LeRoy Troyer. Lee M. Yoder, EMC's vice-president for administrative affairs, will show the plan and answer questions.

Graduating classes ending with an "0" or "5" will hold reunions between 11:00 a.m. and 2:00 p.m. on Saturday. Departmental reunions will be held 4:00-5:00 p.m. the same day.

Alumni athletes will have opportunity to play the varsity field hockey, cross-country, and soccer teams on Saturday afternoon.

A repeat performance of *Noye's Fludde* at 7:30 p.m. in the chapel-auditorium and an ice-cream social at 9:00 p.m. in the cafeteria will round out Saturday's activities.

President and Mrs. Myron S. Augsburgers have invited alumni to a continental breakfast on the front lawn of their home 8:00-9:30 a.m., Apr. 27. At 10:00 a.m., a worship service in the chapel-auditorium will include the "alumnus-of-the-year" award and a meditation by Augsburgers.

Homecoming will close with a piano recital by Richard Syracuse, associate professor of piano at Ohio University at Athens, on EMC's Bösendorfer concert grand piano. The 2:00 p.m. recital is the second in a series of dedication concerts scheduled over three years.

Homecoming registration will be held 5:00-9:00 p.m. on Friday and 9:00 a.m.-7:00 p.m. on Saturday in the administration building lobby.

Annual census helps SYAS stay in touch

The Mennonite Church has kept in touch this year with nearly 5,000 of its young adults in the city and at non-Mennonite colleges, a Mennonite Board of Missions (Elkhart, Ind.) spokesman said.

The continued contact was made possible by the annual census conducted by Student and Young Adult Services (SYAS) of MBM.

SYAS workers throughout North America are now following up the information from the census. In some cases this may mean an invitation to join a local Mennonite fellowship. In other cases, it may be just a chat over a cup of coffee.

The latest census began last August when forms were mailed to Mennonite pastors asking for information about young people leaving their home communities for study at non-Mennonite schools or employment in urban areas.

Information sent by pastors was fed into a computer. Letters were then sent to 4,200 students and young adults informing them about the SYAS ministry and asking them to fill out and return a data bank information card. Thirty-three percent of them did so.

"We are glad that some persons wrote comments on their cards," said SYAS staff associate Melba Martin. "This gives us the opportunity for additional contact with these people."

A young adult in Stratford, Ont., for example, asked for a list of universities which have Mennonite fellowships. "In making a university choice," she said, "I am very much interested in a support group."

Ethel Hoffman of the Elkhart office put together what Martin calls "our most complete census data bank in recent years." Hoffman checked the information from pastors and young adults with data already in the computer, making additions and corrections.

By mid-February the SYAS office had information on a total of 4,739 persons, including 2,036 young adults living and working in the city and 1,806 students studying at non-Mennonite colleges, universities, and graduate schools.

Annual music festival hosted by CDMHS

Christopher Dock Mennonite High School, Lansdale, Pa., provided the site for the eighteenth Mennonite High School Music Festival on Apr. 12 and 13. The festival is an annual gathering of the choirs from nine Mennonite high schools across the United States and Canada.

During their stay in the Lansdale area, members of the visiting choirs were hosted by local congregations. The choirs took part in morning worship services on Apr. 13.

Festival performances the same day included individual selections by each of the choirs, as well as several numbers by a combined mass chorus of more than 350 voices. Guest conductor for the festival was Walter Jost, professor of music at Bethel College, North Newton, Kan.

This annual event is sponsored by the Mennonite Secondary Education Council.

Membership, draft top concerns at Lancaster

Bishops, ministers, and deacons of Lancaster Conference, along with wives, a small number of lay persons from the conference, and representatives from related bodies of the wider Mennonite Church packed the Mellinger Mennonite Meetinghouse for the biannual conference assembly held Mar. 20.

The spring assembly, scheduled during the week of Lancaster's annual meeting, met for inspiration, business, and fellowship renewal.

"Making church membership meaningful is one of the greatest challenges facing our church today," said conference moderator David N. Thomas in an address on that topic. He urged open analysis of the health of congregations. He affirmed the practice of keeping baptism and church membership together and called for accurate keeping of church records "as a part of good shepherding."

Noting that Lancaster conference membership declined last year for the first time since its beginnings, Thomas said that "retention of members proved to be a more key issue than evangelism." He called on the church to face the current challenges of interest in more freedom and in total membership involvement. Noting that "there is no substitute for the Word," he reminded that "sheep that are fed won't stray."

Highlighting a pressing concern for leadership training, Conference Coordinating Council Secretary Paul Zehr spoke forcefully on the need to develop leadership potential. He introduced the newly formed Leadership Council and informed of opportunities for training available locally. "We must work now so we have leaders tomorrow," urged Zehr.

Considerable time was allotted to an update on the national draft resolution, given by Paul Landis for MCC U.S. Landis reported on a recent meeting with the director of Selective Service in Washington, D.C., clarified proposed registration procedure, and answered questions from the floor. General concern emerged that youth be active in service programs before a possible draft be actually effected.

The conference sermon was preached by Allen Kauffman, bishop in the Juniata district, who spoke on "Living and Dying by Faith." Basing his comments on Hebrews 11, he questioned "whether we really are as conscious as we ought to be of the fact that we are strangers

and pilgrims." He pointed out effects such a mind-set will have on one's present life and relationships, one's willingness to leave the past even while learning from it, and one's eagerness to be present with Christ.

The Conference Assembly passed two statements which will be shared with congregations.

A statement on "Church Membership" identifies believers as "the basic unit of the church" where all have gifts "best exercised as one becomes involved with a congregation. . . ." Because fellowship grows through "meaningful interaction with other believers . . . it is important that each believer be an active member of the congregation where he regularly worships." If necessary, membership transfers are encouraged.

A statement on "Peace and Service" calls congregations to "a lifestyle of service" and expresses concern that "the traditional Mennonite vision for service may be decreasing in Lancaster Conference." It encourages participation in "the Mennonite VS Program" saying, in a quote from Gideon Yoder (*Gospel Herald*, 1973), "We must do something before the bombs are dropped."

In a controversial decision, the bishop board reported that "after careful consideration . . . we do not support promoting participation in a war tax resistance campaign."—Lois Landis Shenk

mennoscope

Jonas L. (Tony) Hostetler was installed on Mar. 30 as pastor of the Peace Mennonite Community Church, Clearwater, Fla. Martin W. Lehman, General Secretary of the Southeast Mennonite Convention, preached the sermon and Paul R. Yoder, Sr., convention moderator, gave the charge and led in the prayer of dedication. A fellowship meal followed the service. Hostetler succeeds Nelson Kauffman, who retired after serving six years as charter pastor of the Peace church. The Kauffmans have retired in the Clearwater area and continue to relate to the Peace church.

Rosemary Wyse has been named to head Goshen College's TESOL (Teaching English to Speakers of Other Languages) program. As assistant professor of Spanish and TESOL at Goshen College in 1978-79, Wyse taught this year at Iowa Mennonite School, Kalona. Wyse helped plan the 1978 Mennonite World Conference in Wichita, Kan.

Anna M. Bowman has been named the new director of social work education at Goshen College. Bowman has been an associate professor at the college since 1978.

"Biblical Pacifism: The Responsible Choice?" was the topic of a New Call to Peacemaking panel discussion held Mar. 27 at Pittsburgh Theological Seminary. Paul Lederach, Scottdale, Pa., concentrated on passages

from Isaiah that challenge the acceptance of war (Is. 2:1-5, 9; 11:1-9; 30—31:9). He stated that war is a denial of what God is able to do and that militarism is atheism. Jan Gleysteen, also of Scottdale, read testimonies of Christian pacifists throughout history. He also made reference to his family's experience in the Netherlands during World War II. Liane Norman, from the Pittsburgh Friends Meeting, spoke on how one can begin to take action for peace. She stated that peace Christians must recognize the connection between peace and justice, and then act on it. The panel discussion was sponsored by the Pittsburgh Mennonite Student Center, the Pittsburgh Friends Meeting, and the Student Government Peace Committee at Pittsburgh Theological Seminary. Some 60 people attended.

Mennonite Publishing House has the following job openings. *Secretary to the Publisher*—heavy typing, must work well with figures and deal comfortably with people. *Accounting Clerk*—training or experience in bookkeeping or accounting desirable. *Typist*—minimum 50 wpm with high accuracy. MPH is looking for employees involved in and dedicated to the Mennonite Church. Interested persons may contact Personnel Office: Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. Telephone: (412) 887-8500.

Holmes County, Ohio, Mennonites are meeting for the 4th Annual Bible School at Walnut Creek Mennonite Church each Wednesday evening through Apr. 23. Adult courses include "Acts," "Ephesians," "Job," "The Church's Response to the Issue of Abortion," "Developing Skills in Sharing One Another's Burdens," and "Effective Leadership in the Congregation." Average attendance has been 382.

Lawrence Hart, Oklahoma staff person for the Mennonite Indian Leaders Council, has announced a mission centennial celebration for May 18 at the Koinonia Mennonite Church in Clinton, Okla. The celebration is being sponsored by the Southern Cheyenne Mennonite Church. On May 18, 1880, Samuel F. Haury left central Kansas on behalf of the General Conference Mennonite Church to begin mission work among the Southern Cheyenne. Plans for the anniversary include a Sunday morning worship service and some Indian dances and an art show in the afternoon.

Two recently published books explore the second-generation issues of world hunger. Many of the publications of the early 1970s explain the need to increase food production,

reduce population growth, and increase foreign aid. The second generation of world hunger books say that though the above steps are necessary, they are not enough. *Hunger for Justice: The Politics of Food and Faith* by Jack Nelson (Orbis books, 1980, \$4.95) is perhaps the most important book on world hunger from a religious perspective since the publication in 1977 of *Rich Christians in an Age of Hunger* by Ronald Sider. *Hunger For Justice* provides an analysis of the underlying economic and political issues which cause people to stay hungry, including military spending, food exports, access to land, and self-reliance. *Bread and Justice: Toward a New International Economic Order* by James B. McGinnis (Paulist Press, 1979, \$4.95) explains some of the root causes of hunger. The roles that multinational corporations, trade questions, and international lending institutions play are analyzed. Each section concludes with a "What can I do?" chapter and a list of discussion questions.

Growing in the Christian Life is the title of a new Home Bible Studies course released by Mennonite Board of Missions, Media Ministries. This 12-lesson study replaces two earlier courses: *Living for Christ* and *Living in the World*. The individual enrollment fee of \$10 includes lessons, answer form, supplementary materials, and personalized assistance from an instructor. A certificate is given at the completion of the course. Interested persons may order the course or request reduced rates for group use from Home Bible Studies, Box 1252, Harrisonburg, VA 22801.

Which Way Women? is a newly published 150-page book edited by Dorothy Yoder Nyce. The Mennonite Central Committee Peace Section Task Force on Women guided the project. *Which Way Women?* is a collection of 42 articles plus biographies and poetry written predominantly by Mennonites and intended primarily for a Mennonite audience. *Which Way Women?* is now available in soft cover, spiral bound format from MCC Peace Section Task Force on Women, 21 South 12th Street, Akron, PA 17501. Cost per copy is \$3, which should be included with the order.

A **telephone hot-line** has been established by the National Council of Churches to provide information on the progress of President Carter's draft registration proposal and Congressional debate over the issue. The taped message will be updated weekly and as major events occur. The hot-line is in operation 24 hours every day: (313) 995-0966. Information on draft issues more related to Mennonites is available from the MCC Peace Section (U.S.) Washington Office, 100 Maryland Ave. N.E., Washington, DC 20002; (202) 544-6564.

Mennonite-Your-Way Directories are available for 1980 travelers. Born four years ago, Mennonite-Your-Way encourages broadening friendships and economical traveling. Directories are available for \$5.00 each (bulk rates available upon request) by writing Men-

nonite-Your-Way, Box 1525, Salunga, PA 17538.

Edwin Swartz and Larry Litweiler were ordained on Mar. 16 to serve with the Riverside congregation, Turner, Mich. The ordination was in charge of Willard Mayer, assisted by Elmer Jantzi and Alvin Swartz.

James Madison University in Harrisonburg, Va., presented Eastern Mennonite College President Myron S. Augsburg with an "educator of the year" award in ceremonies on Mar. 24 at JMU. Augsburg, president of EMC, Inc., since 1965, received JMU's annual citation for a professional educator. The awards have been given for the past nine years by Greater Madison, Inc., a JMU support group, in recognition of outstanding achievements in education by residents of the Shenandoah Valley. Augsburg will leave the chief executive post at EMC on June 30 this year after a 15-year tenure. Richard C. Detweiler, a Souderton, Pa., educator and churchman, will become the sixth president on July 1.

Draft-age youth. A network of communication is being put together by young Mennonites who are being led for reasons of conscience not to register in any future draft registration required by the U.S. Over thirty youth considering this option began this network at the Mar. 27-29 MCC Consultation on the Draft and National Service in Goshen, Ind. Persons who would like to read of and write to other potential noncooperators may send their name, address (including summer period), and age to Phil Shenk, 2720 Ontario Road, N.W., Washington, DC 20009. Interested persons should contact Shenk before Apr. 30.

H. Ernest Bennett, executive secretary of Mennonite Board of Missions (Elkhart, Ind.), underwent surgery on Apr. 1 for the removal of a tumor on the lower colon. The problem had been discovered during tests four days earlier, and he was admitted to Elkhart General Hospital on Mar. 30. Bennett has served as an MBM administrator for 34 years, including 20 years as executive secretary. He retires this year, with Paul M. Gingrich succeeding him in July. Ernest and his wife, Earla, returned last December from a three-month fraternal visit to Mennonites in Asia.

Home repair is becoming one of the biggest and most important programs in Voluntary Service under Mennonite Board of Missions (Elkhart, Ind.). About 30 VSers in a dozen North American cities are engaged in projects with names like Good Neighbor Home Repair, Lend-a-Hand, and Partners Tool Box. All of this is tied together by a Mennonite couple in Wooster, Ohio—Vic and Bev Plessinger. Working out of their home, but traveling much of the time, they serve as VS building consultants. Vic is a former construction worker, and Bev is a former secretary. They are members of Oak Grove Mennonite Church and have been active for many years in Mennonite Disaster Service. Plessingers joined VS in 1978.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$91,649.36 as of Friday, April 4, 1980. This is 12.2 percent of the total needed. 171 congregations have made contributions.

The Christian congregation that meets at Immanuel House in Jaffa, Israel, is a "mixture of cultures and languages, of citizens and expatriates, of Jews and Gentiles," according to pastoral leaders Paul and Bertha Swarr, workers with Mennonite Board of Missions (Elkhart, Ind.). A congregational committee formed last year is composed of an Israeli Arab judge, a French-speaking proprietress of a clothing store, a Brazilian Embassy official, an American professor at a local university, a Iranian grandmother, and a British secretary. "English and Hebrew are our main languages in worship," Swarrs said, "but translations into French, German, and other languages are quite frequent."

Edna Zehr of the Church Relations office at Mennonite Board of Missions (Elkhart, Ind.) is regaining strength at her home following surgery on Mar. 14 to remove a lung. She was released from Elkhart General Hospital on Mar. 23. Zehr is a staff associate responsible for cultivating linked giving and for coordinating visits to congregations by overseas missionaries, home office staff, and other MBM representatives.

Karen Amstutz, a self-supporting worker in Bolivia with Mennonite Board of Missions (Elkhart, Ind.), traveled with an Amaya Indian friend to isolated Potosi high in the Andes Mountains in late 1979, according to a recent report from her husband, Wendell. "The extreme altitude permits cultivation of only a local variety of potatoes as the sole agricultural crop," he said. "The main activity is raising sheep and llamas, which form the base of their economy—providing wool, meat, and livestock for sale or exchange."

Joe and Elaine Haines, workers in Israel with Mennonite Board of Missions (Elkhart, Ind.), were resource persons at the annual retreat in late February of Mennonite Central Committee workers in the Middle East. Held on the island of Cyprus, the retreat was divided between the town of Ayia Napa and the snowy mountains, where the group enjoyed skiing. Joe and Elaine led the MCCers in reflecting on personal growth, drawing from the Sermon on the Mount.

A churchwide consultation on Mennonites and their view of and use of power has been announced for March 1981. To be held in Washington, D.C., the event is initiated by the Eastern area Student and Young Adult Services team of Mennonite Board of Missions (Elkhart, Ind.). Convener Rick Mojonniier is interested in hearing from persons who have studied in this subject area or who have suggestions for topic. Correspondence may be addressed to Mojonniier at MBM, Box 370, Elkhart, IN 46515.

A Student and Young Adult Services worker is needed for Pittsburgh. A person with administrative skills and seminary or graduate school experience is preferred. The assignment is primarily a campus ministry outreach working mainly with non-Mennonite students. The

position will become available on Sept. 1. Interested people may contact Dale Schumm at Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Phone (219) 294-7523.

Keith R. Phillips, chairman of the department of physical education and athletics at Eastern Mennonite College, was invited to deliver a Staley Distinguished Christian Scholar Lecture Series at Northwestern College, Orange City, Iowa. Phillips gave five presentations Mar. 24-27 at the school on the theme, "Christian Perspectives on Athletics." He lectured on sports and society, the role competition plays in athletics, and considerations in developing a philosophy of athletics for a Christian college. Phillips, who is also athletic director at EMC, joined the faculty in 1973. He is currently president of the National Christian College Athletic Association (NCCAA).

The advisory committee for Deaf Ministries of Mennonite Board of Missions (Elkhart, Ind.) wrestled with limited resources and staff time in the face of an ever-increasing work load during its semiannual meeting on Mar. 22 in Elkhart. "We are thankful that we are better known throughout the church now, but that means a lot more work for us," said Reuben Savanick, the half-time Deaf Ministries director who moved his office from Elkhart to his hometown of Scottdale, Pa., last year. The eight-member advisory group, which includes deaf and hearing persons from Pennsylvania, Indiana, Ohio, and Oregon, also endorsed Savanick's call for inter-Mennonite cooperation in deaf ministries and the establishment of a larger structure which would serve handicapped persons of all kinds. Another matter at the all-day meeting was the concern that Deaf Ministries expand its work to areas that have not been reached before, especially in the West. The committee asked Reuben to initiate contacts with Mennonite Church conferences in these areas.

Special meetings: Harold Bauman, Goshen, Ind., at Millersburg, Ohio, Apr. 27-30.

New members by baptism: two at Erisman, Manheim, Pa.; twelve by baptism and one by confession of faith at Sunnyslope, Phoenix, Ariz.; six at Souderton, Pa.; one at Mountain View, Lyndhurst, Va.; eight at First Mennonite, Middlebury, Ind.

readers say

Please accept my thanks for printing my article about Forest Hills, in the *Gospel Herald*. . . I was very pleased and have received many comments of appreciation.

I am sorry for one error in my article. I should have checked with Andrew Chow, instead of writing from hearsay about his father.

Mr. Chow left China in 1940 to be a missionary to Indonesia. He has ministered in all those Southeast Asian countries—Taiwan, Thailand, Vietnam, and also in Hong Kong.

For a number of years he also pastored a Chinese church in Washington, D.C., and was co-founder of Ambassadors for Christ at Paradise, Pennsylvania. Monica and Andrew's wedding at Forest Hills was

attended by a church full of beautiful Chinese from Washington.

This past year Mr. Chow was invited to mainland China, where he met his mother, whom he had not seen since he left in 1949. He arrived recently in the U.S. bringing her with him, and she will live here. She knows no English! She is a beautiful, poised, Christian lady.

In a few months the Chows (at least Mr. Chow) will return to Indonesia to continue his ministry there. He preached a powerful sermon at Forest Hills the day following the wedding on Mar. 15.

Again, thank you, and may I add that the *Gospel Herald* is an important magazine in our home. We couldn't do without it! We think you're doing a very good job.—Olive Yoder, Akron, Pa.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Abraham, John and Diane (Headley), Elkhart, Ind., second daughter, Joy Ruth, Feb. 29, 1980.

Christner, Paul and Jennifer (Sundheimer), Benton, Ohio, second daughter, Adrienne Leigh, Mar. 9, 1980.

Egli, Roger and Sue (Troyer), Goshen, Ind., first child, Jamie Lee, Mar. 23, 1980.

Graber, Ed and Sandy (Fogelmark), Morton, Ill., first child, Daniel Wendell, Nov. 28, 1979.

Hostetler, Don and Cynthia, Kalona, Iowa, a daughter, Christa Marie, Mar. 20, 1980.

Leis, Gary and Brenda (Sauder), Palmerston, Ont., third child, second son, Brandon Sauder, Mar. 15, 1980.

Miller, Glenn and Regina (Martin), Kokomo, Ind., a son, Birch Brandoh, Mar. 11, 1980.

Miller, Phineas, Jr., and Sylvia (Yoder), Hartville, Ohio, second son, Ryan James, Mar. 5, 1980.

Mosemann, Barry and Linda (Petersheim), Greencastle, Pa., second son, Brent LaVon, Mar. 16, 1980.

Nelsen, Doug and Shari (Beckler), Exeter, Neb., second child, first son, Dusty Evan, Mar. 17, 1980.

Phillips, Robert and Cheryl (Forrer), Orrville, Ohio, second son, Darrell Steven, Mar. 13, 1980.

Reinford, Glenn and Lorraine (Sommers), Goshen, Ind., second child, first son, Eric Wayne, Mar. 8, 1980.

Roth, J. Martin and Cheryl (Egeli), Henderson, Neb., first child, Katie Rose, Feb. 15, 1980.

Sharp, John and Michele (Miller), Hesston, Kan., Erin Elizabeth, Mar. 13, 1980.

Souder, James and Lana (Eisenhart), Sunbury, Pa., second child, first daughter, Michelle Kimberly, Mar. 14, 1980.

Wagner, Lester and Brenda (Burkholder), Lancaster, Pa., third child, first son, Kyle Benjamin, Mar. 27, 1980.

White, Virgil and Diane (Dreier), Newton, Kan., third child, second son, Kristopher Carl, Feb. 26, 1980.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Brenneman—Schaefer.—Paul Brenneman, Tressler cong., Greenwood, Del., and Helen Schaefer, Powhatan cong., Powhatan, Va., by Lewis Burkholder, Jr., and Millard Benner, Dec. 29, 1979.

Heavener—Gaston.—Gerald Heavener, Salford cong., Harleysville, Pa., and Wren Gaston, United Methodist Church, Griffin, Ga., by Loren Swartzendruber, Mar. 15, 1980.

Mathews—Byler.—Donald E. Mathews, Jr., Belleville, Pa., Mt. View cong., and Brenda K. Byler, Belleville, Pa., Locust Grove cong., by Ivan E. Yoder

and Erie Renno, Dec. 12, 1979.

Mayer—Bontrager.—Mike Mayer and LuAnn Bontrager, both of Sarasota, Fla., Bayshore cong., by Paul R. Yoder, Sr., Mar. 15, 1980.

Yoder—Steiner.—Robert J. Yoder, Walnut Creek, Ohio, Berlin cong., and Cynthia L. Steiner, Apple Creek, Ohio, Sonnenberg cong., by Ronald Kauffman, uncle of the bride, Nov. 10, 1979.

Yoder—Yoder.—Bill Yoder, Sarasota, Fla., and Faith Yoder, Sarasota, Fla., Ashton cong., by Ervin Miller, Jan. 26, 1980.

Zook—Helmuth.—Vernon Zook, Sarasota, Fla., and Laurie Helmuth, Sarasota, Fla., Ashton cong., by Ken Nauman, Feb. 2, 1980.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Birkey, Lydia, daughter of Daniel and Elizabeth (Sutter) Wittrig, was born in Hopedale, Ill., Sept. 20, 1887; died at Horns Nursing Home, Wooster, Ohio, Jan. 14, 1980; aged 92 y. On Mar. 1, 1905, she was married to John Birkey, who died in 1962. Surviving are 2 daughters (Irma—Mrs. Norman Kauffman and Edna—Mrs. Glenn Kauffman), 12 grandchildren, and one sister (Mrs. Mary Martin). She was preceded in death by 3 great-grandchildren. She was a member of Bowne Mennonite Church, where funeral services were held on Jan. 16, in charge of Ronald Kauffman (a grandson) and Laverne Swartz; interment in Bowne Mennonite Cemetery.

Brubacher, Tilman H., son of Amos and Susanah (Horst) Brubacher, was born in Wallenstein, Ont., Nov. 10, 1919; died of heart failure at Wallenstein, Jan. 29, 1980; aged 60 y. On Jan. 30, 1945, he was married to Lovina Weber, who survives. Also surviving are 2 sons (Elam and Allan), 2 daughters (Alice and Eva), one granddaughter, one brother (Amos), and one sister (Adina—Mrs. Anson Bauman). He was preceded in death by an infant daughter (Martha). He was a member of Hawkesville Mennonite Church, where funeral services were held on Feb. 1, in charge of S. David Garber and Simeon Hurst; interment in Hawkesville Cemetery.

Ebersole, Martha E., daughter of David H. and Mary (Eshleman) Horst, was born in Reid, Md., July 23, 1887; died at Menno Haven Nursing Home on Mar. 18, 1980; aged 92 y. She was married to Samuel H. Kuhns, who died on June 23, 1939. In 1948, she was married to Samuel H. Ebersole, who survives. Also surviving are 4 sons (Ira D., S. Harvey, Harold D., and Adin J. Kuhns), 3 daughters (Mary—Mrs. Clarence Hummer, Naomi—Mrs. Nelson Martin, and Cora—Mrs. Theodore Crunkleton), 23 grandchildren, 34 great-grandchildren, 5 stepdaughters (Edna—Mrs. John Shank, Mildred—Mrs. Rodger Frey, Ruth—Mrs. Levi Wingert, Elizabeth—Mrs. Paul Horst, and Lois—Mrs. Leroy Baer), 2 stepsons (John and Merle Ebersole), 45 stepgrandchildren, 60 step-great-grandchildren, one sister (Mrs. Elizabeth Eckstine), and 3 brothers (Samuel E., Jacob E., and John E. Horst). She was preceded in death by 2 sons (Irvin and Paul Kuhns). She was a member of Chambersburg Mennonite Church, where funeral services were held on Mar. 22, in charge of Omar R. Martin, Harold Hunsecker, and Preston Frey; interment in Chambersburg Mennonite Church Cemetery.

Ebersole, Samuel H., son of John and Emma (Wittner) Ebersole, was born in Greene Twp., June 25, 1891; died of a heart attack in the Chambersburg (Pa.) Hospital on Mar. 20, 1980; aged 88 y. He was married to Susan Emma Kuhns, who died in 1947. He was later married to Martha E. Horst, who died on Mar. 18, 1980. Surviving are 5 daughters (Edna—Mrs. John Shank, Ruth—Mrs. Levi Wingert, Elizabeth—Mrs. Paul Horst, Mildred—Mrs. Roger Frey, and Lois—Mrs. Leroy Baer), 2 sons (John and Merle

Ebersole), 45 grandchildren, 60 great-grandchildren, 4 stepsons (Ira D., S. Harvey, Adin J., and Harold D. Kuhns), 3 stepdaughters (Mary—Mrs. Clarence Hummer, Naomi—Mrs. Nelson Martin, and Cora—Mrs. Theodore Crunkleton), 23 step-grandchildren, 34 step-great-grandchildren, one brother (Noah Ebersole), and 3 sisters (Mrs. Emma Hunsecker, Mrs. Anna E. Strike, and Mrs. Rhoda Etter). He was preceded in death by one daughter (Anna—Mrs. John Grove). He was a member of Chambersburg Mennonite Church, where funeral services were held on Mar. 22, in charge of Omar R. Martin, Harold Hunsecker, and Preston Frey; interment in Chambersburg Mennonite Church Cemetery.

Halteman, Preston B., son of Enos and Cevilla (Bergey) Halteman, was born in Franconia Twp., Pa., Oct. 2, 1894; died at Grand View Hospital, Sellersville, Pa., Mar. 20, 1980; aged 85 y. On Mar. 2, 1919, he was married to Katie Bower, who survives. Also surviving are 3 sons (Merrill B., Curtis B., and Paul B.), 3 daughters (Norma—Mrs. Leroy Benner, Betty—Mrs. Norman Hackman, and Pauline—Mrs. Homer Detweiler), 31 grandchildren, 13 great-grandchildren, one brother (Alvin B. Halteman), one sister (Mrs. Sara Diller), one stepbrother (Howard Krupp), and one stepsister (Mrs. Amanda Moyer). He was preceded in death by a son (Alton B.). He was a member of Franconia Mennonite Church, where funeral services were held on Mar. 23, in charge of Paul Glanzer, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Hoover, Magdalene, daughter of Ralph and Mary Ellen Meyers, was born on Aug. 13, 1896; died at Parkview Home for the Aged, Stouffville, Ont., Mar. 10, 1980; aged 83 y. In 1916, she was married to Albert Hoover, who died on Dec. 25, 1954. She was a member of Wideman Mennonite Church, where memorial services were held on Mar. 12, in charge of Paul Martin.

Ingold, Linnea Sue, daughter of Dan and Alta (Egli) Ingold, was born at Goshen, Ind., Sept. 13, 1955; died as the result of a brain tumor at St. Joseph Hospital, South Bend, Ind., Mar. 19, 1980; aged 24 y. She is survived by her father and step-mother (Dan and Fern Ingold), her mother and stepfather (Alta and Kenton Hersherberger), and 2 brothers (Jim and Phil Ingold). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Mar. 22, in charge of Carl L. Smeltzer and Florian Mast; interment in Clinton Brick Cemetery.

Koerner, Sadie L., daughter of David and Elizabeth (Wenger) Shantz, was born at Cullom, Ill., Apr. 23, 1894; died on Mar. 5, 1980; aged 85 y. On Sept. 23, 1917, she was married to Henry A. Koerner, who survives. Also surviving are 2 sons (Loray and Orie), 10 grandchildren, 9 great-grandchildren, and one sister (Mary Wenger). She was preceded in death by 3 brothers (John, Alvin, and Earl). Funeral services were held at the Stewart Funeral Home, Cullom, Ill., Mar. 8, in charge of Kenneth Taylor and Rebecca Koerner (granddaughter); interment in West Lawn Cemetery.

King, William J., son of Yost and Magdalena (Wills) King, was born in Mifflin Co., Pa., June 8, 1905; died at Ephrata, Pa., Mar. 23, 1980; aged 74 y. On July 15, 1932, he was married to Lizzie Martin, who died in 1965. Surviving are 2 sons (Martin and John), one daughter (Verna M.—Mrs. Charles Schmuck, Jr.), 11 grandchildren, one great-grandson, 2 brothers (Isaiah and Samuel), and one sister (Mary Weller). He was a member of Ephrata Mennonite Church, where funeral services were held on Mar. 26, in charge of J. Elvin Martin and Wilbert Lind; interment in Martindale Mennonite Cemetery.

Landes, Flora F., daughter of Enos H. and Sallie (Frederick) Freed, was born at Franconia, Pa., Nov. 18, 1885; died at Hatfield Mennonite Home, Hatfield, Pa., Mar. 22, 1980; aged 94 y. She was married to Henry M. Landes, who died on Feb. 15, 1973. Surviving are one daughter (Blanche F.—Mrs. Willis Musselman), 2 grandchildren, 6 great-grandchildren, 2 great-great-grandchildren, one brother

(Raymond F. Freed), and one sister (Sallie—Mrs. Norwood Afflerbach). She was preceded in death by one daughter (Sallie Loeffler), in 1963, 4 brothers, and 3 sisters. She was a member of Franconia Mennonite Church, where funeral services were held on Mar. 25, in charge of LeRoy Godshall and Curtis Bergey; interment in the adjoining cemetery.

Lehman, Chester K., son of Daniel N. and Magdalena (Kindig) Lehman, was born near Lancaster, Pa., Nov. 5, 1895; died at Harrisonburg, Va., Mar. 2, 1980; aged 84 y. On May 26, 1921, he was married to Myra Kendig, who survives. Also surviving are 3 daughters (Miriam L. Weaver, Esther K. Lehman, and Dorothy L. Yoder), one son (Robert C. Lehman), 11 grandchildren, and 2 great-grandchildren. He was preceded in death by an infant son (David) in 1934. In 1929 he was ordained to the ministry in the Virginia Mennonite Conference. He served as dean at Eastern Mennonite College for 32 years. Memorial services were held at Weavers Mennonite Church on Mar. 5, in charge of Wilmer Lehman and Richard Good. Also participating were Samuel Miller, Ira Miller, Ivan Magal, John R. Mumaw, and Myron Augsburg; interment in the church cemetery.

Leis, Albert W., son of Peter and Lillie (Habig) Leis, was born at Ft. Wayne, Ind., Nov. 13, 1917; died of a heart attack while vacationing in Sarasota, Fla., Mar. 6, 1980; aged 62 y. On Sept. 14, 1940, he was married to Eva Neuhauser, who survives. Also surviving are 3 daughters (Sue Marschand, Vickie Gerbers, and Cathy Leis), 3 grandchildren, and one brother (Robert). Funeral services were held on Mar. 10, in charge of Orvin Hooley and Roger Miller.

Miller, Carrie Elizabeth, daughter of Stephen L. and Cynthia (Barden) Miller, was born at Goshen, Ind., Mar. 15, 1980, and died the same day. Surviving are her parents, one sister (Amber), paternal grandparents (Harley and Marjorie Miller), maternal grandparents (Robert and Rachel Barden) and great-grandparents (Mr. and Mrs. Ben Swihart and Mr. and Mrs. Ralph Stutsman). Graveside services were held at the Clinton Brick Cemetery on Mar. 17, in charge of Carl L. Smeltzer.

Sommers, Jason, son of Ben and Marie Sommers, was born in Hartsville, Ohio, Dec. 4, 1966; died of a heart condition while vacationing in Florida, Mar. 2, 1980; aged 13 y. Surviving are his parents, one brother (Tyson), and grandparents (Mr. and Mrs. Joseph Schwartz and Mr. and Mrs. Vernon Sommers). Funeral services were held at the Maple Grove Mennonite Church on Mar. 4, in charge of Frank Dutcher; interment in Walnut Grove Cemetery.

Cover by Jean Claude Lejeune, p. 321 by David Fretz.

calendar

WMSC Executive Meeting, Greencroft Center, Elkhart, Ind., Apr. 17-19.
Iowa-Nebraska Conference Ministers and Spouses, Walnut, Iowa, Apr. 21-22.
Region IV Church Planters' Seminar, Waterford Mennonite Church, Goshen Ind., Apr. 26.
MBE Board of Directors, Elkhart, Ind., May 2-3.
Franconia Conference Spring Assembly, Rocky Ridge, Pa., May 3.
Rocky Mountain Mennonite Conference, Rocky Ford, Colo., May 2-4.
MBM Board of Directors, Elkhart, Ind., May 8-9.
Comité Administrativo, Des Plaines, Iowa, May 12-14.
Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Organizations that opposed war retooling for renewed struggle

All across the U.S. their phones are ringing again. For the past two weeks, activists of the '60s and early '70s have been answering "the call" from voices they haven't heard since the end of the Vietnam War.

"I've talked to people I never thought would come back into the fold. But, sure enough, it's happening," says Joe Somsky, a 29-year-old former draft resister recently working as a salesman and now organizing an anti-draft campaign for the U.S. Student Association in Washington, D.C.

Church targets sponsors in TV cleanup campaign

Three major sponsors of popular television programs are the target of a "Clean Up TV" effort sponsored by the 2.5-million-member Churches of Christ.

Members of the denomination, which does not have a central headquarters or national structure, are being asked to send protest to General Foods, Warner-Lambert, and American Home Products. The protest objects to their sponsorship of programs that "are full of immorality, sexual perversion, violence, and profanity," said John M. Hurt, pastor of the Joelton (Tenn.) Church of Christ and coordinator of the campaign.

Of the 13 programs targeted by the protest, only one is shown on NBC—*Saturday Night Live*. Six are ABC programs—*Soap*, *The Love Boat*, *Three's Company*, *Charlie's Angels*, *The Ropers*, and *Vegas*. CBS telecasts three of the shows—*Dallas*, *One Day at a Time*, and *Archie's Place*. The other three are syndicated—*The Newlywed Game*, *The Dating Game*, and *Three's a Crowd*.

Christian Voice pledges to campaign for Reagan

Christian Voice, a multimillion dollar political action lobby of evangelical Christians, is launching an independent campaign to elect Ronald Reagan, beginning with a media blitz in New Hampshire, says the organization's legislative director.

"We are mailing several million letters on behalf of Reagan, including one to every minister in the state of New Hampshire," said Voice's Washington-based legislative director Gary Jarmin in a telephone interview. "We are

also purchasing newspaper ads, and plan to air on Christian television networks a half-hour interview with Reagan and television minister George Otis."

Christian Voice is one of the largest of the new Christian lobbies organized in the past two years to enlist fundamentalist support for conservative Christian candidates and to target liberal office holders for defeat.

Americans called uncritical on "theology of liberation"

A Lutheran professor from Argentina has called on all Christians in North America to be "critical without paternalistic attitudes" about the so-called theology of liberation.

Ricardo Pietrantonio, who teaches in a Lutheran seminary in Buenos Aires, said during a series of lectures at Lutheran Theological Seminary that liberation theology needs to be corrected at "some points" but that classical theology does not suffice when it fails to acknowledge that "the biblical God is not a God . . . locked in the sources . . . but the God of history."

"In many American publications," he said, there is acceptance of "everything whose label is liberation," and he called this a harmful attitude.

Liberation theology is the name given to a form of Christian commitment to social reforms principally in Latin America, where controversy has resulted from accusations that the theology has Marxist overtones.

Mugabe election called vindication of WCC aid

The outcome of Zimbabwe elections granting power to Robert Mugabe's followers has vindicated the World Council of Churches' decision to aid the Patriotic Front, Archbishop Edward W. Scott of Canada said.

Archbishop Scott, primate of the Anglican Church of Canada and moderator of the World Council's Central Committee, was a key figure in the WCC's decision to give a highly controversial \$85,000 grant for humanitarian purposes to Patriotic Front guerrillas fighting to gain power in what was then Rhodesia.

The Anglican primate was homilist at an ecumenical worship service in St. James Roman Catholic Cathedral opening the 17th annual Workshop on Christian Unity in Seattle.

Black church in South Africa gains four white Protestants

Four prominent white critics of South Africa's apartheid policies have left the major white Dutch Reformed denomination to join the black Dutch Reformed Church in South Africa.

Best known of the four is C. F. Beyers Naude, former director of the banned Chris-

tian Institute in South Africa. The others are Rolf Meyer, former editor of the institute's newspaper, *Pro Veritate*, and educators Johan Wolfaart and Pieter Schoeman.

Since Naude is himself under a banning order, he was unable to state publicly the reasons for his decision. But his local parish minister was quoted in a Netherlands Protestant newspaper as saying his reason was that the white Nederduitse Gereformeerde Kerk (NGK) "does not do justice to the question of the unity of the churches."

Archaeologist says she has evidence that early church had female bishop

A woman archaeologist on the theology faculty of a Catholic college in Minnesota says she has photographs of mosaics, frescoes, and inscriptions that prove there were female priests and bishops in the early Christian church. If so, she could undercut what she calls the most "respectable" argument currently made by the Catholic Church against women's ordination—that it would go against ancient tradition.

Dorothy Irvin, who teaches at the College of St. Catherine in St. Paul, described some of her evidence in a recent article in *The Witness*, a monthly magazine of the Episcopal Church Publishing Company. She said the orthodoxy of her sources—many of them confirmed in books and journals hidden away in seldom-visited basements of libraries—has never been questioned, but copies of some of the original material made in recent centuries have changed the sex of the subjects.

A random check of Catholic scholars showed little awareness of Dr. Irvin's specific claims, but did suggest that there is now intense interest in studying them.

Swiss defeat measure to sever ties between church and state

By a 3-to-1 margin voters in Switzerland have rejected a referendum that would have separated church and state within two years.

With only slightly more than a third of the registered voters casting ballots, 1,052,294 (79 percent) voted "no" and 281,760 (21 percent) voted "yes" to a proposed amendment to the Swiss Federal Constitution that would have completely separated church and state in all 26 cantons.

Voters in all cantons rejected the referendum, which was put on the ballot by an initiative signed by 61,560 citizens. The two French-speaking cantons had the highest percentage of supporters for the referendum—Geneva (35 percent) and Neuchâtel (31 percent). These cantons already consider churches as associations under private law that must rely on voluntary contributions from their members. Roman Catholic cantons overwhelmingly defeated the referendum—in one the vote ran 96.2 percent against.

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Where do Christians find authority?

In a recent Gallup Poll sponsored by *Christianity Today*, people were asked where they would turn to test their own religious beliefs. The options given to the respondents were 1) the church, 2) the Bible, 3) the Holy Spirit, or 4) "other."

Not surprisingly, 52 percent of the Protestants said they would turn to the Bible; 27 percent said they'd seek guidance in the church.

The age-old question this poll raises, authority in Christianity, is once again at the forefront of theological debate. At the risk of oversimplification, authority has traditionally resided with the church for Roman Catholics, particularly in its institutional and hierarchical form. For orthodox Protestantism, on the other hand, authority resides in Scripture alone—though Protestants have never thoroughly applied this belief in reality.

Though Roman Catholic and Protestant approaches to authority may seem quite opposite, they do have several characteristics in common. One, they set aside an independent source of authority which, in its most extreme form, tends to stand outside or over against the church understood as the people of God.

Two, both positions respond in similar fashion to external or internal attacks perceived to be a threat to its source of authority. Ever since the Enlightenment of the eighteenth century, and especially since the rise of the scientific worldview in the nineteenth and twentieth centuries, Protestants and Catholics have felt the need to shore up their beliefs that the source of authority resides in either Scripture or church.

The line of defense on the Catholic side was to adopt the view in 1870 that statements made by the pope concerning faith or morals are infallible. For Protestants, a similar defensive posture had been in the making for some time in the development of the view that Scripture is infallible. Statements about the inerrancy of Scripture reached a new peak, however, in the latter part of the nineteenth century as a reaction against both Darwinism and biblical criticism.

I, for one, would have been hard-pressed to give George Gallup's pollster a straightforward and unqualified answer, given the categories offered. For it seems to me that there is another way, another approach to authority which is not strictly Catholic or Protestant and more nearly fits an Anabaptist understanding of both church and Scripture.

The Anabaptist way has not been simply to look to either church or Scripture as a source of authority. Rather as a theological tradition we have looked to the *Bible in the church* as our source of authority.

This view, as I am espousing it, is based on two premises. One, the church is the people of God, not just its institutions or a hierarchical leadership. Two, the Bible is not an alien authority which dropped into the church's lap from on high.

The Bible is, in fact, the church's book, its charter document, the life-giving, life-shaping book which gives witness to God's covenant with His people.

The Bible-in-the-church approach to authority does not believe that the church or the Bible needs defense. Rather, the Bible needs to be interpreted and applied in the corporate life of the church. Its authority becomes a reality as it is interpreted and applied by the community of faith. To say that the Bible is the church's book is to say it is *our* book, not my book. Individual interpretations are to be subjected to the council of the corporate body (see the "rule of Paul," 1 Corinthians 14:2a).

To say that the Bible is the church's book is to address its role in the life of the church. It is to be its rule of faith, its norm, the yardstick by which the church can corporately measure its faithfulness to what God commands.

To say that the Bible is the church's book is to enhance the role of the Holy Spirit in the life of God's people. The Holy Spirit's work was not completed in the inspiring of the original writers, nor was it completed in leading the early church fathers to adopt the 66 books we have in the canon. The Holy Spirit's work goes on and is active with the church today as the church attempts to faithfully interpret, apply, and *obey* the Bible.

The problem with most of us Christians is that we want to have pillars of authority which we lift up and venerate, but we still would like to live in considerable distance from them. We need the security of knowing there is something in our lives that is safe, secure, and reliable, yet when the pillars stand in our way, we find ways of detouring around them.

The sight of the pope setting foot on North American soil is a source of strength to American Catholics, but his pronouncements on such personal matters as birth control are largely ignored. Protestants want to know that the Bible is reliable, inerrant even, but far be it from most to accept its authority in such matters as how to live with hostile "neighbors" such as the Soviet Union.

As Mennonites, most of us would like to have a high view of both the church as a brotherhood and Scriptures as its charter document. Despite that we find ways of circumventing the counsel of both church and Scriptures in choosing how to use our money, run a business, or relate to our family.

The ultimate source of authority is God Himself, who communicates to us through His Word, His Son, His Spirit, and His church. God wants more than our veneration, He wants our obedience. That, in the end, is the true test of how serious we are about having authority in our lives.—*Richard A. Kauffman*

April 22, 1980

Gospel Herald



How do you teach peace to children?

The first day in an inner-city school in a new community had been a traumatic one for our 11-year-old son. He came home that evening almost in tears, telling my wife and me he hadn't met a single friend; everyone he met wanted to bully and fight. "I'm going back to fight those stupid kids," he said.

"But that's no way to make friends," we quickly replied. He didn't hear. Instead he was off on a tale of how, while he was standing off by himself, his teacher had come to him on the playground and said, "You've got to stick up for your rights."

The next day Jon Alan did just that. In his words: "The kid beside me asked for a piece of paper, so I gave him one.

When he asked for another, I told him to get his own. He said, 'You want to fight?' so I hauled off and belted him one. That stopped him." Later when Jon Alan left his desk to get a book off the shelf, he saw the boy slip a stick of gum on his desk. The two were friends from then on.

Our son had solved his problem. But our questions had just begun. How does Jesus' way of love, of being a peace-maker, apply to a situation like that? How much can we, as parents, expect our children to live by our peace values? More important, how do we pass on values about peace and nonviolence to our son?

While a student last year at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, I had the opportunity to search for answers to those questions in a course on war, peace, and revolution. I made that search by surveying what had been written on the subject of peace education in nine periodicals produced by the historic peace churches—Mennonite, Brethren, and Friends—in the past 30 years (see box). In addition, I also consulted various periodical indexes for what other publications had to say since 1948 on teaching peace to children.

What I found was somewhat predictable: the importance of the home in teaching peace, the need for the church to undergird the home, the crisis in peace education and awareness constantly confronting the church. But I also found something I hadn't expected—lots of practical suggestions for how parents and the church can pass on peace and nonviolent values to their children. These came from many

by J. Lorne Peachey



Part 1 of a three-part article

sources and have never been brought together in one place before.

To be sure, peace education begins in the home. The family is the most important influence in the lives of children for their adopting peace values. On that, most everyone who writes on the subject of peace education agrees.

For example, Guy Hershberger, in what has become a classic on the Mennonite position, *War, Peace, and Nonresistance*, says:

"The foundations of the Christian and the nonresistant life must be laid in the home. . . . If that Christian home is a true Mennonite home, it will recognize nonresistance as an integral part of the Christian life; and it will strive with diligence, by precept and example, to instruct its children in the nonresistant way."

Helmut Harder, writing recently in *The Christian Leader*, a Mennonite Brethren publication, notes: "The value-system of the parental generation is the single most influential factor in determining the ideas and life-style of the coming generation." Says a child education specialist from outside the peace church tradition: "Parents and others who are in a position to influence children probably have more impact than anyone else on whether the next generation will be peaceful or warlike."

This generalization can be documented with studies. Edith Graber reports a survey of 716 Mennonite young people at Bethel College, Newton, Kansas, in which 58.2 percent said they acquired their convictions about peace from their homes. A 1972 study showed that a high percentage of persons who turned in their draft cards during the Vietnam War came from "warm" homes which encouraged independent thinking. Another study of 453 University of California students found that "parents and family are generally seen as the primary source from which children learn social and religious values."

But what makes up these peace values which the home passes on to its children? Before outlining how educating for peace is done, we must first of all decide what it is we mean by peace. What values do we want our children to learn when we talk about peace education?

To put it negatively, most parents want to educate for living with the absence of violence and war. But peace is more than this; it also has to do with positive, more active values.

Peace, says one educator, "involves the appreciation of other peoples, regardless of differences in sex, race, ethnic

Publications used for this study:

Mennonite Church:

Gospel Herald (1948-1979)

Christian Living (1954-1979)

General Conference Mennonite Church:

The Mennonite (1950-1979)

Mennonite Brethren Church:

The Christian Leader (1968-1979)

Mennonite Brethren Herald (1962-1979)

Church of the Brethren:

Gospel Messenger (1948-1964)

Messenger (1965-1979)

Friends:

Quaker Life (1960-1979)

origin, language, culture, or mores." Peace is a lifestyle of encouraging and experiencing reconciliation where conflicts exist. Still another educator defines peace as action: adults and children solving problems and challenges around them without emotionally or physically damaging other people.

For some, this more encompassing definition of peace—appreciation of others, a lifestyle of reconciliation, action to solve conflict problems—is best described by the word *shalom*. "Shalom is a broadly encompassing word to convey the heartbeat of the Bible and its vision of community, peace, and justice," says Edward Powers in his book, *Signs of Shalom*. This vision of peace is characterized as "wholeness, peace, justice, unity, community, and well-being."

The peace, then, to which we educate is more than a passive concept: the absence of conflict or war. It is rather learning the values of reconciliation and problem-solving, of justice and love, of establishing proper relationships without as well as a sense of well-being within.

Yet to know the importance of the home in passing on values to children, and to know something about the peace values we want to pass on, is not necessarily to know how to do it. For many of us increased knowledge only means increased frustration. We want to do it, but we're not sure how. We identify readily with the father who finds himself swatting his 10-year-old son because he doesn't seem to be listening to a lecture about "hitting" not solving anything.

So how does a parent teach peace to children? What can the church do to help parents pass on the values of peace and a global community?

(To be continued)

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by George R. Brunk III

Implications of Christology for the church

How we understand the Christ we follow profoundly affects the way we live. Since Mennonites, as simple biblicists, have derived their views straight from the Scriptures, from quasi-erroneous views as in Menno Simons writings, from prevailing popular views, or a mixture of these, it is entirely appropriate for Mennonite Church leaders to pause for reflection on Christ's crucial question: "But who do you say that I am?" What follows is a speech George R. Brunk, dean of Eastern Mennonite Seminary, Harrisonburg, Va., was asked to prepare for a meeting of all program boards of the Mennonite Church, the General Board, and their executive officers in Goshen, Ind., on Feb. 14, 1980. The need to reexamine the Christological question was one of the issues identified by the Council on Faith, Life, and Strategy. Ed.

To discuss the question of Christology in the context of goals for the Mennonite Church in the '80s is to risk falling into overabstraction and overgeneralization.

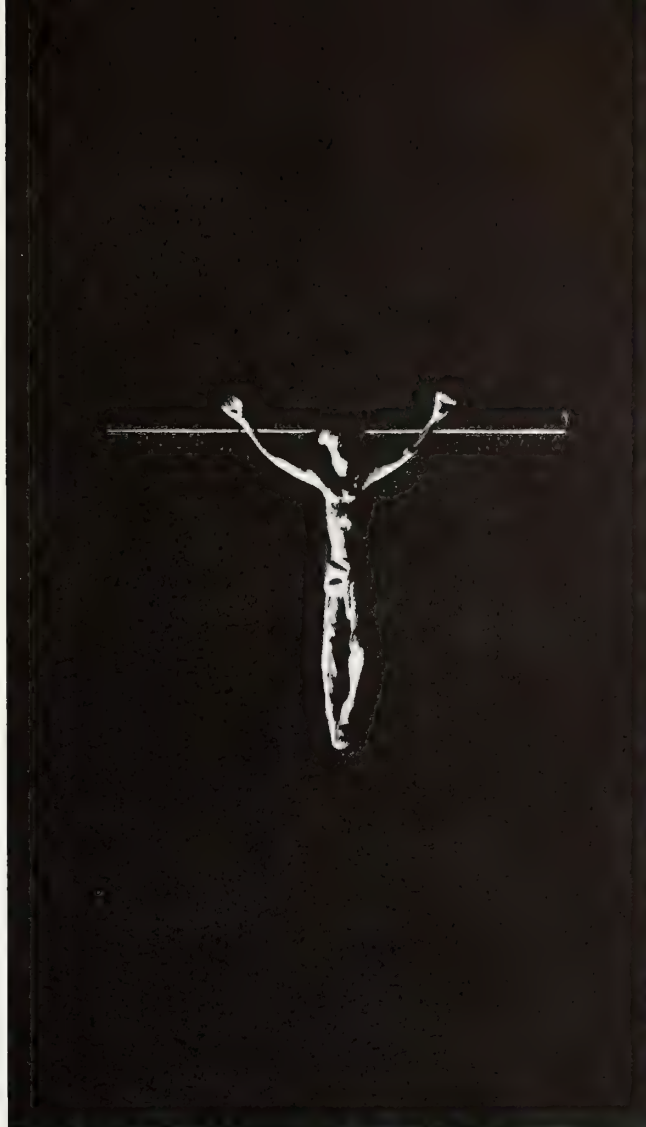
Christology, a study of the Person and work of Jesus Christ, is a subject of historical and theoretical studies whose immediate relationship to the present-day life of the church may not be self-evident. This is the danger of overabstraction.

Since Christ is such a central figure in Christian theology, especially in an Anabaptist perspective, the implications can carry us into every area of Christian belief and practice. This is the temptation to overgeneralization. The risk here is that of not arriving at anything specific and measurable enough to be goal-oriented.

The inclusion of Christology in the agenda for the '80s raises the continuing question of what part theology plays in Mennonite experience. (By theology is meant the work of orderly reflection on faith/life with the view to evaluate the integrity and consistency of that faith/life).

Here a distinction must be made between various ways of doing theology. The idea of building a system of thought as an end in itself is justifiably suspect because of the Anabaptist/Mennonite concern for obedient living as the true end of belief. Our tradition has also spurned theology as the constructing of a statement of doctrine which rises to such prestige that the scripture has no real corrective power over it.

But can this antitheological bias of our background be justified when we shun the task of articulating our faith for purposes of communicating it and testing ourselves by it? Un-



worthy motives can be suspected when we have no patience for putting one theological reflection upon another before crying, "Impractical!" Mennonites have just as much of a challenge to outthink the world as to outlive it.

Christology has at its heart the idea of applied theology. The practical dimension of theology is mediated by Christology. This results from the fact that Christology speaks of the meaning of God and man in the incarnation. Thus, Jesus Christ is the beginning point of practical theology—of God being "fleshed out" in the everyday experience of us humans. Theology is flesh and blood in Christology.

To understand Christ rightly is to understand our world and ourselves correctly. True, to consider Christ is not to find immediate words of wisdom for the questions of the moment (as we generally mean by the term "practical"), but it is the indispensable means for arriving at such wisdom if it is to be Christian.

The Broader Scene. Before offering some suggested practical implications of Christology for the church today, we ought to recall the current trend of Christology in larger Christendom. These trends are not influencing us in any clear way but they may well do so not only because our church is more responsive to the larger society but also because the trends touch points of sensitivity to Mennonite faith. I refer to the new understandings of Christ in libera-

tion theology and the rejection of the fully divine, fully human view of Christ's nature by the myth-of-God-incarnate proponents. To these can be added a third which is of a somewhat different nature: the search by scholars for the real Jesus of history and the process by which He came to be understood as Lord and God (see the report in a December 1979 *Newsweek*).

What is of interest is the fact that *all* of these trends stress the crucial role of Jesus as a historical Person (His earthly life) for constructing a valid, useful Christology. Emphasis on the relevance of the life of Jesus for Christian faith and practice is an anchor point in our heritage.

One can expect, therefore, that Mennonites will find these debates attractive and will run the risk of being influenced by wrong as well as right. There comes to mind the observation made some years ago by the Italian Waldensian theologian Giovanni Miegge to the effect that the humanity of Jesus is the key to meeting secular man with the appeal of the gospel. He noted that this interest in the human dimension of Jesus has characterized radical reformation movements in the church through history. There is both profound truth as well as serious danger here—danger in eclipsing the divinity of Jesus Christ.

The Role of Christology as Center. The legitimacy of Christ as the center of our faith is here presupposed. The centrality of Christ is a basic Protestant principle which the Anabaptists brought into even sharper focus as they read the Scripture and discovered new dimensions of Christ. The appeal of Menno Simons to the Pauline affirmation of Christ as the exclusive foundation is clear evidence of this conviction. In another vein, we can appeal to the work of New Testament scholarship which confirms that the irreducible core of unity in the various parts of the New Testament is the Person of Christ, the Man of Nazareth who is now living Lord (for the latest study see J. D. G. Dunn, *Unity and Diversity in the New Testament*).

Our interest now, however, is to ask a more specific question—one that helps us on the way to practical implications. What is the current task for the church in making Christ central? I would propose, in the first place, that to take seriously this task we need to work at *clarifying* our faith. The present situation of Mennonites who are increasingly pushed out of cultural isolation into the mainstream has accentuated the need for a clear belief system.

We say Mennonites have not had a theology. That is true only in part. Mennonite have had a pattern of belief and life having distinctiveness and coherency. It has been expressed largely in a way of life, not a system of thought. We might say that Mennonites had a sociology, not a theology. Thrown as we are into the marketplace of society, the sociological womb of faith is weakened while the challenge of rival belief systems has increased. To cultivate and propagate our Christ-centered faith today calls for more effort at clarification—stating that faith for teaching and proclaiming.

The other side of this task of making Christ central is the challenge of *centering* our faith. If we confess a specific center of faith, how does that affect the way we go about the living of faith? To say that something is central is to assign that thing a critical role in determining everything surrounding it. So it is with Christ and so it will be with Christology.

Christ is the touchstone of our faith; Christology is the touchstone of all reflection on our faith. The work of testing our belief and practice is nothing other than a process of centering, i.e., aligning the many things with the one thing—Christ. *In the widest sense the practical challenge of Christology for the church is to learn ways to apply critically the centrality of Christ to the issues of word and deed in our time.*

It will help us in perceiving the value of the centering process if we can illustrate certain particular needs which are met with the Christological center.

1. Need for authenticity. Religious belief and practice without a vital living center is an empty shell with no heart. In the New Testament, it is particularly the Book of Galatians that makes this point about Christ. Freedom (authentic living) is found neither in paganism nor in traditional biblical religion (Judaism for Paul's time) if the living presence of Christ is missing ("Christ lives in me"). Christ the risen Lord is the vitality factor of religious experience: He is the life of religious life "for the law of the Spirit of life in Christ Jesus has set me free . . ." (Rom. 8:2).

The key to the renewal and maintenance of vital faith in

book reviews

How's that?

J. Daniel Hess, professor of communication at Goshen College, Goshen Indiana, presents *From the Other's Point of View* (Herald Press 1980). This book communicates about noncommunication. It is a book about people south of the border, and north and aims at us, who try hard, mean well, and still goof sometimes.

Setting the stage is "Impressions." This sad, funny chapter examines dialogue between well-meaning persons of different cultures. Expressive Latins meet sneakered, casual Americans. Dirt, food, and the time of day become important.

Chapter two is theoretical. Hess borrows from social psychologist Theodore M. Newcomb a model of communication. The chapter seems nicely suited for the classroom.

"Bananas," chapter three, seems irrelevant at first glance. Why bananas? Hess brings the powerful, and emotional, writing of Miguel Angel Asturias, Latin author, to our attention regarding bananas and the banana company, United Fruit. Again, why? Northerners, we speak of "domination of the jungles." Our neighbors see only destruction of the land." We see profit. They see loss and broken promises. Maybe bananas aren't so irrelevant, after all.

Responding to injustices and economic disparities, Latin liberation theology seems quite understandable and yet incomplete. Following this, "illegal aliens" dilemmas are

our people is the practice of Christ-centeredness. If only that which springs from Christ is truly (authentically) Christian, then we must give constant attention to the wellspring of relationship with Christ.

Mennonites have always pitched their tent on the brink of legalism. They have traditionally been courageous in defining the specific form of obedience in rules and discipline. Discipleship is to be expressed in life—external as well as internal life.

In former generations the risk of legalism took largely the form of ascetic discipleship—personal conduct, habits of life, dress, speech, and so forth. Today the risk is found to a much greater extent in a humanitarian discipleship—service to human need, peace witness, and action.

Risk is not a sign of unfaithfulness—quite the contrary. It is only in risk that we are faithful. The continuing challenge is to relate Christology and ethics so that authentic discipleship is nurtured.

2. Need for integrity. Another function of a center is to form an integrating, or polarizing, point in a constellation of things. The figure here is the sun within the solar system. When there is consistency and coherence, there is a central

organizing force or principle. Such is the function of Christology in Mennonite faith.

Again, the process of detecting inconsistency can be illustrated from the writings of Paul. Circumcision as a religious obligation, the exclusion of *any* Christian from my circle of fellowship, the distinctions of class, race, and sex—all of these are found wanting because of a Christological standard, a kind of “Pauline razor” by which to test what is consistent for the Christian.

Today we have real need of spiritual expertise in using the “Christological razor” in testing the issues of the day, for a large portion of the church an attitude of pick-and-choose prevails. There is very little awareness of a testing, evaluating process. A basic spiritual intuition prevents the worst of disaster but a strong dose of toleration and a nondiscerning commitment to holism numbs a discriminating perception (1 Thess. 5:21).

Little wonder that we are victims of every wind of doctrine that hits us through the media. Even our strong biblicist stance has its shortcoming when we use the Bible in answer-book style rather than as an access to the spirit of Jesus Christ which would provide tools for discernment in

examined. Hess gives suggestions.

“A Meeting,” chapter six, describes international media coverage of Cuba’s 1978 World Festival of Youth and Students. Comparisons are made. Is journalism truly objective?

Lastly, “And All These Things” speaks of wealth and poverty. Excerpts reveal the differing significance of common and not-so-common possessions. Hess backs up important issues with human drama.

And as Eugene A. Nida, translations secretary for the American Bible Society says, “The book also contains a section of shocking photographs with startling captions, but its realism comes from the series of impressive vignettes—brief episodes from real life, word-pictures which tell the story of Latin life more effectively than all the sociological statistics or the ponderous reports of government surveys could ever do.”

Compassionate care

Keith Miller and Bruce Larson team up to write *The Passionate People* (Word 1979). It’s about love. How can God’s mighty, reaching love make effective helpers and lovers of mere Christians? Larson proposes that “the passionate people of God” find themselves by helping others in pain. Miller agrees and suggests prerequisite help for “the helpers.” His recommendations include gaining the acceptance and support of other Christians in, say, a small group.

Do we realize that our very presence can help a troubled person? Personally, I always have felt I had to say lots of nice things. Miller suggests, however, that “helpers” set realistic limits on their time.

Both authors discuss motives for loving and helping. Then they look at “the anatomy of change.” The material is laced with real-life situations, and is thus saved from becoming textbook rhetoric. Miller laments one woman’s resistance to change (dragging her feet on terminating her marriage) and leaves me cold. Miller’s own marriage had failed. But does that mean that God is any less capable of healing painful situations?

Positively, Miller mentions one minister who collected the tragedies of his congregation on 3x5 cards. One member had lost a child, another had gone broke, and the like. Whenever this minister met a person with a problem corresponding to that of one of the members in his congregation, he got these individuals together for sharing.

As Paul Tournier, a Swiss psychiatrist says, “Every Christian needs two conversions—the first out of the world and the second back into it.” So “take inventory” of your resources for helping, Larson urges. Practically, strategies for organizing groups of helpers follow. Why not? Larson points out that Dwight Moody not only preached but started schools for the poor.

Overall, nicely done, Larson and Miller. This book can generate change. It has already—I, too, want to risk loving.

by Kathy Haddad

new and changing situations.

We must also affirm that the "Anabaptist razor" (testing by early Anabaptist thought) which operates among us must be subordinate to the Christological razor. Valuable as it is, if it becomes primary we have fallen into another form of legalism that loses the authenticity of the gospel.

3. **Need for wholeness.** If a powerful center excludes the inappropriate, by the same token it also draws to itself all things in its sphere of influence and forms them into a unit of completeness. The Christ of the New Testament is presented as the center of fullness who is capable of drawing all things into orbit under His control (submitted to Him). The clearest expression of this holistic power of Christology is Colossians 2:9-10, "For in him [Christ] the whole fullness of deity dwells bodily, and you have come to fullness of life in him, who is the head of all rule and authority." Again we can cite the testimony of Paul who claimed that his gospel was grounded in nothing other than the revelation of Jesus Christ (Gal. 1:11-12).

Certainly Mennonites have some basis for claim to the vision of the whole Christ. Our Christology has attempted to relate the earthly Jesus and the risen Lord. Jesus as guiding Example and as saving Benefactor, the cross-marked Jesus as suffering and resurrected Christ of victory, the Lord of a present kingdom of new creation and the Lord of the future new heaven and new earth.

Still, we need to be on constant vigil for tendencies to a partial Christology. In our day we can observe the partiality

of a sweet Jesus of the evangelical mainstream which turns discipleship into inward spiritualistic forms. Jesus as the divine Agent of my salvation is prominent. Just as partial, however, is the opposite extreme which reduces Jesus to a human model for a totally this-worldly discipleship.

An area of particular challenge to us at the present is the need to push out the implications of the Christ who is big enough to include all things—"that He may be all in all." This must not be misunderstood as a blurring of distinction between the kingdom of Christ and the kingdom of this world. Rather it is a broadening of horizon in order to see the relevance of Christ in His fullness to the full range of historical experience and knowledge.

As our people move out of the agrarian, rural world, they are often ill prepared to apply their faith to new fields of knowledge, new disciplines, new social structures, new professions. If the claim of Christology is right, then every sphere is susceptible of being understood in a radically new way through Christ. This is a task that calls for attention in this decade of technological, sociological, ecological change.

4. **Need for priority.** The concept of center around which gravitate many elements connotes a situation of equilibrium, balance, and order. Does a Christological center create this kind of condition in our faith and life? The kind of statements that we ask each other suggest that we feel the need for a sense of priority—"this stands at the heart of the gospel," "that is not essential to our faith."

Martin Luther preserved the heart of the gospel (justification by faith) by playing down all competitive concepts. Fundamentalism selected certain fundamental doctrines which define the indispensable core. Mennonites have wanted to emphasize "the all things" or a whole gospel, but in doing so have struggled with near idolatry of forms of obedience by becoming attached more to them than to the center.

The early church displayed surprising variety over a large range of their thought and practice. They were ready to adapt to new cultural contexts and to accept different ways of expressing the meaning of Christ. On the other hand, they worked at consensus on guidelines for faithfulness (Acts 15).

The sense of priority that results from making Christ central is no easy matter but we must work at the task. We need to learn flexibility on the many specific forms of lifestyle without losing that holistic principle discussed previously which applies the mind of Christ to these many specific areas of life. We must be careful that in thrusting our own particular area of doctrine or program to "the heart of the gospel" we don't in fact make it *the* heart of our gospel which is reserved for the Person of Christ.

Conclusion. To Herbert Butterfield is credited the justly famous statement at the end of his book on the relationship of Christian faith and history: "Hold to Christ and for the rest be totally uncommitted." This captures the perspective of Christ as the center who is an anchor point in the flux of history. Yet Butterfield did not feel it important to guard against the all too typical tendency of Christians to exclude their faith from the worldly sphere of everyday decisions. Perhaps an Anabaptist would express it therefore a bit differently "Hold to Christ and for the rest be flexibly committed." 

Recognized reality

Beyond the given high
of circled light enlarging
into sun at tunnel's end,
warming me, newborn;

and far beyond
familiar darkness—old
battering of nourished pain,
clung-to, cherished pain,

the growing edge
will dare pursue a new
and narrow path, fog-shrouded,
to mountain peaks invisible,

to ocean floors
far fathoms deep where I
can choose to find my inmost dreaming
recognized reality.

—Emily Sargent Councilman

WHY A MENNONITE HIGH SCHOOL?



Education for Understanding

Backing faith with understanding—that's the purpose of Christian education. Quality Christian education encourages growth from a simple faith to an intelligent understanding of life in all its dimensions, including a deeper faith.



Education for Choice

A Mennonite high school aims to prepare young people for life as Jesus' disciples. But students need to choose. The school offers learning and experiences that lay the base for responsible choices of faith.



Education for Service

Jesus came as a servant; he calls his disciples to be servants also. Together with the home and the local congregation, a Mennonite high school prepares young people to be servant leaders in the church and in the world.

Belleville Mennonite School
Bethany Christian High School
Central Christian High School
Christopher Dock Mennonite High School
Eastern Mennonite High School

United Mennonite Educational Institute

Iowa Mennonite School
Johnstown Christian School
Lancaster Mennonite High School
Rockway Mennonite School
Western Mennonite School

New cold war, arms race topics of Peace Section Washington seminar

The renewal of the cold war was the topic for the annual Washington Seminar sponsored by Mennonite Central Committee Peace Section U.S.

About 50 people, many of them from South Central Conference and Western District Conference (General Conference Mennonite Church), came Mar. 23-25 to hear speakers representing different viewpoints from the Pentagon to Jesuit pacifist Richard McSorley. The goal of the seminar was to create awareness among Christians to speak supportively and prophetically to people in government.

McSorley, who has spoken to Mennonite groups before, described the destructiveness of nuclear weapons via a slide presentation. He made it clear that the potential of the bomb is not only great in its ability to kill. Among the survivors there would be birth defects, deformities, severe burns, radioactive contamination, and slow death.

McSorley said the nature of war has changed. "No longer do we have two armies meeting in battle. There isn't enough time for that," he said. "The old way is finished." Then

to sum up the talk he asked, "How did we get this way? Certainly not by following the gospel."

McSorley introduced Jim, a young man who told a story about his uncle. The uncle, said Jim, worked on defense contracts with Northern Rockwell. The uncle knew he was doing wrong but suppressed this and turned to alcohol to help him forget. A time came when his daughter needed an expensive operation in order to live. The uncle told God that if he would heal his daughter he would quit his job.

During her next medical examination the doctors discovered that the nickel-sized hole in her heart had shrunk to pin size. The uncle quit his job, stopped drinking, and began working within the Catholic Church to have the pope condemn the arms race. Jim said, "My uncle believes it won't be more than two years before there is a nuclear war."

The seminar group received a briefing from a Pentagon official, Major Evans, assistant to the secretary of defense on legislative affairs. He said rapid deployment nuclear weapons would be positioned with mechanized forces to

insure the peace.

"We don't plan to use them," he stated. But he added, "We don't plan to have our vital interests threatened." In reply to a question about what the Pentagon is doing to avoid the use of nuclear weapons he said, "We would like very much for the Senate to ratify the SALT treaty."

Sanford Gottlieb, director of the Citizens Organization for a Sane World (SANE) also spoke to the seminar participants. He spoke for a pragmatic approach to militarism. He said, "War on the ground in any of those Persian Gulf countries would mean war but no oil."

Gottlieb noted that the proliferation of modern weaponry to smaller countries puts constraints on the use of military force. Further, he observed, "One cannot associate strength with the size and quality of the armed forces." Summarizing, he said, "If one wants to avoid both chaos and war . . . we must have economic development."

Among other activities, Kansas participants in the seminar met with Sen. Nancy Kassebaum.—Phil Fuller

Afghan refugees get church, government aid

Muslim refugees from Afghanistan have been pouring into Pakistan by the thousands, requiring large-scale relief efforts. Paul Myers, Mennonite Central Committee Bangladesh representative, visited Pakistan this spring to assess the need.

On Myers' recommendation, MCC is sending \$25,000 through INTERAID, which represents a contribution by the church to the Muslim refugees. INTERAID was formed by local Protestant and Catholic churches in Pakistan. The agency will use MCC's money for the purchase of additional tents and other emergency supplies.

INTERAID originated in the early 1970s to assist the Bengali Bihari refugees, including repatriation to Pakistan. In October 1979 two Catholic churchmen sponsored the new agency effort to assist the Afghan refugees. Presently the churchmen work with 130,000 refugees. INTERAID called for \$4 million of which roughly \$3.5 is already subscribed. Half the money came from Norway.

Most agencies, including INTERAID, have procured items locally. Pakistan has many blanket and tent manufacturers from whom

good quality items can be purchased at reasonable rates. A canvas tent costs \$85 and a good wool blanket \$6 to \$8 each. Plastic shoes have also been purchased.

Some refugees fled from Afghanistan to Pakistan as early as 1978 because of the Russian-backed Afghan regime. A substantial surge across the border, however, resulted from the Russian invasion last December. By September 1979 about 100,000 people had registered as refugees.

As of Mar. 6 the registered refugees numbered 583,177. In addition many refugees are unregistered. Some choose not to register because they want to be free to cross the border again to fight against the Russians. Others are staying with relatives and have not yet registered.

The Pakistani government took responsibility very early for the Afghan refugees. It provides each adult and child with funds for survival. A commission for Afghan refugees was established and attached to the cabinet division. Increasingly activity is channeled through the government.

"The current situation," Myers reports, "is

still very fluid and will continue to be for the next few months. The Russian-Afghan offensives going on inside the border will mean more refugees—double the present number by early June. Very high food prices in Afghanistan, the continued fighting, and the melting snows will be the prime reasons for the influx of refugees in the future. The flow may very well continue until fall, when winter sets in."

Myers goes on to say that the refugees will increasingly cause problems for the people among whom they live, even though many Pakistanis are relatives and friends of the refugees. A shortage of water and grazing land will become acute by summer as will supplies of energy, fuel, and firewood. Institutions and transportation facilities will be inadequate. With increasing numbers and the coming of the hot season with less water, health dangers will increase.

"The most difficult decision to make regards the long-term question of resettlement," Myers states. "The sooner it is made, the easier and clearer will be the solutions to the other problems."

Burkholder reelected as Goshen president

J. Lawrence Burkholder has been elected to another term as president of Goshen College.

The Mennonite Board of Education named Burkholder to his fourth three-year term, to begin July 1, 1980, upon a recommendation from the Goshen College Board of Overseers.

In making its recommendation, the review committee solicited comments from church and school people across the Mennonite Church.

"Goshen College is stronger than it has been in the past," noted the review committee in its report. The committee especially affirmed Burkholder's efforts which "have helped to bring Goshen College into the mainstream of the Mennonite Church.

"His ability to build relationships in the church and the local community is perceived as one of his greatest strengths," the committee's report continued. The college's response to needs among those groups is the subject of a "Mission of the College" study now being completed.

The review committee also noted that "conference people affirm the spiritual qualities on the Goshen campus."

Finally, the review committee commended the administration and faculty for demonstrating fiscal responsibility. This past year Goshen College ended its fortieth consecutive year in the black.

Nevertheless, inflation is having an impact. Contributions have increased, even gaining somewhat on inflation. Yet tight budgets have resulted in decreased buying power for faculty and less spent on academics.

"The challenge before the college is to continue to provide excellent program despite higher costs," Burkholder responded. "Although pressed by many problems, I would trust that Goshen College has if not a rosy future at least a viable future."

Chicago seminar set on Christian and work

"Masters, Slaves, or Servants: The Christian and Work" is the title of a seminar to be held May 10 at Lawndale Mennonite Church in Chicago, Ill.

The all-day seminar is sponsored by Chicago Student and Young Adult Services, a program of Mennonite Board of Missions.

The focus is on how Christians live with the pull of two communities: the calling and values of one's faith—following Jesus, serving others, and building relationships—and the values of the working place—creativity, assertiveness, achievement, and power.

How should one live out being "salt" at work? (Registration information appears in *Mennoscope*.)



Jim Penner, center has become friend and co-worker to the people of Scotts Head, Dominica.

Dominica work includes more than reconstruction

"I have walked through the village of Scotts Head in Dominica and visited with most of the residents there," says Jim Penner of Winnipeg, Man., hurricane reconstruction worker in Dominica with Mennonite Central Committee. "Before I was known to them they took me for a tourist and expected a handout."

But now after two months of being in and out of the village, attending funerals and weeping with them in their homes, the villagers have stopped asking for handouts, Penner says. "Now they offer to give to me, such as washing clothes and cooking a meal."

Originally sent to Dominica to lead carpentry and construction efforts, Penner is finding his job involves some social work as well. "I have made many friends. I believe I have an open door to all homes," he says. "I feel that I have been accepted quite well. Now they have enough confidence in me that they also tell me their aches and pains."

Although doctors are scarce in Dominica, Penner arranged for a visiting American Methodist volunteer physician to treat patients between Scotts Head and another village for one day. MCC has the only private car in the village, so Penner spent the day driving the agency's station wagon.

"I packed them in the car, six or seven at a time. I made 20 trips between these two villages that day. Dr. Wharton saw 136 patients that day without a single break. He says that is the most he's ever seen in one day. Many who had waited all day did not get to see him."

Many of the ill or handicapped are not seen unless one goes inside the homes, Penner says. Two brothers, for example, have been blind since birth. Another woman, 65, has only one leg and is also sick.

"I go down the pathway meeting people who are lame, blind, dumb, maimed, and many others. With a heavy burden on my heart I go to my room and pray," Penner says.

Before he departed recently on a brief home leave, Penner was approached by one of the village men and asked if he would hold a "rally" before he went. At first Penner thought the man meant a political rally but he explained, "We appreciate what you and your friends have done here, and we want you to meet with us and give a gospel message." Penner agreed if arrangement would be made for him.

After praying about the matter, the MCC team decided to go ahead with plans for the rally, although they had only a day and a half to prepare. Penner consulted with the local priest to make sure he approved. The priest said it was all right as long as the workers did not preach against the Catholic Church or cause division. Penner assured him they did not want to do that, for "After all, you and I want to spend eternity together."

On the appointed day the villagers gathered along the Caribbean, summoned by a man going through town ringing a school bell. After introducing the MCC workers and thanking the people for their hospitality, Penner asked one of the men to read John 17. "Then God

gave me liberty to preach on the 'power of prayer.' After closing prayer there was hand shaking; some even kissed my hand," he reports.

Penner sees his role as broader than only helping physically and materially. "These people's lives need to be changed. To rebuild homes is one thing, but their needs are greater. Their hearts need to be changed."

Working with Penner in Dominica are Scott Wyse of Wayland, Iowa, and Leonard Shirk of East Earl, Pa.

Workers aid rebuilding in Dominican Republic

Hurricane disaster recovery in the Dominican Republic is progressing with the addition of two Mennonite Central Committee workers and service by local groups.

Carl and Ruth Epp of Henderson, Neb., are serving a one-year assignment with MCC in the Dominican Republic, where he will direct the Hurricane Reconstruction Project and she will be unit hostess and bookkeeper. Carl had previously served in Puerto Rico from 1942 to 1946, helping build a hospital and church and doing other construction work.

Help has also been coming from various sources in the Dominican Republic in cooperation with MCC. Early after Hurricane David struck in late summer, the Mennonite Church in Puerto Rico prepared and forwarded a shipment of clothing and food which formed the basis for a Christmas bag distribution to more than 300 families in the village of Juan Baron, where MCC work is concentrated and where the Epps are working.

Other aid in the form of tools, food, blankets, and seeds has been provided by the Servicio Social de Iglesias Dominicanas, the Church World Service counterpart of which the Evangelical Mennonite Church is member.

The Christian Medical Society has offered free building storage space to the Mennonites and donated 600 pounds of beans as food for Juan Baron citizens working on the blockmaking site. The Instituto Nacional de Viviendas (INVI) has contributed \$67,000 in funds and has pledged 8,000 roofing sheets and payment for skilled labor on 336 houses projected for 1980. MCC will provide technical assistance and administer distribution of materials.

Spiritual ministry as well as physical aid is occurring in Juan Baron. "Since early in the project three Dominican youth have been conducting Bible study classes with small groups throughout the town," reported LaMar Stauffer, outgoing project director. Several young people have accepted Christ and each Sunday the Mennonite Church in Santo Domingo sends a young person to conduct Bible classes with village children. The town president said the Mennonites' presence was "like angels from heaven."

Spiritual ministry "is very important to the



Laying cement blocks is a major task in the reconstruction project at Juan Baron, Dominican Republic.

purpose of our being here and should be encouraged in every possible way, especially within the local Mennonite leadership," Stauffer said.

New body to replace Menno Health Assembly

The Mennonite Health Assembly dissolved itself on Mar. 11 in favor of a new body, the Mennonite Health Association, which is projected to have a more inclusive role.

The action was taken during the 1980 Assembly session at St. Louis, Mar. 8-12.

From the 1979 MHA convention a task force of six persons had been assigned to study future character, mission, structure, and program. They were also requested to explore possibilities for a Mennonite Health Association.

This task force, chaired by Robert W. Hartzler—and including Ken Schmidt, Kay Yutzy, Chet Raber, Ron Hunsicker, and Erland Waltner—recommended a new Mennonite Health Association to be adopted immediately but implemented gradually. Interim bylaws, potential participants, and possible program were presented.

Following vigorous discussion the new charter was adopted. Luke Birky was requested to continue as executive secretary. The first executive body is Robert W. Hartzler, president; Ron Schurtz, president elect; Ruth Yoder, Randy Shelly, Joyce Huber (nurses association), and Carl Rudy (chaplains).

Plans are to request all Mennonite health-care related organizations to study the new

MHA charter and consider membership in the new association.

Over its 29-year existence the Mennonite Health Assembly tried to be an inspirational and educational service for such groups as hospital and home administrators, nurses, doctors, chaplains, and mental health workers.

The structure was informal, fees were by donation, and anyone was welcome to attend annual conventions. A good relationship evolved with the Protestant Health and Welfare Assembly, and annual conventions were held jointly.

Ernest Bennett, outgoing executive secretary of Mennonite Board of Missions (Elkhart, Ind.), helped to found MHA and served 25 years as the organization's executive secretary.

At St. Louis, Mennonite Health Assembly's theme was "The Christian Community in Health and Welfare." David W. Augsburger, associate professor of pastoral care at Associated Mennonite Biblical Seminaries, addressed the assembly on "When Wound Speaks to Wound" and "When Healer Calls to Healer."

The health-care team from Mennonite Hospital, Bloomington, Ill., provided input on the subject of holistic health care in today's society. Then the assembly divided into groups for workshops on the various facets of a holistic health-care program.

Erland Waltner, executive secretary of the Mennonite Medical Association, gave an address on "The Anabaptist Theology of Chaplaincy in Health-Care Institutions."

The March 1981 Mennonite Health Association meeting in San Antonio, Tex., is to again be coordinated with the larger Protestant assembly, but it is hoped that the MHA will by then have a clear indication of formal interest in its newly projected role. Membership will be open to institutions and to individuals.—Bernie Wiebe

Weaver views peace and atonement doctrine

J. Denny Weaver, associate professor of religion at Bluffton (Ohio) College, presented the fourth annual C. Henry Smith peace lecture, "The Gospel of Peace or a Piece of Gospel," at Bluffton in late March.

Weaver studied the lives of three Mennonite men who lived during the era of revivalism in America: John F. Funk, John S. Coffman, and Daniel Kauffman. These men, Weaver suggested, led the way in Mennonites' "uncritical acceptance of a doctrine of atonement that weakened the Mennonites' peace theology if not their peace convictions."

Weaver explained that in the early nineteenth century Mennonites had been more concerned with the "gospel of peace," which integrated peace and nonresistance into the heart of the gospel and thus into the

experience of salvation.

But revivalist Protestantism in the late nineteenth century had a long-lasting effect on Mennonite theology, Weaver said. Revivalist theology separated ethical issues, such as peace, from salvation. He explained that John Funk's acceptance of revivalism's "plan of salvation" and the view of atonement that accompanied it introduced these views and their consequences to Mennonites through the pages of *The Herald of Truth*.

Mennonite preacher John S. Coffman, who became associate editor of *The Herald of Truth*, accepted revivalism and made it widespread among Mennonites, Weaver said. Thus Mennonites came to accept the language and theology of the "plan of salvation." And later, Daniel Kauffman, first editor of *Gospel Herald*, who "defined the theology of the Mennonites of his era," completed in Mennonite doctrine the separation of salvation from peace and discipleship.

Weaver called on Mennonites to develop their own theology of atonement, one that would not conflict with their traditional theology of peace, which is "so much a part of the uniqueness of the Mennonite tradition."

Weaver was awarded a \$1,500 stipend by the C. Henry Smith Trust Directors, representing both Bluffton and Goshen colleges, to conduct research on "The Peace Witness and Atonement."

The lectureship was established in recognition of Smith, who served as professor of history at both colleges. A highly respected scholar and church historian, Smith died in 1948.

Weaver will present the lecture at Goshen College later this spring.

San Francisco group changes name, location

San Francisco Mennonite Fellowship has changed its name to Haight-Ashbury Mennonite Fellowship. The fellowship made the change because of the possibility of a new General Conference Mennonite congregation forming in the city.

Besides a new name, the group has a new location and two new copastors. Ken Reed and Lois Janzen have been copastoring the fellowship since James Rhodes moved back to Virginia with his family last November. Rhodes and his wife, Leanna, spent four years in San Francisco pioneering the Mennonite presence in the city.

Since the group's inception, it has been a house church that met in the living room of the Voluntary Service house at 142 Beulah St. Members said they had hoped and prayed for years that the Pillar of Fire Church property down the street would become available.

Last month the fellowship was given permission to rent the unused ground floor chapel. The VS unit reportedly hopes soon to rent the other three stories.

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Jocele Thut Meyer and Richard J. Yoder have been appointed to the Goshen College Board of Overseers by the Mennonite Board of Education. Meyer, a homemaker and part-time substitute teacher from Brooklyn, Ohio, and Yoder, a physician from Dalton, Ohio, attended their first board meeting Mar. 14-15. Meyer is immediate past president of the churchwide Women's Missionary and Service Commission of the Mennonite Church. Yoder practices obstetrics and gynecology at the Barberton Citizens Hospital near Akron.

Teachers are needed for Wahbon Bay Academy, a boys' school; and Cristal Lake School, a girls' school. These residential high schools for Indian youth are located near Pickle Lake, Ont. Staff in these schools serve on a volunteer basis. Teachers with a college degree in English, science, or social studies are preferred. Interested individuals may contact Northern Youth Programs, Route 1, Dryden, Ont., P8N 2Y4. Phone: (807) 937-5421.

Paradise (Pa.) Mennonite Church will hold a second annual Bible and Missionary Conference Apr. 24-27. Those invited to present a "message from the Word" at each session are Richard Detweiler, president-elect of Eastern Mennonite College, and Bishop Henry Ginder, minister-at-large of Messiah College, Grantham, Pa. Hershey Leaman will give a report of the work of Eastern Mennonite Board of Missions, and John Jesberg of East Petersburg, Pa., will speak on the work of Pocket Testament League in Europe. On Saturday evening Daryl Witmer, originally of the Paradise congregation, will present a film depicting his ministry with the United Church of Christ in Maine. Theme for the conference is "Go—My Presence Will Go with You," after a slogan submitted by David Benner in a contest among members of the Paradise congregation.

Some 40 residents of Greencroft, a retirement community in Goshen, Ind., sponsored by Mennonite Board of Missions (Elkhart, Ind.), have volunteered to be "phone pals" to 40 local kindergarten children who are learning how to use the telephone courteously and how to share experiences with an older generation of people. Greencroft residents will receive two calls per week for several weeks and then finally meet their phone pals face-to-face.

The Goshen College faculty-freshman fight against flab closed Mar. 28 with an official weigh-out. The contest began last September with a weigh-in of both groups. The total poundage of 65 faculty members who stepped on the scales came to 8,921 pounds, or an average of 137.2 pounds. The 131 participating freshmen totaled nearly 10 tons, or an average of 152.5. The fall averages were 163 and 141

pounds respectively. "I played racketball, I cut out snacks, and I lost one measly pound," said Judith Davis, director of sponsored programs at the college. Dave Birky, a freshman from Goshen who was on the other end of the scale, said, "I gained 11 pounds, but I don't know why. I didn't think I was eating much more, but I guess I'm not in quite as good shape as I was last fall." Sandy Meyer, a freshman from Lancaster, Pa., who lost two pounds, supports every nudge in the direction of weight-consciousness. "I had heard through this contest and also through other people that everybody gains weight when they come to college, and that made me more determined that I wasn't going to," she said.

As Bolivia Mennonite Church moves toward formal organization, it has asked Steve and Debbie Fath, new workers with Mennonite Board of Missions (Elkhart, Ind.), to present a study series on the history and doctrine of the church as seen through the eyes of the Anabaptist-Mennonite tradition. "There are a lot of confusing influences due to the long years of Roman Catholicism, mixed in with some of the ancient Indian traditions," Faths said. "Add to that the presence of German-speaking Mennonite colonists with their unique style of dress and patterns of social interaction."

Mennonite Central Committee is once again offering "Food for Friends," an educational and money-raising project designed for young children to help other children around the world who do not have enough to eat. The "Food for Friends" packet consists of eight vegetable-shaped cards with slots for coins to be added as collected by the child. A poster and a poem telling about the various ways the money may be used by MCC are also included. "Food for Friends" packets are available free of charge from MCC Akron or regional or provincial offices.

"Raising Our Children to Live in Peace" is the title of a conference being planned by the Ann Arbor (Mich.) Mennonite Fellowship for May 16-18. The conference, which will investigate "attitude building in contemporary America," will be held on the University of

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$94,213.83 as of Friday, April 11, 1980. This is 12.6 percent of the total needed. 173 congregations have made contributions.

Michigan campus. Resource people and topics will include Ronald Guengerich (Biblical Perspective on "Living in Peace"), Dale Aukermann (Building Peace-Enhancing Values in a Competitive Society), and Gerald Wingard (Conflict Management and our Children). Registration fee is \$25. Lodging and most meals will be provided. More information is available from Hollis Showalter, 900 Patricia, Ann Arbor, MI 48103, or Ronald Guengerich, (313) 994-0573.

During spring tours Goshen College choirs will visit congregations north into Michigan and east to Pennsylvania. The Chamber Choir, directed by professor of music Doyle Preheim, began their tour with the Lombard (Ill.) Mennonite Church Apr. 20. Members of Upper Peninsula churches were to hear the group Apr. 21 at Manistique, Mich., with other Michigan programs following—Fairview on Apr. 22, Midland on Apr. 23, and North Park at Grand Rapids on Apr. 24. The GC Chorale, under the direction of professor of music Dwight Weldy, were to begin their tour with two programs in the Goshen area, at Clinton Brick on Apr. 16 and Waterford on Apr. 17. In Ohio, the Chorale was to sing at West Clinton in Pettisville on Apr. 20. On their return route they will sing at Smithville on Apr. 26 and

Martin's Creek, Millersburg, on Apr. 27. These programs were scheduled for the Chorale in eastern Pennsylvania: Apr. 19, Doylestown; Apr. 20 morning, Franconia and Blooming Glen congregations; that evening with Spring Mount and Frederick at Salford, Harleysville; Apr. 21 morning, Christopher Dock Mennonite High School and evening, Strasburg; Apr. 22 morning, Lancaster Mennonite High School and evening, Hess at Lititz; Apr. 23, Maple Grove at Atglen. In Maryland, the Chorale will visit First Mennonite at Hyattsville on Apr. 24 and Glade at Accident on Apr. 25.

Financial contributions are needed early in the year at Mennonite Board of Missions (Elkhart, Ind.), a spokesman said, so that MBM does not need to borrow from the bank at the current high interest rates in order to meet its commitments around the world and throughout North America. This year MBM is asking Mennonite congregations to contribute \$55 per member, or \$1.06 per member per week.

MCC (Canada) has openings for U.S. young people to serve in VS in Canada. According to MCC and MCC (Canada) representatives, it has been difficult in recent years to find sufficient workers to fill MCC (Canada)

VS positions. Such positions require only a two-year commitment, rather than the three-year commitment of overseas assignments.

Goshen College needs a director of computer services, beginning July 1. Position includes directing all functions of Digital PDP-11/70 and teaching courses in programming and computer systems. Master's degree and experience preferred. Interested persons may send résumé, transcripts, and references to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

Thomas Edwin Dunaway was commissioned to the ministry and installed as pastor of Marion (Pa.) Mennonite Church Feb. 24. Bishops Mahlon Eshleman and Merle Cordell shared in the installation. Roger Martin preached the sermon.

Cedar Grove Mennonite Church near Greencastle, Pa., will observe its 75th anniversary June 14-15. Roy Koch, Goshen, Ind., will serve as guest speaker.

Registration for the May 10 seminar on "The Christian and Work" to be held at Lawn-dale Mennonite Church in Chicago, is \$5. The fee includes lunch. More information is available from Chicago Student and Young Adult Services director Robert Brunk Harnish, 5751 S. Woodlawn, Apt. 310, Chicago, IL 60637.

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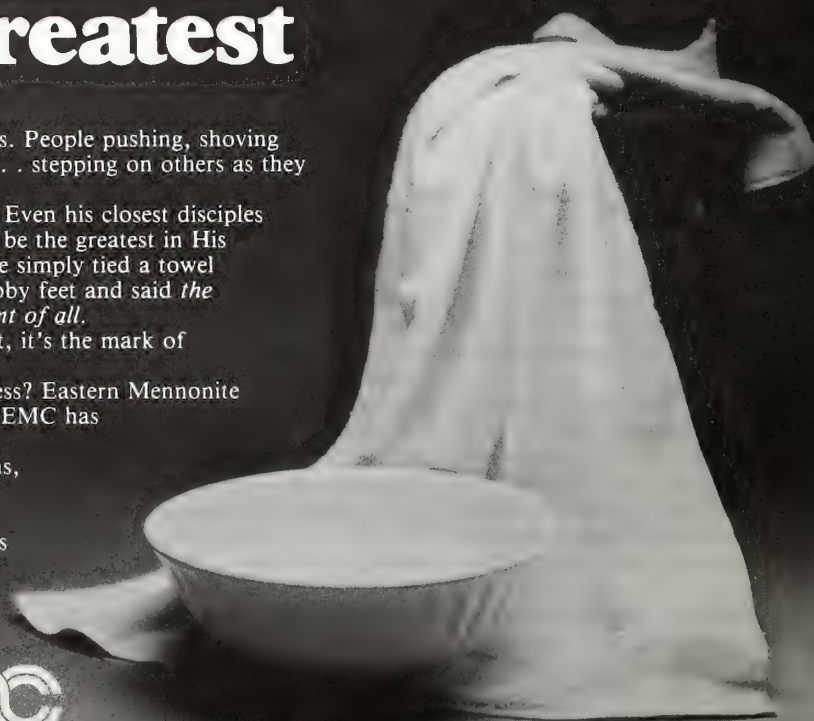
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eastern mennonite college, harrisonburg, virginia 22801 (703) 433-2771



Ghana Mennonite Church has decided to commission a full-time evangelist to work with newly planted congregations and to teach and give support to pastors and lay leaders. "It is above the budget, but we are praying that extra money will come in to pay his salary," said Anna Kurtz, a worker in Ghana with Mennonite Board of Missions (Elkhart, Ind.). "The evangelist is the only full-time worker for the church, and now that we do not have a missionary pastor on the field, it is important that someone be appointed for this kind of work."

Some 30 high school students from northern Indiana participated in a 250-mile bicycle hike conducted by Out-Spokin'—a recreational and inspirational ministry sponsored by Mennonite Board of Missions (Elkhart, Ind.)—in the Florida Panhandle Apr. 4-11. The hike, which started at a campground near Milton, coincided with the high schoolers' spring break. Another Florida bike hike, geared for single and married young adults on the Apr. 18-20 weekend, was organized by Out-Spokin' in cooperation with Sherman Kauffman, youth pastor of Bayshore Mennonite Church in Sarasota.

Joel Kauffmann, a member of the Church Relations staff at Mennonite Board of Missions (Elkhart, Ind.), has written *The Weight*, a novel for youth. The book was released Apr. 5 by Herald Press, Scottsdale, Pa. The novel is about an 18-year-old facing the draft and emphasizes the importance of living the peace position rather than merely accepting it as part of tradition. In addition to his work in writing and graphics at MBM, Kauffmann is known in the Mennonite Church for his "Sisters and Brothers" cartoon strip.

The home of John and Isabelle Blough, workers in Araguacema, Brazil, with Mennonite Board of Missions (Elkhart, Ind.), has become a haven for local residents driven from their homes by severe flooding in late March. "Over half of the city is under water," reported MBM missionary Arlin Yoder. "Nobody remembers anything like it before." Bloughs' home and other church property were quickly

turned into evacuation centers. "There will be immense need for clean-up and reconstruction help," Yoder said. "We can only pray that an epidemic doesn't break out."

A secretary is needed by Mennonite Board of Missions (Elkhart, Ind.) for its personnel office, starting June 1. Minority persons are especially encouraged to apply. Interested people may contact Dale Schumm, MBM, Box 370, Elkhart, IN 46515. Phone (219) 294-7523.

In a recently published booklet, *Food or Fuel: New Competition for the World's Crop-land*, by the Worldwatch Institute, Lester R. Brown raises the question of whether the production of gasohol will jeopardize the food supplies for hungry people. Brown says, "The stage is set for direct competition between the affluent minority who own the world's 315 million automobiles and the poorest segments of humanity for whom getting enough food to stay alive is already a struggle. The choice of producing grain for food or for fuel may be a difficult one. At times like the present, when grain supplies are in surplus production, gasohol is a good use of the excess. But will it be possible to turn off the gasohol pumps when grain is in short supply and needed for hungry people? The booklet is available from MCC."

Special meetings: Richard F. Ross, Hartsville, Ohio, at Bethel, Gettysburg, Pa., Apr. 20-23. Stan Shirk, Lyndhurst, Va., at Lanesville, Dryfork, W.Va., Apr. 27 to May 4.

New members by baptism: Seven at Salford, Harleysville, Pa.; two at Neffsville, Pa.; five by baptism and four by confession of faith at Bay Shore, Sarasota, Fla.; six at Kidron, Ohio; nine at Preston, Ont.; seven at Blooming Glen, Pa.

Change of address: J. John J. Miller from Wellman, Iowa, to P.O. Box 305, Kalona, IA 52247. Phone: (319) 656-5457.

readers say

Thank you for the beautiful message in the latest *Gospel Herald*, "Will He Find Faith?" It was done with the Spirit's guidance, to be sure.

I think now in the world the word "faith" will be enhanced . . . to mean "faithful." Will He find the faithful—those who practice Jesus' teaching to the fullest—in a Christlike nature? Another word for faithful is born again.

Will he find the born-again nature when He comes? That is the task of the new church. I am grateful it is in the hands of people like yourself, who understand the true message of Christ's coming to this earth.

I hope to read more articles of this nature in the *Gospel Herald*.

I am also [writing about] my understanding concerning the subject of abortion (re: "Convenience or Responsibility," *GH*, 4-8-80) by Katie Funk Wiebe. She has been an inspiration to me—but it has only been recently that the final conclusion concerning abortion entered my heart. . . .

I have seen the horrors of the results of "killing" through criminology. In no way can it be stopped by the method of abortion. Forgiveness and the born-again nature (in God's timetable) will put an end to all killing. Watch and see.—Phyllis Tyson, 66 E. Grattan, Apt. C, Harrisonburg, VA 22801.

I wish to correct the impression given in *Menno-scope*, Mar. 25, that I was released from my job as editor of *forum* because of my unwillingness to accept a team approach to editing. Actually, the official statement of my employers, Rick Mojonner and Jim Dunn, to me and in a press release (which *Gospel Herald* has chosen not to publish) makes it clear that my contract was not renewed because of a conflict over the written *forum* editorial policy. The publishers wanted me to agree that ultimate authority for making decisions about *forum* content rested with them (hardly a "team approach" anyway). I said I could not work within that understanding but would continue to edit the way I and previous editors had edited: with "full and final responsibility" for making content decisions.

The language of "team" has served as an institutional smoke screen behind which the publishers maneuvered to assure themselves of control over *forum* on an issue-by-issue basis. Even the publishing representatives acknowledged to me in their letter of dismissal, "We recognize your commitment to a peoplehood process."

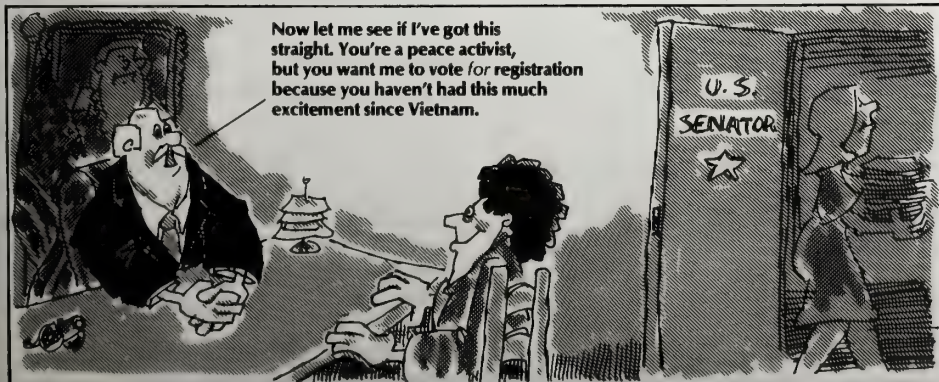
Impressions of my uncompromising editorial stance may indeed be negative, but at least they should be based on the actual evidence rather than on the charge of mostly unidentified "persons" that I was not willing to work as part of a team.—Bruce Leichty, editor, Newton, Kan.

Since I am still on the lifetime subscription list, I will enclose another check. I know that times have changed and I have realized my need to send a check from time to time. I am nearly 81 now.

Enclosed please find check for \$50.00—Mrs. Alvin Good, Eureka, Ill.

Sisters and Brothers

by Joel Kauffmann



births

"Children are an heritage of the Lord" (Ps 127:3).

Aubert, Georges and Shirley (Stoltzfus), Offenburg, Germany, second child, first son, Peter Jerome Tilman, Mar. 1, 1980.

Brandenberger, Marvin and Mary Jo (Leinbach), Ft. Wayne, Ind., third child, second son, Matthew Lamar, Mar. 15, 1980.

Brubaker, Roy and Donna (Headings), Amity, Ore., third child, first daughter, Rebecca Arlene, Mar. 14, 1980.

Dillon, Brett and Denise (Headrick), Hesston, Kan., second son, Luke Michael, Feb. 29, 1980.

Erb, Dennis and Connie (Eicher), Milverton,

Ont., second child, first daughter, Carrie Lynn, Mar. 12, 1980.

Gingerich, Hubert and Mary Ellen (Stefen), Ellisburg, N.Y., first child, Nathan Andrew, Mar. 13, 1980.

Heatwole, Lawrence and Elaine, Harrisonburg, Va., second child, first daughter, Elizabeth Dawn, Mar. 26, 1980.

Henderson, Ronald and Wanda (Campbell), Lynchburg, Va., third child, second son, Matthew Scott, Mar. 29, 1980.

Hershberger, Richard Lee and Sue (Kauffman), Apple Creek, Ohio, first child, Bryan Lee, Feb. 6, 1980.

Landis, Timothy and Mary Lou (Godshall), Souderton, Pa., second child, first son, Jamy David, Mar. 26, 1980.

Mishler, David and Becky (Birky), Johnstown, Pa., second son, Jared Ryan, Apr. 2, 1980.

Nafziger, Kenneth and Phoebe (Sauder), Newport News, Va., second son, Christopher Scott, Jan. 19, 1980.

Nussbaum, Phil and Ruth (Kuhns), Mt. Eaton, Ohio, second daughter, Charity Ann, Mar. 15, 1980.

Redcay, Elmer and Judith (Wenger), Versailles, Mo., first child, Nathan Alan, Mar. 15, 1980.

Simmons, Charles and Alexis (Nagel), Cambridge, Ont., first child, Erin Rosalee, Mar. 19, 1980.

Tafuya, Mark and Esther (Thomas), Espanola, New Mexico, second child, first son, Kevin Edward, Mar. 25, 1980.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Griffin—Jantzi.—James Griffin and Annette Jantzi, both of Stratford, Ont., Poole cong., by Amsey Martin, Feb. 23, 1980.

Marihewth—Sundheimer.—Robert L. Marihewth, Clark, Ohio, and Donna Sundheimer, Millersburg, Ohio, Walnut Creek cong., by Alvin Kanagy, Mar. 2, 1980.

Wenger—Smetzer.—Larry Wengerd, Wooster, Ohio, Sonnenberg cong., and Donna Smetzer, Wooster, Ohio, Central Christian Church, by Paul Kerr and Ray Himes, Mar. 22, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Baer, Henry M., son of Henry and Barbara (Martin) Baer, was born in Washington Co., Md.; died at his home in Greencastle, Pa., Dec. 28, 1979; aged 93 y. He was married to Ruth Eberly, who survives. Also surviving are one daughter (Ruth Esther Baer), 3 sons (Norman, Lehman, and Russell Baer), 16 grandchildren, 26 great-grandchildren, 6 great-great-grandchildren, 3 sisters (Leah Martin, Mrs. Jonas Hege, and Martha Baer), and 2 brothers (Isaac and Benjamin). He was a member of Salem Ridge Mennonite Church, where funeral services were held Dec. 31, in charge of Merle Cordell, Norman Martin, Rupert Turman, and Russell Baer; interment in Paradise Mennonite Church Cemetery.

Beck, Peter, son of Christian and Mary (Short) Beck, was born near Pettisville, Ohio, Apr. 6, 1882; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Mar. 6, 1980; aged 97 y. On Dec. 25, 1906, he was married to Sarah Nafziger, who died June 9, 1967. Surviving are one son (Harley Beck), one daughter (Mary—Mrs. Clifford Nafziger), 9 grandchildren, and 27 great-grandchildren. He was preceded in death by one son (Edwin). He was a member of Central Mennonite Church, where funeral services were held Mar. 10, in charge of

Charles H. Gautsche, Olen Nofziger, and Dale J. Wyse; interment in Pettisville Cemetery.

Burkholder, Adeline, daughter of Benjamin and Phoebe (Stauffer) Lauber, was born in Milford, Neb., Sept. 15, 1896; died of a heart attack at Edmonton, Alta., Mar. 22, 1980; aged 83 y. On Dec. 16, 1916, she was married to Joseph Burkholder, who died Aug. 22, 1979. Surviving are 4 sons (Elmer, Willard, Paul, and Howard), 3 daughters (Annie, Ada, and Grace), 25 grandchildren, 21 great-grandchildren, 2 brothers and 3 sisters. She was preceded in death by one son (Owen) and one daughter (Esther). She was a member of Salem Mennonite Church, where funeral services were held Mar. 25, in charge of Harold Boettger and Paul Voetglin; interment in Salem Mennonite Church Cemetery.

Croyle, Paul, son of Moses and Sarah (Eash) Croyle, was born in Somerset Co., Pa., Sept. 10, 1918; died en route to Memorial Hospital on Mar. 20, 1980; aged 61 y. He was married to Mildred Thomas, who survives. Also surviving are his father, one daughter (Janice—Mrs. David Bause), one son (Duane), 4 grandchildren, and one sister (Edna—Mrs. James Lehman). He was a member of Thomas Mennonite Church, where funeral services were held Mar. 23, in charge of Donald Speigle and Aldus Wingard; interment in the church cemetery.

Fath, La Verne L., son of Allen and Martha (Brubaker) Fath, was born at Massillon, Ohio, June 19, 1936; died of complications following surgery at Akron, Pa., Feb. 22, 1980; aged 43 y. Surviving are 4 brothers and 3 sisters. He was a member of Pleasant View Mennonite Church, where funeral services were held Feb. 25, in charge of Maurice Hirschy, Joe Gerber, and Ken Stoltzfus; interment in Pleasant View Church Cemetery.

Gehman, Irvin G., son of Daniel and Lizzie (Gehman) Gehman, was born at Bally, Pa., Jan. 14, 1904; died at Souderton, Pa., Mar. 23, 1980; aged 76 y. On Oct. 2, 1926, he was married to Edna R. Detweiler, who survives. Also surviving are one son (Walton D.), 3 daughters (Arlene D.—Mrs. Elam L. Summers, Mrs. Wanda D. Freed, and Beatrice D.—Mrs. Lawrence A. Mack), 11 grandchildren, one great-grandson, one brother (Ernest G. Gehman), 2 stepbrothers (Clarence and Alvin Alderfer), and one stepdaughter (Mrs. Willard Ruth). He was a member of Rockhill Mennonite Church, where funeral services were held Mar. 26, in charge of Henry L. Ruth and Russell M. Detweiler; interment in adjoining cemetery.

Gerber, Daniel R., son of Daniel B. and Rachel (Ropp) Gerber, was born in Minnesota on Aug. 21, 1905; died suddenly at his home in New Hamburg, Ont., Mar. 8, 1980; aged 74 y. On Nov. 20, 1934, he was married to Idella Zehr, who survives. Also surviving are 3 daughters (Audrey—Mrs. Paul Schlegel, Eileen—Mrs. Orlan Yantzi, and Viola—Mrs. Lorne Gerber), one sister (Elizabeth—Mrs. Rudy Nafziger), and 3 brothers (David, Amos, and Solomon). He was preceded in death by 2 sons in infancy and one brother (Moses). He was a member of Poole Mennonite Church, where funeral services were held Mar. 11, in charge of Amsey Martin; interment in Poole Mennonite Cemetery.

Headman, Minnie, daughter of Henry and Sara (Keller) Headman, was born at Sellersville, Pa., May 31, 1884; died at Sellersville, Pa., Dec. 28, 1980; aged 95 y. She was preceded in death by 2 sisters and one brother. She was a member of Rockhill Mennonite Church. Funeral services were held at the Moyer Funeral Home on Dec. 31, in charge of Henry L. Ruth; interment in St. Michel's Lutheran Cemetery.

Hostetter, Emma Gertrude, daughter of Samuel E. and Catherine (Kornhaus) Hostetter, was born in Roseland, La., July 30, 1899; died at the Virginia Mennonite Home, Harrisonburg, Va., Mar. 17, 1980; aged 80 y. Surviving are 2 brothers (John J. and Amos D.) and 7 sisters (Mary Conner, Ada Hertzler, Nora Hostetter, Edith Martin, Eva Stauffer, Anna Alger, and Sarah Weber). She was a member of Lindale Mennonite Church, where funeral services were held Mar. 20, in charge of Linden

Wenger and Art McPhee; interment in Lindale Mennonite Church Cemetery.

Poole, Roy, son of George and Mary (Spennler) Poole, was born in Mornington Twp., Ont., Sept. 3, 1913; died at Stratford Hospital on Jan. 6, 1980; aged 66 y. On Oct. 26, 1936, he was married to Sylvia Brenneman, who died Apr. 6, 1977. Surviving are 2 sons (Murray and Howard), one daughter (Marilyn—Mrs. Keith Brenneman), 7 grandchildren, stepmother (Mrs. Leah Poole), 2 sisters, and 3 brothers. He was preceded in death by one grandson and one brother. He was a member of Poole Mennonite Church, where funeral services were held Jan. 8, in charge of Amsey Martin; interment in Poole Mennonite Cemetery.

Reist, Reuben, son of Elias and Annie (Auker) Reist, was born Feb. 19, 1901; died at his home in Salem, Ore., Mar. 30, 1980; aged 79 y. He was married to Hilda — who survives. Also surviving are 3 daughters (Eileen Weaver, Shirley Chupp, and Sharon Kennel), 8 grandchildren, 2 brothers (Abram and Joel Reist), and one sister (Leah Reinbold). He was a member of Western Mennonite Church. Funeral services were held at Virgil T. Golden Chapel, Salem, Ore., Apr. 2, in charge of Richard Wenger and Marcus Lind; interment in Hopewell Cemetery.

Roth, Merle, son of Ezra and Flony (Eicher) Roth, was born near Beaver Crossing, Neb., Sept. 27, 1931; died as a result of a traffic accident, Mar. 26, 1980; aged 48 y. On Sept. 7, 1952, he was married to Alice Bergantzel, who survives. Also surviving are one son (Rodney Gene), one daughter (Patricia Kay), and 2 sisters (Arlene Russel and Mary Jane Bean). He was preceded in death by an infant son (Richard Paul) and his parents. He was a member of First Mennonite Church, where memorial services were held on March 28; interment in Lincoln Memorial Park.

Showalter, Anna Belle, daughter of Timothy and Susie (Shipe) Showalter, was born at Broadway, Va., Feb. 7, 1911; died of a stroke at Rockingham Memorial Hospital, Harrisonburg, Va., Mar. 19, 1980; aged 69 y. Surviving are one brother (Daniel T.), one foster brother (Ted E. Hartman), and 6 sisters (Mary M., Ada E., Emma F., Ida R., Martha S., and Grace I. Showalter). She was a member of Zion Mennonite Church, where funeral services were held on Mar. 22, in charge of Ward Shank, Linden Wenger, and Harvey Yoder; interment in Zion Mennonite Church Cemetery.

Shrock, Sovina, was born at Defiance, Ohio, Mar. 23, 1913; died at Memorial Hospital, Sarasota, Fla., Mar. 4, 1980; aged 66 y. She was married to Melvin Shrock, who died in 1955. Surviving are 4 daughters (Loretta—Mrs. Richard Yoder, Marilyn—Mrs. Ralph Stutzman, Donna—Mrs. Stephen Quiring, and Grace Shrock), one son (Eugene Shrock), 8 grandchildren, 6 brothers, and 3 sisters. She was a member of North Main Street Mennonite Church. Funeral services were held at Sarasota, Fla., Mar. 6, in charge of Stanlee Kauffman and Richard Yoder; interment in Palms Memorial Park, Sarasota.

Cover by David S. Strickler; p. 331 by Religious News Services; p. 337, MCC photo; p. 338 by LaMar Stauffer.

calendar

Region IV Church Planters' Seminar, Waterford Mennonite Church, Goshen Ind., Apr. 26.
MBE Board of Directors, Elkhart, Ind., May 2-3.
Franconia Conference Spring Assembly, Rocky Ridge, Pa., May 3.
Rocky Mountain Mennonite Conference, Rocky Ford, Colo., May 2-4.
MBM Board of Directors, Elkhart, Ind., May 8-9.
Comité Administrativo, Des Plaines, Iowa, May 12-14.
Human Sexuality Seminar, Laureville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June (second week).
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Increase in Bible output reported in Soviet Union

Tens of thousands of Bibles have been made available to Russian Christians recently with the approval of the Soviet government. A report from the American Bible Society (ABS) indicates that Christians recently printed 20,000 Bibles in Leningrad and shipped them to Moscow for distribution. The printing was paid for with offerings received from the government-recognized Baptist body, and shipping was financed through gifts collected by Bible societies and Baptist churches around the world.

Last year, the Russian Orthodox Church was given permission to print 50,000 Bibles, the fourth such printing since World War II.

The United Bible Societies (UBS), the international body of which the ABS is a member, indicates that some 365,000 Bibles and New Testaments have been printed in the Soviet Union since 1917. Last year the UBS sent 25,000 Bibles and 5,000 concordances to Russia with government permits. This was the largest export of Scriptures into Russia by the Bible Societies since 1947.

Voluntary school prayer bill voted by Arizona legislature

A bill permitting students voluntarily to lead prayer at the start of assemblies in public schools has been approved by the Arizona legislature. The measure, which provides that students who object to such prayers may be excused, now goes before the Arizona Senate where it is also expected to pass. The house has not acted on a companion bill that would require silent prayer or meditation at the start of the school day.

Skepticism about the value of the measure was voiced by Rep. Clare Dunn of Tucson, a Roman Catholic nun. "I have mixed feeling about the legislation," she said. "I believe strongly in prayer but I believe there is a time and place and attitude for it, and I'm not sure the public school is the place."

Geneva-based apartheid foe unmasked as government spy

Opponents of South Africa's racial policies say they're shocked and angry following the disclosure that a trusted anti-apartheid activist was actually a spy for the South African Security Police.

Officials from the United Church of Canada, the Anglican Church, and Canadian

International Development Agency fear that the spy, Capt. Craig Williamson, will be the star witness for a new wave of arrests and trials of both black and white dissidents.

Williamson, 31, was deputy director of the International University Exchange Fund in Geneva when his cover was blown recently. He had access to confidential documents and was privy to all the clandestine activities of the fund, which has specialized in relief programs and has supplied money to support black resistance to the South African regime.

According to fund and church sources, once Williamson's full story is told in Pretoria, hundreds of people could face life imprisonment or worse because of their involvement with what the South African government regards as revolutionary activities.

Muslim-Christian conflict reported on rise in Egypt

An upsurge of extremist Muslim violence directed against Egypt's Coptic Christians, coupled with a recent spate of inflammatory literature, is causing grave concern to Coptic authorities in Cairo.

Egypt's Copts, who number perhaps as many as 8 million out of a total estimated population of 40.5 million, 90 percent of whom are Sunni Muslims, have again become targets of Muslim fundamentalists who want to build a new Islamic society in the country.

Nuns watch in horror as archbishop gunned down while celebrating mass

Roman Catholic Archbishop Oscar Arnulfo Romero y Galdemez of San Salvador, an outspoken champion of human rights and 1979 Nobel Peace Prize nominee, was assassinated on Mar. 24 as he officiated at a Mass in San Salvador, El Salvador. Archbishop Romero, 62, a vigorous opponent of government repression in the Central American country, was gunned down in the chapel of the Divine Providence Hospital.

According to initial reports, four well-dressed men walked up the aisle of the chapel and fired several shots at the prelate at close range, as 125 worshipers, mostly nuns, watched in horror. One nun said later that the archbishop was shot as he faced the congregation and was raising the chalice at the time of the consecration of the Mass. The prelate fell to the floor, mortally wounded.

German spy suspects released by Syrians

Two young men, both members of the Token of Repentance Action movements, a West German Protestant organization, have been released from prison in Syria, where they had been detained for six months on suspicion of spying.

Jochen Mueller and Franz Schwarz, who

worked at a kibbutz in Israel near the Syrian border, had inadvertently crossed the frontier during a hike. They were picked up by Syrian border police and arrested on suspicion of being Israeli spies.

Repentance Action, affiliated with the Evangelical (Lutheran) Church in West Germany, has involved thousands of young Germans in projects abroad as an "expression of contrition" for the suffering caused by Nazis during World War II.

Volunteer workers have served in the Netherlands, Norway, France, Belgium, and Greece. Currently, there are some 30 volunteers serving in Israeli kibbutzim and Arab village projects "in atonement for the sins of our fathers."

Carter draft plan all but collapses

President Carter's plan to register young men and women for the draft all but collapsed when congressional committees effectively killed female registration and put off a scheduled vote on appropriations to process men.

The House Appropriations Committee postponed indefinitely a crucial vote on registering men when it appeared that committee members were reluctant to proceed on the unpopular and controversial issue. "It's in limbo," said a spokesman for Committee Chairman Jamie L. Whitten (D-Miss.).

The House Armed Services subcommittee on Military Personnel complicated the draft issue further by voting eight to one against registering women. Opponents argued that it would be more expensive and superfluous from a military standpoint.

The delay of the House Appropriations subcommittee vote on male registration was also seen as a victory for draft opponents. As delays push the vote closer to the summer presidential conventions or the fall elections, Congress may become increasingly less willing to enact such controversial legislation.

Bishops oppose growing U.S. reliance on force

The American Catholic bishops have told Congress they strongly oppose proposals to increase emphasis on military force in U.S. foreign policy.

"The moral truth about the severely limited moral status of force today has something to teach us about its limited political utility," J. Bryan Hehir, the bishops' spokesman, told a House Armed Service Committee hearing on fiscal year 1981 defense appropriations.

Hehir, associate secretary for international justice and peace for the U.S. Catholic Conference, criticized recent emphasis on a "defense posture" that "military power, rather than being cast in a limited role, is the essential component of the country's standing as a world power."

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Hope has its own reason

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have (1 Peter 3:15 b, NIV).

As a boy, one of the things I most looked forward to was an airplane ride some day. It seemed like an almost impossible dream at the time. Sooner than I had dared hope, however, my wish came true. It was a warm, summer day when a friend of mine invited me to go with him and his family to an airport near Cleveland, Ohio.

That first ride will forever be etched in my mind. It was an open cockpit, tandem-seated, one-passenger plane. The pilot sat in front and the passenger behind, with an open view all around and straight down.

The surge of power as the plane lifted off, the incredibly blue sky, and the perspective of people looking like miniatures live on as if it were yesterday. The tug of gravity on my stomach, as the plane nosed down, and the landing made the whole experience one that I have relived many times since. Even yet, thousands of air miles since, the pleasure of flying is still something I look forward to. I have a "hope" that each flight I take will be as good, or better, than the one before.

Hope is always positive by definition. It contains elements of desire and expectation. So it has been for many Christians and their preachers. Time was when a minister would wax eloquent about the glories of heaven to the point where his voice would quaver with emotion. You still may hear some of this if you listen to certain radio personalities.

Hope and salvation have both present and future dimensions. A hope is a hope as long as it is not fulfilled. For those who have more than a fair share of the good life here, hope of a paradisiacal life hereafter may not be as strong.

Or hope may be blighted. Hope in human improvement, especially in the social order, may lead to bitter disillusionment and despair. And hope, once blighted, can result in cynicism and hopelessness, not only with regard to our earthly existence, but also relative to any future existence. Whether hope is dulled by having it too good here or by bitterness, the result is the same—though there is more hope for the latter.

I've discovered that life is spiced by the small, or larger, anticipations. For example, I welcome moments of free time on any occasion. I am usually equipped with reading material for just such a contingency. Or if by chance I am caught without books or magazines, I enjoy using the time for observation and reflection, walking, or talking with people.

Also, I have the habit of anticipating changeable assignments, so that, while I am doing routine work at my desk, I look forward to the next occasion for meeting new people or seeing new places. In other words, I manage to dangle positive expectations, an element of hope, before myself.

As a result of meaningful use of time and anticipation of change, I am rarely bored.

On another note, death casts its shadow backward on all of life. "Death and decay" is all around, as the hymn writer said. You don't need a rehash of current events to remind you how precarious life is. Add to the fragility of human existence, the mess we're in—worldwide inflation, a foreseeable energy crisis, and warlike activities around the globe—and you don't have very much to look forward to. Worse yet, the Bible does not give much hope that the present world situation will get any better. As a matter of fact, it predicts matters will get worse.

But then hope breaks through: "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us . . . that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Rom. 8:18, 21).

There are at least two visions of hope in the Bible. One has to do with the restoration of the created order, as in this Pauline statement. There will be a return to the perfect creation. And life beyond death will be an enhancement of what we already know.

The second vision is found in the Book of Revelation, which also includes figures referring to the known—crystal clear rivers, fruit of every kind, gold, precious stones, and the like—yet it has an aura of a perfect beauty, beyond anything imaginable in this world. It has the feeling of an existence where there will be absolutely no imperfection. Great beauty—glory—is the center of this vision.

Perhaps it is a joining of these two visions—the familiar enhanced to perfection and beauty enthroned—that should constitute our hope.

The Christian faith comes to terms with death before the end of life and leads to hope in a beautiful existence, where there will be no suffering. As the Bible says, this vision of "shalom" is for those who have ears to hear and eyes to see.

If I am aided through what would otherwise be a drab and meaningless existence by such artifacts as self-developed stimuli and job-induced anticipations, how much more should hope in God's new world demolish hopelessness, despair, and fear of dying in a world bordering on chaos!—David E. Hostetler.

Creation's tears

Creation wept
And as the tears
gently fell
she was renewed;
cleansed,
forgiven—
and yet again
bore fruit

—Holly Schurter



April 29, 1980

Gospel Herald

Reading for a cause

Last summer in a Readathon held at Akron (Pa.) Mennonite Church, Ruthann Kulp read 12 books, the most any adult participating had read during the seven-week event.

When asked why she had read so many, she said, "Part of the reason is that we don't have TV—so we read. My husband and I made a conscious choice when we first got married not to get a set. I've gained more from reading than from most forms of entertainment and more variety than from TV."

The idea for the Readathon originated with Louise Leatherman, the Akron church librarian, after two conversations. One was with Lynette Meck, a former Akron church member now attending Glad Tidings Mennonite Church in New York City. Meck asked Leatherman for a list of children's books on peace and indicated her new church had no library.

The other conversation was with Paul Longacre, a fellow church member, who had paid \$35 for a school Readathon for muscular dystrophy in which his daughter Cara Sue had participated.

Leatherman put the two together, deciding she would like to have a Readathon with the proceeds going to Glad Tidings for books. She felt this inner-city church could thus start a library of its own.

Leatherman asked Barb Kanagy to serve as chairperson for the Readathon while she and others would process the books. A brochure was made to explain some rules: Only those who attended Akron Mennonite Church could participate, and they had to read books from the church library. Adults wishing to sponsor a book were to fill out a slip of paper. Readers were to keep books only one week so that as many as possible could read sponsored books.

The children had some contest rules of their own. They had to be 13 years old or under. They were encouraged to show a book they wanted to read to the librarian on duty before signing it out. They would receive prizes for the most

books read and for the best illustration of a book.

Late in the summer, the money was collected and prizes awarded with grades one to four in one group and five to eight in another. In each group, the first prize for the most books read was \$6; the second prize, \$4, and a third prize of \$2 went to anyone who read eight books.

Rosalee Rolon, who read 45 books, received first prize in the grades five-to-eight group. "I just like to read," she said. "I read different kinds of books with stories about people and schools."

Brian Ziegler, who had 24 sponsors and read 30 books, won the first prize in grades one-to-four. He read mysteries and adventure books and some just about people.

The 24 young readers had read a total of 292 books and all received a reading participation certificate.

Those illustrating books they had read made mostly dioramas, scenes in boxes. Amy Houser's diorama took first prize in the lower grades; Ann Wenger from the older group made a mobile to win first prize. The same amounts were given for depicting a book as for reading one: \$6 for a first prize, \$4 for a second prize, and \$2 for a third prize.

The 52 youth and adult readers read a total of 140 books. They selected from 42 books, each of which had a sponsor. Leatherman had hoped a Readathon would encourage more adult reading, and it did.

Menno Dienger, who read eight books, says, "I spent about two weeks of that time reading every spare minute I had. I was surprised, however, to hear I was one of those who had read the most books. I read on the grief process, a couple of novels, and two books on the Gospel of Mark."

John Drescher's *If I Were to Start My Family Again* (Herald Press) was one of the most read books as was Earl Martin's *Reaching the Other Side* (Crown Publishers), both having eight readers. *Full Circle* (Faith and Life Press), a series of stories about Mennonite women, had seven readers as did Ron Sider's *Rich Christians in an Age of Hunger* (Intervarsity Press).

To highlight the way blind people read, one church member sponsored the reading of a braille *Reader's Digest*. No one, however, was able to read the entire issue.

The Glad Tidings Mennonite Church received a check for nearly \$1,000 early in the fall. On November 4, John Bauman, pastor of Glad Tidings, preached at Akron Mennonite Church. His wife and former Akron church member, Susan Ebersole Bauman, presented the church with a flat stained-glass sculpture to hang in the church library and gave Louise Leatherman a book of Christmas art prints accompanied with Scriptures. Both were from the New York City Metropolitan Museum of Art.

The Glad Tidings church elders appointed a committee of Dennis Witmer, Lynette Meck, Mim Cruz, and John Bauman to choose the books for the new library. The books

Editor: **Daniel Hertzler** (on sabbatical)

Managing Editor: **David E. Hostetler**

News Editor: **Dave Graybill**

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): \$13.50 per year, three years for \$37.00. For Every Home Plan: \$10.50 per year mailed to individual addresses. Eighty Percent Plan: \$11.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1990 by Mennonite Publishing House.

will also be used in a tutoring program sponsored by the church for a neighborhood school.

To select the books, the committee is using *Bookfinder* put out by Provident bookstores and three lists of peace books, one of which Louise Leatherman sent them with the check.

"We are now making book choices," Lynette Meck states. "We are choosing some specifically for the tutoring program to enhance the children's reading skills. We have our eyes open to books that are bilingual, ones that are in Spanish, or with Spanish words, in an English story. We are especially looking for books for first-through third-graders, the main group which comes to the reading program."

The Readathon climaxed ten years of service as church librarian for Louise Leatherman. She had steadily built up the quality of the library. "For children I like books that bring out experiences of minorities, handicapped children, death, church history, brotherhood, love, and forgiveness," she says. "Some of these books you would not get in a regular library, although we do have some children's classics that would be otherwise available."

The library now has close to 1,700 books. "We don't buy a lot of novels and sensational books for adults," Leatherman says. "We buy mostly from our own publishing houses and select a wide range from poetry and drama to crafts and games. I use mostly the *Provident Book Finder* to make my selections."

The library also includes about 100 books, many on theology, loaned by former member Edgar Metzler when he left Akron to work overseas.

The church women's group (WMSC) bought *The Mennonite Encyclopedia* last year, but most other books are bought through the church budget. The library also has reference books.

Leatherman bought helps for Sunday school teachers, providing them with Bible atlases, background books, and encyclopedias; books on finger plays, banners, and programs; supplemental quarterlies on special subjects; and audiovisuals.

In recognition of Leatherman's ten years of service the church presented the library with a six-volume amplified Bible reference book, *The Interpreter's Bible: New Testament Articles*.

"I thoroughly enjoyed being librarian," states Leatherman, "but I thought it was time for someone else to give a creative touch to it, and I want to serve in some other avenues of church life."

The effects of Leatherman's years of service and creative planning will continue, however. As Ruthann Kulp says, "I stepped up my reading a bit last summer because I knew the money was going for a good cause, but I will continue to read without a Readathon." 

Men in breeches?

Would a Mennonite fight in a Revolutionary War? If so, would he fight on the king's side or the rebels'?

Conscience in Crisis (Herald Press, 1979), by Richard K. MacMaster, with Samuel L. Horst and Robert F. Ulle, is a fascinating historical study, with windows into Mennonite life and thought during the Revolutionary and prerevolutionary war period.

Prior to the Revolutionary War, the famous "War of Jenkins' Ear" (after a British captain's ears were cut off by Spanish privateers) was only the first of several international conflicts which involved colonial support of Great Britain with men and monies. Historically, a Quaker-dominated Assembly, such as Pennsylvania's, raised two questions about any war. One regarded their nonresistant stand. The other was this: Was it right to pay monies for military purposes?

These questions were not completely resolved when Indian raiding parties on the French side in the French and Indian War against Great Britain began killing settlers. Mennonites were among those killed in Virginia and in Pennsylvania. Though some contributed teams and provisions, and most paid money not to serve against their consciences, non-Mennonite neighbors' indignation rose. These neighbors, in 1757, laid mangled, murdered bodies on the Lancaster Court House steps as a protest and a plea for protection. Finally, angry men killed even those peaceful Indians taken to the Lancaster jail for safety. (A Mennonite man was able to save two friendly Indians of his acquaintance.)

Locally, controversial taxes imposed, first by Great Britain, and later by the Revolutionary government were a continuing issue debated in the peace churches. Most Mennonites reluctantly paid these taxes. Yet sharp divisions remained. Concerning the rebel government, Mennonites asked themselves if revolutionists were now Romans 13's "rulers . . . set up by God." One complaint was, "We cannot know whether God has rejected the king!"

That a few Mennonites marched for one side or the other in the Revolutionary War must be admitted. Yet a non-resistant stand was more churchwide in that war than in any war to follow. Significantly, Mennonites—both as a result of widespread persecution and by conviction—grasped a renewed conviction of separateness from the world and its fury.

A slow-reading but highly exciting book, in spite of its pain, *Conscience in Crisis* rolls back the centuries for proof positive of the peace witness. For this reason, the book is powerful.—Kathy Haddad

book review

Through storm and high water

"There's the church!" we said. We found it before we expected to. The roof was low, almost flat. There was no steeple. The sign said: "Prince of Peace *Iglesia Menonita*." We found the church office, and the big fellow inside was warm and friendly. He had a light scar on his face.

All he needed was a big Western hat and cowboy boots and he could pass for a real Texan, we thought. He soon took us to his home just a few blocks away and told us where to park our Mini for our stay in Corpus Christi. Paul Conrad took us in to meet his wife, Ann.

Both Paul and Ann were born and raised in Orrville, Ohio. They were members of the Oak Grove Mennonite Church where William G. Detweiler, founder of the radio program, *The Calvary House*, was pastor. The congregation was progressive and interested in missions. Both sets of parents were enthusiastic about the church.

When Paul was a thirteen-year-old, he ran into a barbed wire fence with his bicycle and cut his face. But that didn't keep him home from church the next day, because it was to be an important occasion for him. There was a baptismal service down by the creek, and Paul was baptized in spite of his nine stitches and bandages. But the scars never left. Nine-year-old Ann Burkholder was among those baptized that day.

So Paul and Ann knew each other from childhood.

During the time of the Korean war Paul volunteered to Mennonite Central Committee and spent a year serving at what is now the Brooklane Psychiatric Center. Paul and Ann became engaged. But because of a change in the draft law, Paul had an extra year of service ahead.

They sought a mission-related opportunity and were sent by Mennonite Board of Missions to Mathis, Texas—Paul as a builder and Voluntary Service unit director, and Ann as a kindergarten teacher. That was in 1953. Time was to prove

their sense of choice Spirit-led and fruitful.

Upon Paul's arrival in Mathis, the VS unit began building houses for the Spanish-speaking people. The unit made its own cement blocks. Ann began teaching English to the Spanish children in a church-related kindergarten. Weldon Martin was the pastor of the young church at Mathis.

Paul and Ann were not married until 1954 when they made their home in Mathis. After they were no longer officially part of the VS unit, they found other service opportunities. Ann taught another year, and Paul helped in building the first part of a new church building.

Paul helped make plans for the larger church building that is in use today. The Conrads also solicited funds for the project in a few Midwest states, and in a short time the congregation was ready to build. Paul had already learned the principles of good buildings in hurricane country. He anchored the roof with vertical steel rods imbedded in the concrete foundation. He was to appreciate that low and well-anchored roof later.

David Castillo, an evangelist, held meetings in the new Mathis church. It was in 1955 and Paul was the Sunday school superintendent. T. K. Hershey, ex-missionary to Argentina, helped out. He made a strong impression on Paul. For a man of his age, Hershey seemingly had limitless enthusiasm for this new work. It gave the Conrads a real boost.

A few years later, pastor Martin decided to leave Mathis, and the Board had to look for another leader.

Paul was kept busy doing carpenter work for a lumber dealer as well as for himself. He was also involved with many church activities. When their first baby was born, Ann quit teaching.

Paul sensed the need at the church, and one day he told Ann, "If they asked me to be the leader here, I would consider it; but I don't think they will."

They did. And the Conrads accepted on a temporary basis. Paul was licensed as pastor. Then, Paul remembers, "I took Weldon Martin to the bus station. On the way home, I was alone in the car, and it finally hit me that I was now the leader of the Mathis church. The church had to come first. I sensed the tremendous responsibility, but I also saw the opportunities!"

Mathis was, and still is, an all-Spanish church. Though, by this time, the Conrads had a good working knowledge of the Spanish language, they decided to go to Mexico for a month of intensive study. That was a helpful experience. The service unit stayed on, and Paul says, "We could not have done without the volunteers. They were dependable."

A lot of people in the Mathis church annually went to west Texas as migrant laborers. For several years Paul followed them, fellowshipped with them, and worked with them there. Sometimes he took the family; sometimes he went alone. He encouraged them, he slept where they slept,



ate what they ate, and spent time with them. It was a rich experience for Paul. He says he was used to hard work like baling hay in the hot sun in Ohio, but picking cotton was the hardest work he ever did. He never picked more than 400 pounds a day. One of the church members, José Mercado, could do 1,500 pounds.

Five children were born to Ann and Paul in about eleven years. Therefore, Ann was kept busy being a housewife and mother. She still managed to teach a Sunday school class, sometimes with a baby on the bench beside her.

On September 10, 1961, a hurricane warning came. Paul invited people to come into the church building for refuge. Many did. The wind got worse as the day wore on, and by evening there were 200 people in that meetinghouse. They stayed for two days. They played music and prayed.

The wind howled and the rains came, but Paul had confidence that the steel in that building would hold the roof in place.

After two days, the wind quit blowing and the people returned to their homes. They saw the mess but were not discouraged. They started cleaning up immediately. When the 1967 hurricane came, the people were better prepared. They took food, water, and blankets with them, and once again the church building weathered the storm.

The service unit was phased out in 1968. There was no longer a critical need for housing, and the local people in the church took over the kindergarten responsibility. It was a milestone! Mathis is now one of the largest Spanish-speaking Mennonite churches in the south Texas area.

The Conrads took a year's rest furlough. And then it was back to south Texas. This time they located in Corpus Christi, which is only forty miles from Mathis. It is a sprawling city of 250,000 which doesn't seem that large. It is made up of quiet neighborhoods filled with modest homes.

Summer Bible school started two weeks after the Conrads moved in. They weren't really settled in yet. Then came those hurricane warnings. That was in August 1970. Hurricane Celia came on fast. She never took her aim off the city. People were told to stay in their homes. Several trees fell around the Conrad house, and the carport was damaged. The casualties in the city were not high, but the damage was worse than any Pauls had yet seen. This time the church lost its roofing.

That storm didn't bring much rain, just six inches. But it blew down a lot of fences between people. Everybody helped everybody else.

The hardest test for Conrad family came in May of 1971. Little five-year-old Danny, coming home from kindergarten, was hit by a speeding car. It happened only about 150 feet from home. He died two and one-half days later. Considering the circumstances, the Conrads could have become bitter. But they only thank God they have learned to accept it and go on.

David, their firstborn, is registered in the graduate school of mechanical engineering at the University of Maryland. Eunice is at the Philadelphia College of Textile and Science. Tim is a senior in high school, and Rebecca is in junior high.

Last September, Paul and Ann went away for a few days, leaving Tim and Rebecca in charge of the home front. It started to rain. Tim says it rained hard for a day and a night. By morning, there were eight inches of water in the yard.



Opposite page: Paul Conrad at sign that reads "God forgives the past, transforms the present." Left: Ann Conrad.

Most of the streets were covered with water. Rebecca had a paper route, but she was afraid she couldn't deliver all the papers without getting some of them wet. So Tim put on his swim trunks and helped her deliver those papers. They ran the route on their bicycles. The Conrad children knew how to absorb responsibility.

At a recent Sunday morning service at the Corpus Christi church two people came forward to accept Christ. There was another decision in the evening service. Two of these were married ladies and the other, a young boy.

The authors had an occasion to visit a family who has known Paul a long time. During the conversation they talked about how much Paul has meant to them over the years. He was always there when they needed him.

"We have had a rich and rewarding experience here in south Texas," say the Conrads. "Reaching out to share the love of Christ gives us both challenge and fulfillment. To be at home in a bicultural and bilingual setting and to be able to fellowship and communicate has enriched our lives immeasurably."

Through storm and high water, tragedy, victories, and defeats, the Conrads still come up smiling. 

Form 1040 U.S. Individual Income Tax Return 1979

Department of the Treasury—Internal Revenue Service

For Privacy Act Notice, see page 3 of Instructions

For the year January 1–December 31, 1979, or other tax year beginning

1979, ending

Your first name and initial (If joint return, also give spouse's name and initial)

Last name

Your social security number

Spouse's social security number

Present home address (Number and street, including apartment number, or rural route)

City, town or post office, State and ZIP code

Your occupation

Spouse's occupation

Do you want \$1 to go to this fund?

If joint return, does your spouse want \$1 to go to this fund?

Presidential Election Campaign Fund

Filing Status

Check only one box.

1 Single

2 Married filing joint return (even if only one had income)

3 Married filing separate return. Enter spouse's social security number above and full name here

4 Head of household. (See page 7 of Instructions.) If qualifying person is your unmarried child, enter child's name

5 Qualifying widow(er) with dependent child

6a Yourself

b Spouse

c First names of your dependent child

d Other dependents: (1) Name (2) Name

7 Total number of exemptions

8 Wages, salaries, tips, and other income

OUR CASE FOR TAX RESISTANCE

Note: Checking "No" will not increase your refund.

The payment of taxes for military purposes is a growing source of concern for more and more people. In response to the increasing awareness of the function of taxation in the world arms race, Peace Section (U.S.) is sponsoring an educational effort to aid in the search for a biblical response. As part of that effort, Paul and Loretta Leatherman were interviewed by Ron Flickinger for Peace Section. Excerpts from that interview are presented in the hope that the Leathermans' convictions and experiences will provide useful information to those who are considering their own action in the future. Paul and Loretta began resisting war taxes when they returned from an MCC term in Vietnam in 1968. Paul is presently employed by MCC as director of the Self-Help program and Loretta is teaching in the Ephrata public school system. Their home is in Akron, Pa.

Question: What led you to begin resisting war taxes? Did your experience in Vietnam influence your decision to do so?

Loretta: We saw the war effort change from manpower to money power. Men aren't used as much anymore and, instead, our money was being used to do intensive bombing. We would not go to war ourselves and so we thought we should resist having our money being sent to war also.

Paul: I think serving in Vietnam radicalized us in that sense. About every night we were there, we went to sleep with

the sound of bombing and we saw bombs exploding from our house. We lived in the middle of the war and saw what it did to children and families. You recognize that it's done through your taxes and you begin to take a pretty serious look at it.

Question: Do you also see consequences in the future if people do not start resisting the use of their money in this way?

Paul: Well, this is supposedly peacetime but I see the military budget increasing in real dollars. It goes up in addition to inflation while many other government programs are being trimmed. It doesn't make much sense to keep building up and building up the military machinery which is capable of destroying the world. I think history shows that whatever military equipment is made is always used, so I think sometime there is going to be a big nuclear war.

Loretta: There isn't much sense in being able to destroy oneself so many times. It's a terrible waste.

Question: Many people who are resisting war taxes have voiced specific concerns for their families, their children, their grandchildren. I'm sure this has a part in your thinking, too.

Paul: Well, I think it does. I don't know that we've specifically said we're going to resist taxes because of our own children, but more simply for the world community. Our children are certainly a part of that.

Question: Do you feel as Christians that you have something to say to government? Many people don't think they are responsible for what the government does with their money once their taxes are paid.

Paul: I'm pretty convinced that we have to say something. If Christians don't, who will? Where does the conscience come from? How is man going to see the sin and evil of his ways unless someone speaks up to it? As we would understand the way of Christ and what He has taught us, we need to be prophetic in terms of what that means in the world. We can't be Christians and be quiet about it. If we are going to be citizens of another kingdom, then we have to speak out about what it means and live it out as well.

Question: What kind of reactions do you get from friends and acquaintances?

Paul: I think we get a strong resistance from people in the church who are thoroughly convinced that we must pay all of our taxes and that any tax resistance is going directly against biblical teaching. Mark 12:17 says, "Render to Caesar the things that are Caesar's . . ." and those who don't pay all of the taxes Caesar asks for are specifically disobeying the teachings of the Bible. I don't know all of their motives behind that sort of conviction, but I think there is a stronger resistance there than any place. Now, there are also outside the church the superpatriotic people who believe that anything that tends to speak against the structure of the U.S. military is bad. But there are also a lot of people who are sort of questioning the direction of things in the world today. They are open to thinking about ideas and, while they may not agree with all of it, at least they see some of the reasoning behind it all.

Question: How do you respond to people who don't agree with you?

Paul: That depends very much on who it is. I don't think there is much point in arguing, but if people want to discuss it in a real way, then I think we can. It's not a point one can win by arguing and I think we could probably do more harm than good by doing so. We're not out waving the flag of tax resistance every place we go, not at all. Simply when the opportunity presents itself, we will discuss it. I think we have felt the importance in doing this as much within our own church as any other place. It's within our own church fellowship that we need to help our brothers and sisters understand what our tax dollars are doing around the world, such as we saw happen in Vietnam. We want to try to help sharpen consciences on this issue.

Loretta: You have to think of the saying, "Those who do not stand up for the powerless are acting against them."

Paul: The thing that we've been doing on taxes has given us the chance on numerous occasions to at least talk about it, share it in a way that has helped us as people in the church understand what it means to live in a complicated world.

Question: What has been the IRS reaction? Tell us about some of your contacts with IRS agents.

Paul: One of the first years we resisted paying war taxes, we actually owed a little bit of money at the end of the year. We claimed a war tax credit and asked for a refund. The IRS turned it down and called us in to audit the credit and also our contributions, which were somewhat above the norm. The inspector took 25 minutes to audit our contributions and concluded that they were exactly right to the penny. He said that was okay but that he simply could not allow the war tax credit and there was no use in talking about it.

"Now look," I said, "you asked us to come in here for an audit and we had to leave our jobs to come. You've taken 25 minutes of my time auditing something which I knew all along was correct and I'm equally convinced that I'm entitled to the war tax credit. I'd like at least 25 minutes of your time to discuss it." He said okay, let's talk. We discussed the pros and cons of why we were opposed to paying war taxes, why we thought it was wrong. He listened

and sort of entered into the discussion and then at the end of 25 minutes, I said, "Well, you've given me 25 minutes now, but there are still many more things we could talk about. Would you be interested in reading a little more about this?" He said he would, so I gave him Kaufman's *What Belongs to Caesar?* and a few other things. Then I said, "After you have had a chance to read these, why don't you come over for dinner next Wednesday and we can talk about it some more."

He accepted the invitation. We weren't sure if he would come but he showed up and we had a very good discussion with him for about three hours. He was very much against the Vietnam war but he thought that our tax resistance was completely useless and that there was no way to succeed.

One year, we took our case all the way to court. Loretta didn't take off from teaching but I took our case all the way through the appeals process. We were turned down at each place and were finally scheduled to go to the tax court in Washington, D.C. At that point, I decided to take it out of that court and asked to have it tried in the small tax court in Harrisburg, Pa. The decision in the small tax court was not precedent setting nor could it be appealed. If I had kept the case in the tax court in Washington, D.C., I would have been able to appeal that decision all the way to the Supreme Court. I decided not to do that because the preparation for the case would have had to be much more careful in order to be heard and not simply dismissed on a technicality. I wrote my own briefs and presented the case myself. It was about three to four months before we got the judge's opinion turning it down.

Question: Have you ever felt that you have risked a prison sentence by refusing to pay?

Paul: Well, that's another story I can tell. After the court trial, an IRS agent came to see me at the office. The receptionist called me and told me there was someone out there to see me but I didn't recognize his name. Only when I got out there and he showed me his credentials did I realize who he was. That was when we had the open office at MCC so rather than taking him into a conference room, I brought him in beside my desk. I wanted to be on my own turf when he questioned me.

He asked me about the bill and I said, "Yes, IRS thinks I owe that amount and the judge thinks I owe it. I acknowledge that from the IRS perspective it is a legitimate bill but I don't have any intention of paying it."

He replied that he was here to collect the bill and he didn't expect to leave until I paid it.

"Well," I said, "I already told you that I don't expect to pay it and since I'm not expecting to pay it, I think you ought to put me in jail. My wife has been expecting that you might come around sometime and she said that if I go to jail, she'd like to know where I'm going so she could write to me. I would also like to know how soon it would be so that I can make arrangements for somebody to take my place at this desk." He looked at me and said he had never heard anybody talk like that before. He went up to the bank the next day and issued an order to draw the money out of my bank account.

I must admit that even when I was talking to him I

didn't think I was risking a jail sentence. I didn't think the IRS would put anyone in jail because they have other ways to collect the money. It's too hazardous for them to take someone out of the MCC office and put them in jail. I don't think they can risk that.

Question: What has been your experience with the IRS attaching your bank account?

Paul: Usually they have just issued an order for the money and the bank notified us that the money was being withdrawn. One time, though, we didn't have enough money in the account to cover the bill, so the IRS attached the account and nothing could be paid out of it until they got their money. It took about a month before we got our account cleared again.

Loretta: Every time we wanted to cash a check they would

have to call Lancaster to find out if the account was clear. It was embarrassing. I wanted to run in quick to withdraw some cash and it would take all of 45 minutes before I found out I couldn't get any.

Paul: Our banking was really skewed. The checks we issued that had not been cashed all bounced because the IRS had withdrawn all the money. The bank stamped on the checks that the account had been attached by the IRS. One of the checks we had written was a contribution to the World Peace Tax Fund. When it bounced we got a note from the WPTF office saying, "Good work, brother. Keep it up. We don't mind losing this kind." That was sort of interesting but it was a very marked inconvenience for us. That was one of the worst experiences we have had in tax resistance.

Loretta: That was when the people in the bank knew what was going on.

Paul: Yes, one of the brothers in the bank is from the Menonite Church. The first time my account was attached, he took the money out and I just got the notice in the mail. I scolded him for that and told him that he should at least let me know before he took the money out. The next time it happened, he called me saying he had a notice to attach my account and asked me to write a check to the IRS so he wouldn't have to attach the account. I said, "No way, brother. Thanks for calling me, but now it's on your conscience. If you think you can be a tax collector, then go ahead and do it." I was kind of mean to him. I won't think less of him if he pays the IRS, but at least he has to think through what he is doing.

Question: What keeps you working at this in spite of the inconveniences and the people that disagree with you?

Paul: I think we're getting a little tired. That's our mood actually now, that we're getting a little tired.

Loretta: It's kind of a lonely struggle.

Paul: It's a question of how much you really ought to share what you are doing, whether it's a real sharing of where you are or whether you are bragging about what you are doing. In the final analysis, when the time comes to fill out your IRS form, you're not doing it in a support group and the consequences are going to be yours.

Question: What suggestions do you have for someone who is thinking about resisting war taxes?

Paul: Do it. The first time we did this it was a very difficult, emotional experience.

Loretta: And even when the telephone rang. I was just terribly worried about what it might be.

Paul: Well, I have a strong feeling that we ought to pay what is due. I think it's correct that we ought to render unto Caesar or anybody else what is their due. We also give unto God what is due and I think that is the important thing. When these two come in conflict, then my moral, ethical training is not to pay Caesar. But not to pay becomes a very difficult struggle whether it's 34¢ or \$34 or \$340. The one was about as difficult as the other when we started, and starting this is not easy. But in starting, you make a kind of commitment that does something to you.

The other thing is the time and energy to do it. You know it's easier to do the status quo thing. Resistance takes a lot more energy and time. 

Have you seen the wind at play?

Have you seen the wind at play,
In the swaying of the treetops?
Have you sensed the Spirit in the
Kind words of a caring friend?
Have you seen the breeze pick up
Dust in an eddy?
Have you sensed the Spirit
Reminding you of some
Wrong in your life?
Have you seen the gentle flow,
In her hair, as a girl usher
Rushes back to help the next friend?
Have you sensed the Spirit
In the smile and handshake
As that friend was seated next to you?
Have you felt the cool breeze
From an open window?
Have you sensed the Spirit
When you lie down at night
And you feel at peace
With God and your neighbor?
Surely the words of Jesus
Are true. The wind blows
Where it pleases, and so it
Is with the Spirit.

—Sara Weaver



Part 2 of a three-part article

How do you teach peace to children?

by J. Lorne Peachey

If, as most educators agree, the home is the most important place where peace values are taught, how does the home go about doing this? Where do I, a parent, go for help when I see my son solving a problem by what looks to me like violent methods? How do I teach peace to my children?

My survey of the literature on peace education of the historic peace churches—Mennonite, Brethren, Friends—and from other sources written during the past 30 years unearthed a surprising number of practical suggestions on teaching peace to children. These, however, have never before been brought together in one place and were not readily available to parents and other adults when they needed them most.

The suggestions I found in these sources on how to teach the values of peace and nonviolence to children can be grouped into four divisions. The first have to do with the atmosphere of the home:

1. Cultivate a good homelife.

Stephanie Judson, writing in *A Manual on Nonviolence and Children*, believes there are five elements that must be cultivated in a home where children will learn to be peace-makers: a) affirmation of each other; b) sharing of feelings, information, and experience in order to learn to understand others; c) a supportive community that allows people to work together on problems; d) practical experience for children on different ways to solve problems; and e) a sense of enjoying life together. A home where these are experienced develops in children a sense of well-being and

wholeness, one that contradicts the feelings of helplessness and powerlessness that pervades the modern world.

2. Join a parent support group.

If parents would provide the proper kind of environment for their children, they themselves should have resources available to help them work through problems and deal with frustrations. A support group of other parents can be one of the best such resources.

"This support approach creates an atmosphere which nurtures an individual's ability to work creatively on problems," says *A Manual on Nonviolence and Children*. "Being appreciated and affirmed, whether at home, in a meeting, or in a classroom, encourages people to discuss problems openly; it also provides an empowering sense that the problems *can* be solved without permanent physical or emotional damage to anybody involved in the conflict. When parents have an opportunity to draw on this nonviolent atmosphere themselves, they are far more likely to create and model it for their children."

3. Provide a good example.

Adults need to *be* the kind of persons they want their children to become. Unless parents believe an ideal im-

If parents would provide the proper kind of environment for their children, they themselves should have resources. . . .

portant enough to incorporate it into their own lives, it is doubtful whether they will be able to teach it to their children.

Much of the literature on teaching peace values to children emphasizes the need for parents to be good role models. How they handle conflict in the home, how they react to it in the community, and how they relate to a violent world have tremendous teaching influence on the children in their lives.

One study of conscientious objectors in World War II found that encounters with a dynamic role model—minister, teacher, or community figure—often in early teens, was the most critical influence in having a young man become a conscientious objector.

4. Help children experience forgiveness.

To be encouraged to become peacemakers, children need to experience forgiveness from their parents when they make mistakes. They must also be helped to forgive others who wrong them. It is only as they learn to exercise and accept forgiveness that children can acquire the knowledge they need to become reconcilers in the conflict situations they meet later in life.

Another group of suggestions on how to teach peace

With reference to parents in peace churches buying war toys ... the sources agree: don't!

values to children have to do with things parents should avoid bringing into the home:

5. Don't buy war toys.

Much of the literature of the past 30 years with regards to peace education has been concerned with the effect of war toys in peacemakers' homes.

"Although war games may be normal for growing youngsters and should not be forcibly prohibited, they should be discouraged through the encouraging of more constructive games and activities which are more creative and exciting," wrote Edith Graber in a General Conference Mennonite publication soon after World War II. "Special war toys, such as tanks, toy soldiers, etc., do not appear to be justifiable for any reason."

Leland Miles, writing in the December 12, 1961, issue of *The Mennonite*, said: "Toy soldiers, whether marching or fighting, do the same thing for a child that beer does for the American Legionnaire—they cast a romantic glow over the thud of lead in flesh, and make war a harmless little game of epaulets, salutes, gold-striped trousers, and pleasant jeep rides. In an age which features the most hideous weapons of all time, any parent who does not make every conceivable effort to dispel such a glow assumes a dreadful responsibility for the future."

Other writers mention the danger of war toys establishing behavior patterns and values children will follow as adults, and of making war more acceptable as a pattern of life for the child.

In short, with reference to parents in peace churches buying war toys for their children, the sources agree: *don't*.

6. Avoid entertainment glorifying violence.

Whether it be movies, television, or radio programs, the

peace-loving family will shun entertainment based on violence or accepting violent solutions as a way of life. "For most children, it's got to be difficult to interpret why Mom and Dad react so emotionally to a local shooting but sit and watch the same thing on TV with no show of emotion," says one writer.

7. Curb backyard fighting.

A way to teach peace values to children is to work with them on handling the conflicts that erupt during their play. One mother offered this solution for the fighting and bullying that occurred in her neighborhood: she outlawed fighting in her backyard and made it a rule that whoever tried to start one had to leave. If fights had to occur, they were to be outside her yard and without her children. She hoped that gradually the children would realize that differences can be settled in ways other than physical violence.

Other parents may not want to adopt such a legalistic approach. But they must at least be interested in helping their children solve conflicts in nonviolent ways. A "hands off" or "boys will be boys" approach also teaches children something about how conflict should be handled.

8. Deemphasize possessions.

Much conflict in the world is about who owns what. Toning down the need for possessions will take away much of this source of conflict. Eberhard Arnold of the Society of Brothers suggests that children without an attachment to possessions will have less to want to defend and fight for. To parents he says, "[Children] should see that we are completely detached from the things people usually own and that all rights of disposal mean nothing to us." With such an example children will be less inclined to stick up for their own "property rights," Arnold believes.

9. Tone down war expectancy.

Worries and doom predictions can be self-fulfilling. So can expectations about war. One writer believes that wars may occur more readily when people expect them to happen. Parents help their children to be peacemakers by not teaching them that war is inevitable in the future.

Other practical suggestions for teaching peace values to children detail more positive things parents can do in the home:

10. Talk about war and peace.

Parents should not only act. They should talk about peace and what it means, war and what it does, and what is happening both in the worlds of their children and on the international scene that involves conflict. Not only does this defuse the subject for children, but it also gives them a perspective on what attitudes to take toward these situations.

11. Stress cooperative play.

"In our Western world, we have overstressed competitive activities vocationally and many other ways," says a Church of the Brethren leader. "Our competitive sports probably do not make for peace-mindedness—there is too much feeling about winning over some other person or group. Cooperative players in an orchestra make better music than competitive players." A spirit of cooperativeness also less likely leads to conflict than one of competition.

12. Tell stories.

For children to become peacemakers, they need to have a sense of belonging to a history of peacemakers. Parents can give them this sense by telling them stories, both from the

Children should be encouraged to use their imagination for resolving conflict situations.

Bible and from their heritage.

One young Mennonite parent recalls: "When I was eight, World War II ended, so bombing drills are only a dim memory for me. I do recall hearing graphic stories of war-time suffering told by Mennonite and Brethren in Christ conscientious objectors. I doubted my ability to die for my nonresistant beliefs but never questioned that true faith in Christ demanded this if put to that test."

Stories can help children see peacemaking as being as heroic as making war. Too much of history glorifies the war-maker as hero. Hearing stories about peace heroes can help them see that often peacemaking takes even more moral courage than waging war. These stories can also help them realize that peace can be just as much a cause for which to live—and die—as is war.

Many stories about peace are available in books published by the peace churches and others. While these are invaluable in teaching peace to children, yet they can never supplant the actual hearing of peace stories from parents and other adults who have "been there."

13. Cultivate imagination.

Children have a wealth of imagination that needs to be directed. That imagination can help them identify with other people and what life must be like for them. Other persons are hard to classify "enemies" when one is able to put oneself into their shoes.

Imagination should also be encouraged for solving conflict situations. Children should be taught to handle conflict in their lives through attempting various solutions. One writer even suggests setting up a court in the backyard when solutions can't be reached in other ways.

14. Encourage autonomy.

Children need to be encouraged to be persons of their own. The willingness of parents to stand back and let their children experiment on their own and think for themselves appears to be equally important with warmth in the development of creative peacemakers. This autonomy gives a child not only a sense of competency but also one of social responsibility.

15. Emphasize what it is that creates violence.

Not only must children be taught not to use violence as a solution for their problems. They must also be led to see that sometimes they can create violence in others while they apparently remain nonviolent.

If conflict is not handled creatively, it can develop into violence in others. Children are adept as this: they will not fight themselves but they will provoke a playmate to fighting so that he or she gets punished.

"To be prepared to be peaceful citizens of the world of the 20th century, American children are going to have to be taught to recognize when they are provoking another person or nation to violence," writes Barbara Stanford in *Peacemaking: a Guide to Conflict Resolution for Individuals, Groups, and Nations*. "They will have to learn to take responsibility not only for fighting first or shooting the first missile, but also

for creating the conflict which led to violence, or refusing to deal with the conflict before it became so desperate that it led to violence."

16. Have an abundance of peace materials in the home.

Peace-oriented art, photos, and literature of all types say something to a child when it is readily available in a home. When a child wants something to do or something to read, one of the options should be a source that deals with peace.

Still other things a parent can do to cultivate peace values involve a family with individuals and organizations outside the home.

17. Cultivate friendships with other peacemakers.

Parents need to seek out other families who believe in peace as a way of life and cultivate friendships with them. As children learn to know and become friends with the children of other peacemakers, these primary group relationships help them to develop their own peacemaking behavior.

18. Provide international experiences.

An appreciation for the way of peace comes as children are acquainted with others from a variety of cultures. Parents can invite visitors from various nationalities into their homes to interact with the family. As children learn to know people with a variety of customs and cultures, violence becomes less an alternative for settling problems with people who are different.

19. Support projects that express concern.

Families seriously committed to peace should make it a point to work with Mennonite Central Committee, the American Friends Service Committee, or other organizations in special projects to help others. In this way children also become aware of others and have a sense of relating to them.

20. Send peace cards and letters.

Peacemaking parents should write their concerns to their legislators, both locally and nationally. At the same time that it reminds politicians of nonviolence as an option, children also see their parents acting on a belief that means a great deal to them, one of the most effective ways that peace education takes place.

(To be continued)

Cocoon

I found when I tried
(determined and proud)
to free caterpillar
from its transcendent shroud,

that *making* it happen
only led
to seeing the creature
out-of-season dead.

But I found when I waited
(humbly and still)
creation unfolding—
a miracle;

for *letting* it happen
released, to *be*,
in fullness of time,
the butterfly, free.

Emily Sargent Councilman

At the top of the ladder, God's face

by Marcus Lind



"O I want to see Him, look upon His face . . ." The beginning words of an aspiring song we used to sing in my early childhood. Just to look upon the face of the Redeemer, who is my God, "that will be glory for me!" But the sentiment of that song calls for seeing God face to face "when my life's work is ended, and I cross the swelling tide."

Most of us have opportunity to see God's face long before that—to see it yet in this life. And, I dare say that if we don't have some glimpses of that marvelous countenance in the here-and-now, our chances to look upon His face in the hereafter are very slim.

Jacob and Esau were hopelessly incompatible. Together they had occupied the body of their pregnant mother. But strife between the twin brothers had begun already in her womb. This was demonstrated when the babies were born, and was amplified in their differences as young men. Their unlikenesses escalated until Jacob and Esau finally came to a parting of the ways. On that occasion Jacob's heart was filled with treachery, deceit, and a fearfulness which was not without reason. In the heart of Esau was envy and murder, with visions of retaliation for the way he had been wronged by his brother.

The faithful One had seen all this, but nevertheless followed after Jacob. Buried deep within Jacob's being was a tiny spark which cried out to God. This spark would be kindled and fanned into a flame, as the law of sowing and reaping would take its toll in the rugged uncouth living of one who yet loved the Lord.

With an awful feeling of guilt, Jacob waved a final farewell to his mother—that mother whose scheming manipulated the fearsome dilemma which caused him to leave home. But that mother little realized she was bidding a final farewell to her favorite son, that she would never again see him here on earth. And so it was that Jacob took his leave, fleeing from the wrath of a brother he had wronged and whom he could not face.

Footsore and weary, Jacob arrived at Bethel to spend his first night out. He arranged a rock for his pillow. The next morning he upended that rock, and anointed it with some of the precious olive oil he carried as food for his journey. "This place, called Luz, shall hereafter be known as Bethel, because God is here. This is none other but the house of God. During the night Jacob had dreamed of a ladder from earth to heaven. God was at the top, and there He graciously renewed the solemn covenant made to Abraham and Isaac: "The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth . . ." "And in thy seed shall all the families of the earth be blessed . . . And I will keep thee in all places whither thou goest."

and will bring thee again into this land." Jacob was afraid, and said, "How dreadful is this place." Under that God's house should seem dreadful to such a grace-stricken man. A ladder to heaven. But Jacob climb! He was too occupied in getting away from start climbing at this time. To climb toward heaven mean an about-face to meet the wrong he had done to his brother. The first round of the ladder would call for and of restitution. Eventually he would find God at the top of the ladder. But many years and bitter experiences between Jacob and ladder-climbing. Sometime. But the cost would be too great he thought!

Jacob fled from Esau, his counterpart, only to find his loss in his uncle, Laban. Jacob was a supplanter—so was Laban. Jacob was a swindler—so was Laban. Jacob was a cheat—so was Laban. And when a cheat meets a cheat, they get beat. It happened to Jacob, and it happened to Laban. To live in the same household with his counterpart, was bad. But to live with Laban, his likeness, was a lot worse. But Jacob was in the school of God. The Schoolmaster was hard, and the lessons were not easy. But Jacob was learning the hard way.

Jacob would serve as herdsman for Laban's flocks. Seven years he served him, and was deceived by his uncle.

ter was hard, and the lessons in learning the hard way. Jacob would serve as herdsman for Laban's flocks. Seven years he served for a wife, but was deceived by his uncle, who did not give the daughter Jacob loved and for whom he had bargained. So it was, that he would serve yet another seven years for the younger daughter. Then Jacob served for cattle, by a scheme of his whereby the hand of Providence would determine which calves went to whom. In an arrangement Jacob was "using" God. He no doubt learned at Bethel that God would be

By such an arrangement Jacob was "using" God. He no doubt had in mind the promise at Bethel that God would be with him to bless in a special way. He could therefore count on it that whichever way the bargain would be made with his father-in-law, Jacob could not lose, but would get the long end of the deal.

So there were strong feelings that grew between these relatives, who were so alike in their craftiness. Jacob's wages were changed ten times, but still he was blessed above Laban. It was largely through the courtesy of Uncle Laban that a final peaceful parting took place at Mizpah. "The Lord watch between me and thee, when we are absent one from another." The covenant was made for a perpetual peace, with a heap of stones as witness to their vows of integrity.

When Jacob went on his way, the angels of God met him at Mahanaim—evidence that he was now climbing that ladder on which angels were ascending and descending. There was now peace between Jacob and Laban. And although there was still Esau to deal with, Jacob was now headed that direction. Little wonder that he would see angels.

For some twenty years, the matter had been haunting Jacob. Behind every difficult situation there was always the

shadow of Esau, whom he had wronged. And now, at the Brook Jabbok, by another indefinite method, it was determined again which cattle should be whose. It seems that Jacob stood apart from his herds "and took of that which came to his hand a present for Esau his brother" (Gen. 32:13). By that method God would again select and tally. When everything was counted, there were 580 head of the finest of Jacob's herds that went to Esau for the appeasement of one mess of pottage wrongly bargained.

While nephew and uncle were quarreling over who would get which cattle, a brother who had been wronged would get the benefit of the decision. It seems that most of the cattle that had been a bone of contention between Jacob and Laban were now used as a peace offering for Esau. And while the hand of Providence favored Jacob above Laban, the sin of Jacob yet called for a manyfold restitution. God saw to that. And now Esau was coming, coming—with an army of four hundred men. Jacob had seen it often in his dreams for twenty-one years. But now it was reality. “Jacob arm yourself; it is a matter of preparedness!” But Jacob was too busy selecting cattle.

That night "Jacob was left alone; and there wrestled a man with him until the breaking of the day." As they wrestled on in the darkness, Jacob no doubt thought he was wrestling with Esau. But when light dawned, his antagonist proved to be an angel. Then Jacob drove a shrewd bargain. He stopped wrestling, which was hopeless, anyhow, against a heavenly being! Instead, he held on for a blessing, and would not let go until he got it.

But to receive a blessing from God—Jacob must become a broken man. He earned not only a broken body but also the end of “Jacob.” There his name was changed to “Israel.” The crafty swindler Jacob must die, and that night Israel (prince of God) was born. Jacob held on for a blessing—what blessing? Above all, right now he wanted peace with his brother, Esau. Impossible! Jacob, the supplanter, cannot have peace. It must be Israel, the prince of God, who finds favor with a wronged brother.

At the end of all those cattle, drove after drove, and after the servants and the four wives with their children, came this little wisp of a man alone. Alone, and "halting upon his thigh." Who could pick a fuss with such a dejected figure? Not Esau. And now those words of subdued humility: "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33:10). It took a prince of God to see the face of God. Jacob could never have done it. It took an Israel.

As Jacob, he had been climbing, climbing at last the ladder. Peace with Laban at Mizpah, wrestling with God at Peniel, a broken body, a new name, a changed man, the gift of cattle, drove after drove; all these were rungs in the ladder toward the heaven of peace. And now, as Israel, he arrives at last to look into the very face of God. To see Him in the face of his brother Esau whom he had wronged. That was the top of the ladder. It was worth every sacrifice along the way. In the face of a restored brother, he now saw the face of God. 🙏

Evangelical leaders call for simple lifestyle

"Having been freed by the sacrifice of our Lord Jesus Christ, in obedience to His call . . . we humbly commit ourselves to develop a just and simple lifestyle, to support one another in it, and to encourage others to join us in this commitment."

So concluded the "Evangelical Commitment to Simple Lifestyle" made by 80 evangelical leaders from 27 countries at the end of a four-day consultation held near London, England, on Mar. 17-21. The consultation was sponsored by the World Evangelical Fellowship and the Lausanne Committee on World Evangelization.

"Involuntary poverty," the participants affirmed, "is an offense against the goodness of God." His people are therefore called to "stand with [him] . . . and the poor against injustice." The church as the Spirit-filled "new community" will sell and share its possessions.

Individual believers—especially in the First World—will combat covetousness by simplifying their lifestyles, participants said. Christians will encourage church agencies to emphasize development rather than relief and will urge their governments to meet targets for development assistance and to impose controls upon multinational corporations.

"Poverty and excessive wealth, militarism and the arms industry and the unjust distribution of capital, land and resources are issues of power and powerlessness. Without a shift of

power through structural change, these problems cannot be solved." The participants thus committed themselves to more than simplifying their lifestyles and donating to their favorite development projects; they committed themselves also to prayer and action in the political arena.

Few who gathered on the first afternoon to hear professor and author Ron Sider's keynote address could have anticipated the unity that would enable the participants to make this commitment. There were many tensions: between Third World and First World brothers (there were only three women at the consultation); between evangelists and activists; between friends and foes of the multinationals.

The unity was the product of a rigorous process. Reading and critiquing major papers, studying the Bible and discussing in small groups, debating in plenary sessions were all essential factors. So was the skillful work of an experienced drafting committee.

John R. W. Stott, Anglican minister and scholar and a member of the Lausanne executive, chaired the discussions with charity and precision, providing a major unifying influence. But above all there was the indefinable but real sense that the Lord was at work in the proceedings. The "tremendous sense of solidarity" as India's Vinay Samuel described it, which overcame the "them/us" feelings of the first day and united the participants, was God's

gift—to equip His children for a particularly critical hour in our history.

As a Mennonite participant, I was much encouraged by the consultation. Churchmen of many traditions voiced "Anabaptist" insights—many of them derived from theologian John H. Yoder, who although absent was an important influence at the consultation—without being aware they were doing so.

War was a chief concern of many participants. The arms race, several said, contributes to both inflation and underdevelopment. David Watson, one of England's most gifted evangelists, said he was led to discard the unthinking militarism of his family tradition. Military power, he was coming to see, engenders spiritual weakness.

The consultation was also a humbling experience. "Costly discipleship" may be a Mennonite slogan, but it has been the daily experience of believers in many societies. As I listened to their testimonies, I found myself repenting and praising God.

Maybe we Mennonites will be less immobilized by the systems which hold us captive if we learn to trust God a bit more. And perhaps, as Richard Foster (author of *Celebration of Discipline*) pointed out to a hushed assembly, we'll trust Him more when we "spend more time in listening prayer, so we can reflect the mind of Christ."—Alan Kreider, London Mennonite Centre

MDS working with interfaith organizations

In a number of places, primarily in the U.S. South, Mennonite Disaster Service is cooperating with interfaith groups in long-term rehabilitation projects after serious flooding or hurricanes have hit an area.

One such example of cooperation is in Mississippi and Alabama where Hurricane Frederic struck in mid-September 1979. MDS came in from the beginning to help clean up the debris.

Because of the property damages, those in Mobile where the eye of the hurricane hit saw that they needed to organize for long-term rehabilitation. They formed an interfaith group called Area Interfaith Disaster Services (AIDS).

Dale Self, a Methodist woman from Mobile, Ala., credits the success of AIDS partly to MDS involvement. "I would be lost without them," she says. "We would not have been received

nearly as well if we had not had Mennonite help. It's been a nice marriage between the two of us. It renewed a lot of people's faith in mankind."

AIDS includes nine denominations. MDS is a member cooperating with them until the end of August and plans to send a youth squad in for the summer.

Vic and Bev Plessinger of Wooster, Ohio, are the MDS project directors at Mobile. Rob and Sharon Klaasen from Saskatoon, Sask., are the assistant directors.

The Mobile Mennonite congregation with J. D. Landis as pastor and the Mennonite Voluntary Service unit in Mobile have provided a base for community operations and recovery for MDS there.

Damage from Hurricane Frederic was not limited to Mobile, MDS is cooperating in yet another interfaith group called Mississippi

Coastal Interfaith Disaster Services (MCIDS) to repair damages in George, Harrison, and Jackson counties in Mississippi and will continue there until mid-May.

MCIDS includes representatives from seven denominations. Mennonite Wilbur Witmer of Montgomery, Ind., is the current MDS project director working with this interfaith group.

MDS has worked with a third interfaith group in recovery efforts since the April 1979 Pearl River floods in Mississippi. MDS cooperated there with the Mississippi Religious Leadership Conference (MRLC) Disaster Task Force that picked up recovery operations.

MRLC itself was born in the 1960s to rebuild seven Choctaw Indian and black churches bombed by white terrorists. At the time of the floods MRLC organized its Disaster Task Force as a subcommittee to respond to that disaster.

MBM, Hesston to offer joint carpentry program

Young people may combine service with education through a Service Education Program planned cooperatively by Mennonite Board of Missions (Elkhart, Ind.) and Hesston (Kan.) College.

To begin June 1, the three-year program will offer training in carpentry and a chance to earn an Associate in Arts degree from Hesston College while also serving in MBM Voluntary Service and putting newly acquired carpentry skills to use.

Students will spend a total of 14 months on campus at Hesston and 22 months on a VS assignment. The three-year stint will cost the student one third less than a normal two-year enrollment at the college.

Planners Dale Wentorf of MBM and Nelson Kilmer of Hesston said the Service Education Program will give students practical education while at the same time enriching the college and increasing the number of people entering VS.

Carpentry is the first of several such vocational training opportunities to be set up under the Service Education Program operated by MBM and Hesston College. Both institutions are contributing funds, since student tuition will not cover all program costs.

Gerald Selzer of Hesston has been named director of the program. He and his wife, Jean, have served with MBM the past two years as program directors of the VS unit in Champaign, Ill.

Students accepted into the program this year will begin in June by participating in a VS orientation in Elkhart and serving a three-month assignment somewhere in North America. Then they will have one year of on-campus study at Hesston, followed by a 19-month, credit-earning, supervised field experience as part of VS. After that, students will return to Hesston for an interterm and final semester before graduating with an AA degree.

Only a limited number of students will be accepted the first year. Interested persons may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515.

DeLeon to assume minority economic post

Lupe De Leon, Jr., outgoing secretary for Home Missions at Mennonite Board of Missions (Elkhart, Ind.), will become Economic Development Consultant with the Mennonite Minority Economic Development Program on July 1. The appointment is made by Mennonite Central Committee U.S.

The formation of the Economic Development Consultant position is part of the overall new program emphasis by MCC U.S. in urban/minority concerns. De Leon will be em-



ployed by MCC U.S., although a reference committee consisting of minority and co-operating agency representatives will be set up to participate in overall program direction and periodic review. Other cooperating agencies with MCC U.S. are Mennonite Board of Missions, Mennonite Economic Development Associates (MEDA), and Mennonite Industry and Business Associates (MIBA).

As consultant, De Leon will assess needs and resources and identify economic development methods that may be available to minority businesses, approve and monitor economic development projects along with the other agencies, and find ways to integrate youth employment and training into economic development programs. He will be based in Elkhart.

Money like manure, Kauffman tells treasurers

Stored money is like manure piled in the barnyard, Milo Kauffman, Hesston, Kan., told 33 Mennonite Church district conference representatives. Instead of saving possessions Christians are to be channels through whom God's gifts flow out to others.

Kauffman's analogy came as part of a Stewardship Consultation attended by treasurers, stewardship secretaries, and other interested persons from 18 conferences. The consultation was held at the Mennonite Church Board offices at Elkhart, Ind., Apr. 11-13.

In addition to messages by Kauffman, Robert Yoder of Eureka, Marion Lehman of Elkhart, Ivan Kauffmann of Lombard, and Al Meyer of Goshen, the consultation included shoptalk in the exchange of procedures and ideas.

Eighteen staff persons from churchwide

boards participated in dialogue with the conference members. A major subject was exploring ways in which the congregation can participate in the formation of churchwide budgets. Small groups each worked at specific ways in which the church can find greater faithfulness in the management of resources.

Consultation participants considered the possibility of monitors in each congregation to keep information from the agencies flowing to the people. The development of seminars and workshops to teach stewardship was also proposed.

An offering received in the final worship session resulted in a gift of \$1,424 for the Black and Hispanic Leadership Education Programs.

A concluding recommendation from the consultation asked that special emphasis be given by the General Board to stewardship throughout the church including consideration at the next General Assembly.

EMC hosts New Call intercollegiate conference

About 100 students from seven colleges in three Eastern states affiliated with the historic peace churches met at Eastern Mennonite College Apr. 11-12 for an intercollegiate "New Call to Peacemaking" conference.

The group heard speakers, attended workshops, and saw films related to the theme, "God's People in History and the Nuclear Arms Race."

Peter Ediger, pastor of Arvada (Colo.) Mennonite Church, gave the keynote address on "prophetic witness and political action." Ediger discussed his participation in the Rocky Flats peace witness.

The Rocky Flats witness, he said, is "an on-

going attempt by concerned Christians to non-violently halt production of nuclear arms at the Colorado plant."

Ediger's presentation and a film were used as a case study later in the seminar.

Ed Snyder, executive secretary of the Friends Committee on National Legislation, offered a government perspective on the nuclear arms race. Andy Murray, campus minister and folk musician at Juniata College in Pennsylvania, led the assembly in worship and song.

Seminar participants elected workshops, Saturday afternoon on organizing public peace witness, war tax alternatives, the draft and conscientious objectors, and the arms race and the economy.

EMC student organizer Tammy Eberly called the seminar "a worship and learning experience."

Colleges represented at the EMC meeting included Guilford, Swarthmore, Bridgewater, Elizabethtown, Juniata, and Messiah.

Portland congregation holds peacemaker day

Portland (Ore.) Mennonite Church held a Peacemaker Registration Day on Mar. 29. Approximately 110 persons, both young people and adults from the Portland area, attended the all-day meeting which provided a variety of input on peacemaking and draft registration.

Elmer Friesen of Peace Mennonite Church, Gresham, Ore., gave the opening address, which was a summary of biblical teachings about peace and nonviolence. Each person present received a printed outline of the biblical themes as well as a listing of both Old and New Testament passages on peace. Participants also had a chance to hear discussions of some of the difficult or tricky questions related to war and peace.

Another kind of input was storytelling. In an inspiring and dramatic fashion, Duane Diller of the Portland congregation told several stories of local persons who had refused to participate in World War I and suffered persecution for their beliefs.

Following lunch together, the group observed a mock draft board trial. Adults from the congregation stood on trial as a draft board composed of youth and adults interrogated them. More than once those on trial struggled uncomfortably with the pointed questioning of board members.

After the trial several adult men from the congregation told stories of their own experiences before draft boards.

Following an update on draft registration information, both adults and young people spent the remainder of the afternoon filling out Christian peacemaker forms. The forms, which are available from MCC, ask for a description of beliefs regarding conscientious objection to

war and noncombatant service. They also ask the person to tell how those beliefs were acquired, and to give evidence of actions based on those beliefs.

After the peacemaker forms are signed by a church elder, copies will be sent to the MCC Peace Section with the originals remaining on file at the local church.

Kevin Chupp, a fourteen-year-old, said that the hardest part of filling out the forms was writing down a theological basis for his beliefs in peace. "I think I'll need to go through it again in two or three years," he said.

Sherry Moyer, who is sixteen, said, "I thought the day might be boring, but they kept my interest all day! It was easier for me to fill out the forms this time than it was a couple of years ago."

One father commented that the most valuable part of the day had been the experience of working through the questions with his two sons and helping them to write their answers. He particularly liked the emphasis that adults also fill out the forms.

It was a gratifying experience to see every young person in the congregation receive teaching about peace and respond to that teaching. But just as gratifying was seeing adults give up a Saturday to show enthusiastic support of young people.—Marlene Kropf

U.S. Peace Section responds to draft moves

Mennonite Central Committee U.S. Peace Section has appointed three members to a Committee on the Draft and voted to establish a fund for draft resisters.

At the same time the section, meeting on Mar. 27, expressed hope that the effort of the Carter Administration to begin registration this year of all 19- and 20-year-olds can be stopped in Congress and urged a continued strong witness against conscription.

Meeting in Goshen, Ind., before the Assembly on the Draft and National Service, MCC U.S. Peace Section, formerly Peace Section (U.S.), members felt tension between the need to prepare for the possible reactivation of the draft and at the same time to speak out against the renewal of conscription.

In response to action by the MCC U.S. Executive Committee earlier in March, the section named three of its members, James Longacre, Samuel Resendez, and Shari Leidig, to a joint committee with MCC U.S. to plan for alternate service program under MCC sponsorship and pursue discussions with government officials regarding provisions for conscientious objectors.

MCC U.S. members of the committee are Atlee Beechy, Robert Kreider, and Paul Landis. The committee may include additional conference representatives. Its first meeting will be in late May.

In another action the section moved to

"provide support for persons who cannot in conscience fulfill the demands of the Selective Service System, including counseling, literature, coordination of legal and financial assistance as necessary, and to establish a fund for this purpose to be supported by designated contributors." A similar fund for "draft resisters" was maintained by the Peace Section in the early 1970s but was phased out with the end of the draft.

Officers of the U.S. Peace Section elected for one year terms are: James Longacre, Bally, Pa., chairman; K. B. Hoover, Grantham, Pa., vice-chairman; and Samuel Resendez, Del Rey, Calif., secretary.

MCC Great Lakes organization is formed

An MCC Great Lakes organization has been formed to serve as an arm of MCC in Illinois, Wisconsin, Indiana, Michigan, and Ohio.

The idea of MCC Great Lakes was conceived in March 1978 at the retreat of the MCC Millindo (Michigan, Illinois, Indiana, Ohio) Food and Hunger Concerns group, recalls Roger Kennel, Millindo member from Illinois.

The idea, germinated by Millindo and facilitated by Reg Toews of the MCC staff, resulted in three inter-Mennonite meetings in 1979, one in 1980, and culminated in a Mar. 15 meeting at Greencroft Center in Elkhart, Ind. Participants sent by their conferences and interest groups expressed approval of the regional MCC board.

Sending bodies were Mennonite Church (Ohio Conference, Indiana-Michigan Conference, and Illinois Conference); General Conference Mennonite Church (Central District); Conservative Conference; meat canning groups; Mennonite Disaster Service; relief sales; thrift stores; and Millindo. Other interested Mennonite groups, an MCC board member, and three members at large are expected to join the board at future meetings.

According to a statement of purpose written by Galen Johns, Indiana-Michigan Conference, MCC Great Lakes was formed in order to bring MCC concerns closer to local congregations. Interaction between various church groups and interest groups will enhance the work of each, filling a second purpose, the statement says.

Evelyn Kreider, board member representing Millindo, reminded the board that it should see itself as an imaginative people with ideas to share with MCC. Arnold Roth, Indiana-Michigan Conference, cautioned that the board be sure to work with conferences, not compete with them, on issues such as the draft and peacemaking.

Thus a third purpose is that in cooperation with district conferences, MCC Great Lakes is to address issues for the purpose of moving to more biblical attitudes.

East Coast MCC body is recommended

Formation of a new regional MCC group is being recommended by a meeting of district conference, relief sale, MDS, and thrift shop representatives to their respective sending bodies.

East Coast MCC, which would embrace states from Maine to Florida, is designed to bring together Mennonites along the East Coast in local activities and to respond to the request for more information at the congregational level on the worldwide ministries of MCC.

Persons interested in forming the regional group first met on May 9, 1979, at MCC's Akron, Pa., headquarters to reflect together on the things they have been doing together and to talk about how to work together more effectively in the next decade.

In October, East Coast Mennonite and Brethren in Christ representatives met and decided that some kind of continuing entity was needed which could facilitate getting more information to local congregations and help local groups work together on local needs. The representatives were asked to discuss this further with their respective district conferences.

At a Jan. 14 meeting the representatives reported back on responses to the East Coast MCC regionalization. Participants affirmed the need for some kind of structure on the East Coast and appointed a task force to propose a model for the East Coast region. The proposal, which was approved at a Mar. 10 meeting, invites each district conference or regional organization of the MCC constituent groups and each inter-Mennonite area of interest related to MCC, including MDS, relief sales, thrift shops, meat canning groups, and food and hunger concerns committees, to appoint a representative to the board.

The new board is to have responsibility to organize itself and to plan ways of responding to needs on the East Coast identified at earlier meetings. Particular emphasis will be put on such areas as working with the congregations on the military draft issue, on recruitment of MCC personnel, on getting MCC related information to the congregations, and on receiving counsel from the congregations on lifestyle issues, including food and hunger concerns.

Development continues amid South Lebanon strife

In a Mennonite Central Committee seed distribution project just completed, 100 tons of subsidized wheat and barley seed were delivered to 495 farmers in 17 villages in South Lebanon. At the same time a program has begun through which 200 beehives were to be sold to farmers at half price.

The agricultural projects are carried on in

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"Lawbreaking and Peacemaking" is the title of a seminar to be held May 3 at Camp Assiniboia, Winnipeg, Manitoba. Main resource person is Millard Lind, professor at Associated Mennonite Biblical Seminaries, who will also speak at Home Street Mennonite Church the evening of May 2. Further information is available from Offender Ministries Office, MCC (Canada), 206-2206 Speers Ave., Saskatoon, Sask. S6L 5X7; (306) 665-8114.

Mennonite Foundation staff people are available to help your congregation consider **Christian stewardship in the area of financial and estate planning**. Workshop topics may include wills, taxes, giving, spending, investments, insurance, retirement, lifestyle, etc. Make arrangements with Kent Stucky, Mennonite Mutual Aid, 1110 North Main Street, Goshen, IN 46526; (219) 533-9511.

The 11th annual Conference on Global Peace-War Issues will be sponsored by the Canadian Peace Research Institute in Ottawa, June 15-30. The sessions begin with a concentrated four-day seminar (June 15-20) and then continue at a more leisurely pace for another 10 days. Resource persons include Ronald Higgins, and Conrad Brunk and Walter Klaassen of Conrad Grebel College. For further information write Ruth Klaassen, Peace Research Institute-Dundas, 25 Dundas Ave., Dundas, Ont. L9H 4E5.

PRINTED RESOURCES

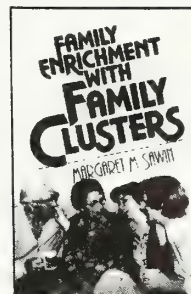
Loaves and Stones is an excellent 142-page book of worship resources centered around the theme of *shalom*. The looseleaf mimeographed book contains a calendar of events which have had a bearing upon the liberation of people throughout the world, several complete worship services, four sermons, a large section of prayers, affirmations, and litanies. There is also a bibliography and index of 135 biblical passages which set forth visions of *shalom*. \$5.50 postpaid from World Peace Ministries, 615 S. Fifth St., Springfield, IL 62703.

"*What Mennonites Believe*" is a series of articles reprinted from *With* magazine. Titles already available include what Mennonites believe about vocations, sex, drugs, peace and service, food, and clothes. Available from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

The *1980 Mennonite Yearbook*, edited by James Horsch, is essential for understanding

the organizational structure of the Mennonite Church. There are also eighteen tables of statistics and a ministerial directory. \$4.25 from Mennonite Publishing House, Provident Bookstores, and some other bookstores.

Family Enrichment with Family Clusters is by Dr. Margaret Sawin, who is the originator of the family cluster concept for religious education. In the book she describes the family cluster model, other models for family enrichment and how to select the one best suited to the congregational needs, how to develop and foster family clusters, leadership in family groups, and suggests curriculum and resources for family groups. There is also a helpful bibliography. \$5.95 from Provident and other bookstores.



A "Wills and Estate Planning Information Form" is available from Mennonite Foundation to help you in organizing your personal data and in clarifying your objectives. It's especially useful to assist your attorney in preparing a new or revised will for you or to guide a Mennonite Foundation counselor in analyzing your estate. For a free copy of the five-page form, write to Jean Leinbach, Mennonite Mutual Aid, 1110 North Main Street, Goshen, IN 46526; (219) 533-9511.

AUDIOVISUAL RESOURCES

Tapes are available of the main addresses at the *Women in Ministry* conference, "Enabling for Action," held last Nov. 2-4. The tapes pair addresses from Diane MacDonald ("Thinking Theology"—1, "Doing Theology"—2, "Being Theology"—3) and Barbara Prasse ("Women in Leadership Yesterday"—1, "Women in Leadership Today"—2, "Women in Leadership Tomorrow"—3). The cassette tapes rent for \$1.50 each or all three for \$3.00 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

what has become a forsaken territory in Lebanon, the U.N. Zone south of the Litani River and areas just north of the river.

The region is torn by conflict among Lebanese leftist and rightist political factions, Palestinian commandos, and Israeli troops, who periodically strike against Palestinian refugee camps and settlements. The area is nearly a no-man's-land, caught between the territory of Israeli-backed Christian secessionists to the south and more prosperous north, controlled by Syrian peacekeeping forces and Palestinian commando units.

Government agencies, including agricultural extension services, are headquartered in Sidon in the northern sector and have basically abandoned the conflict-ridden south, long the less-developed area of Lebanon.

In this area MCC provides agricultural support and assists those who remain to develop their own structures and resources. These must replace the usual civil structures which are not available in the region. Projects such as the grain distribution and beekeeping encourage those who desperately want to stay on their land, despite the constant interruptions to their lives.

The purpose of the seed distribution is to encourage the use of certified high-quality seed. In earlier tests with a small number of the farmers the certified seed yielded an average of 45 bushels per acre, about 50 percent higher than yields from local seed. Strong interest among the farmers in that exceptional harvest rate encouraged worker Ralph Miller to plan extended seed distribution in the most recent planting season.

One hundred tons of seed were purchased from a government farm in the north. Because of the lack of security in Southern Lebanon the government would not deliver the seed and farmers were unable to travel north for it. As a result, a major MCC responsibility was delivery of the seed by truck directly into the 17 villages in the Tibnine area of the U.N. Zone.

Financial assistance from the Food and Agricultural Organization of the U.N. and the U.N. Development Program enabled sale of the seed to farmers at only one third the government selling rate, a cost more economical than the cost of the lower-quality seed available on the market.

Security was a factor during the project, but the distribution plan was not seriously affected. In one instance wheat was delivered throughout the day and late into the night in a village without incident. The very next night the town was shelled for almost an hour.

The barley distribution in particular was complicated because of the shelling. But Miller reported, "There were very few cancellations from the project. In fact there were numerous requests from farmers who had not originally signed up for the project. We feel the demand for seed is an indication of the admirable determination of the farmers to stay on their land in spite of the difficulties."

Lancaster class studies Pennsylvania German

Humorous nostalgia and serious language study shared the spotlight for a variety of students who gathered at the Lancaster Mennonite Historical Society headquarters this spring to remember and to hope. The group met under the direction of Noah G. Good, longtime Pennsylvania German expert and past language teacher at Lancaster Mennonite High School, to study Pennsylvania German by way of conversation, anecdote, and grammar study.

The capacity class of 25 included many who had spoken the language while they were children and a few who, with academic German background, intended to learn as much as they could.

The class, which was initiated by the Lan-

caster Mennonite Historical Society, Lancaster, Pa., met on Tuesday evenings from Feb. 19 to Apr. 22.

Lois Ann Zook, historical society librarian and genealogist who originally conceived of the seminar sees it as a way of "giving us respect for our heritage other than through genealogy." According to Zook, interest in the Pennsylvania German language is "definitely increasing among the older people." She also sees young people who would like to be able to converse with Amish persons in the language.

While plans for future seminars have not yet crystalized, "we do from the interest generated think there will be one," says Noah Good. He has received a request for a beginners' course. He is also working with one student to test an individualized program using tape recorder and grammar book, which could be used by people living far away or by persons with background in the language.—Lois Landis Shenk

mennoscope

M. Hershey Leaman, associate overseas secretary for Eastern Mennonite Board of Missions, Salunga, Pa., has been appointed to the position of overseas secretary effective Sept. 1. Leaman replaces Donald R. Jacobs, who will become full-time executive director of Mennonite Christian Leadership Foundation on the same date.

Leaman has served the past four years as associate overseas secretary and has been responsible for Eastern Board program administration in Africa and Asia. He previously served with Eastern Board in Tanzania, Somalia, and Kenya. During the 1950s he was developer of leprosy control at the Shirati Hospital in Tanzania and was administrator of the Shirati Medical and Leprosy Control Center from 1961 to 1964. From 1965 to 1976 he was administrative director of Mennonite Board in Eastern and Southern Africa and lived in Nairobi, Kenya.

Henry L. Rosenberger, Hatfield, Pa., has been elected to the Board of Directors of Mennonite Christian Leadership Foundation (MCLF), a nonprofit organization based at Landisville, Pa. The Foundation is dedicated to the in-service training of Christian leaders in developing countries as well as in North America. The MCLF Board in session at Harrisonburg, Va., on Mar. 6 also elected Eugene Witmer as secretary. He replaces Paul N. Kraybill, executive secretary of Mennonite World Conference, who has served as secretary



Hershey Leaman

of MCLF since its beginning in 1969. Donald R. Jacobs, Landisville, Pa., serves as MCLF executive director.

Goshen College is taking applications now for a position to teach foods and nutrition courses in the Home Economics Department starting September 1980 or January 1981. Doctorate preferred. Interested persons may send résumé, transcripts, and references to John A. Lapp, Goshen College, Goshen, IN 46526.

Shalom Christian Academy, Chambersburg, Pa., will hold its third annual Cumberland Valley Dutch Fest on May 10, beginning at 9:00 a.m. All proceeds from the sale will go toward operating expenses of the school. Special features at the all-day event will be: a chicken barbecue, Dutch foods, a special registered Holstein and good-grade heifer sale, and a selection of assorted pattern quilts, afghans, comforters, and other handcrafted items. Shalom is located approximately three miles south of Chambersburg, one-fourth mile west of U.S. Route 11. More information can be obtained by calling (717) 375-2458.

Harold and Vera Kuhns of Greencastle, Pa., will become the first volunteers in the "Associates in Servanthood Program" at Eastern Mennonite College. In the two-year assignment beginning this summer, Harold will have responsibilities in maintenance and repair services of the campus telephone system, public address systems, and campus radio station WEMC. Vera will work as campus hostess for summer programs and move into part-time work in food services and student activity programs during the school year. The couple will live in an apartment on the south end of Roselawn, a women's dormitory. This year the couple chairs EMC's "Parents' Council." Two of the Kuhns

children, Loretta (Helmuth) and Dennis, graduated from EMC, and Pamela (Risser) is currently a senior at the college. The couple was commissioned for their new assignment at the closing session of the Atlantic Coast Conference annual meeting held Mar. 30 at Bethany Mennonite Church, East Earl, Pa. More information on the Associates in Servanthood Program is available from its director, Dorothy Logan, at EMC.

Several new booklets are now available from Mennonite Publishing House. *Funerals and Funeral Planning* by Melvin D. Schmidt explores the creative possibilities of ministry in the church through the service and rituals connected with death. About half the space, 30 pages, is devoted to specific resources to aid the pastor or those who educate and plan for funerals. *Celebrating Christian Marriage* by Gary and Lydia Harder is designed to focus on the process of *planning* the wedding rather than a finished wedding service. The intention of this booklet is to stimulate a healthy and creative process of wedding planning. Sample components are included as examples rather than forms to be used. These booklets are part of a series being released for leadership use in the church. Other titles released are *Planning Congregational Worship*, *Baptism and Church Membership*, and *The Celebration of the Lord's Supper*. Available from MPH or Provident Bookstores. \$2 each (U.S. Price).

Beaver Camp, Lowville, N.Y., will sponsor a bike trip through Adirondack Park in upstate New York May 30-June 7. The trip is open to anyone 18 or older. It will include a day at Lake Placid, site of the 1980 winter Olympic Games. Additional information is available from Beaver Camp, Star Route, Lowville, NY 13367.

OrrVilla, Inc., a Mennonite Retirement Center in Orrville, Ohio, is looking for an executive director. Interested persons may send letter, résumé, and references to Paul Neuenschwander (chairman of OrrVilla personnel committee), Kidron Electric, Kidron, OH 44636.

The Goshen College music faculty will present a benefit recital featuring music by Chopin, Ives, Liszt, Leoncavallo, and others on May 9 at 8:00 p.m. in the Goshen College Umlle Center. Goal of the recital is to raise \$6,000 for three new practice pianos for student use, said Doyle Preheim, department chairman. Participating in the recital will be pianists Marvin Blickenstaff, Laura Jane Fuller, Kathryn Sherer, and Celia Weiss; vocalists Kay Montgomery, Doyle Preheim, and Dwight Weldy; organist Philip Clemens and violinist Lon Sherer. A \$15 tax deductible donation is requested from persons wishing to attend the benefit recital. Tickets are available from the Music Office and the College Relations Office at Goshen College.

Lynn Roth, current program director for MCC U.S., has been named to succeed Paul Quiring as director of West Coast MCC. Quir-

ing, who served as West Coast director since September 1978, will be returning to the Middle East as MCC's representative in Jerusalem in June 1980. Roth will formally assume his duties in the Reedley, Calif., office on Oct. 1. A native of Fresno, Calif., Roth joined the MCC staff in Akron, Pa., in 1974 as assistant director of Voluntary Service. In 1976 he became director of MCC's United States Ministries Program, a position now known as MCC U.S. program director. West Coast MCC, an affiliate of MCC (Akron) Pa., is an association of Mennonite and Brethren in Christ churches from Washington, Idaho, Oregon, California, and Arizona.

The annual kick-off dinner for the Michigan Mennonite Relief Sale is scheduled for 6:30 p.m., May 8, at Forks Mennonite Church, rural Middlebury, Ind. Following the dinner, Peter J. Dyck, representative for Mennonite Central Committee, will give an illustrated message on "The Earth Is the Lord's." This lecture shows the four-stage development of MCC since its organization in 1920. It will focus on God's mission in the world and the Christian's part in it. The 1980 sale will be held at the Elkhart County Fairgrounds, Goshen, Ind., on Sept. 27.

H. Ernest Bennett, executive secretary for Mennonite Board of Missions (Elkhart, Ind.), was released from Elkhart General Hospital on Apr. 9 following surgery a week earlier for the removal of a malignant tumor in his colon. The results of the surgery and of various tests have caused doctors to be optimistic about Ernest's prognosis. Recovery has been faster than expected, and he has taken up some of his work responsibilities from his home. "I praise God for the tremendous support I have experienced through the telephone calls, letters, and prayers of people throughout the church," Bennett said.

Some 25 persons from Indiana-Michigan Conference of the Mennonite Church are expected to take part in a *VS Discovery Weekend* sponsored May 2-4 in Elkhart, Ind., by Voluntary Service of Mennonite Board of Missions. Participants will explore the meaning of service, discuss "What does it take to be a VSer? take part in a work project, and have personal interviews with MBM staff. The weekend will be led by Ellen Welty of the VS office, Maynard Kurtz of the personnel office, conference youth secretary Lavon Welty, and former VSers. Other VS discovery weekends are being planned for other areas of the Mennonite Church.

Books and other print resources are available for loan from the Deaf Ministries office of Mennonite Board of Missions. Included are easy-to-read and in-depth books on deaf awareness, materials on sign language, and books on deaf ministry. Also available is a bibliography on deafness and the latest edition of the international telephone directory of the deaf. Persons interested in borrowing from the library may contact the Deaf Ministries office

at 801 Market St., Scottdale, PA 15683. Voice or TTY telephone number: 412-887-7470.

Since their arrival in Ireland in January, new Mennonite workers Joe and Linda Bender Liechty have spent most of their time helping to renovate the Mennonite house in Dublin and getting to know the city and their four housemates. Leichtys were appointed by both Mennonite Board of Missions and Mennonite Central Committee. "One major problem with renovation is that our backyard is located in such a way that no supply truck can get closer than about 50 yards," the couple reported. "Thus far we've carried in about 55 tons of materials—lumber, block, brick, gravel, sand, cement, and lime—and carried about 35 tons of dirt and rubble."

Voluntary Service worker Sally Gehman was featured in the *Columbus (Ohio) Booster* newspaper prior to the completion of her term on Feb. 26 with the VS unit in that city operated by Mennonite Board of Missions (Elkhart, Ind.). Gehman, from Morgantown, Pa., served as an interpreter—using sign language—for hearing-impaired students who have been "mainstreamed" into the regular classroom.

The nation's capital is home to 700 Mennonites, according to the latest edition of the Washington-area Mennonite directory published by the local office of Student and Young Adult Services (SYAS)—a program of Mennonite Board of Missions (Elkhart, Ind.). In addition to the names, addresses, and telephone numbers of individuals, the directory includes a descriptive guide to the six area Mennonite churches and 10 Mennonite organizations. SYAS urban director Arden Shank said 225 of the Mennonites in Washington are students and young adults.

Members of the Auxiliary of Showalter Villa, a retirement community in Hesston, Kan., sponsored by Mennonite Board of Missions (Elkhart, Ind.), were honored on Mar. 20 for their efforts. Eight of the current members were among the original 30 who organized the Auxiliary in 1963. The Auxiliary provides various services for the residents and helps raise funds for the Villa.

Ann Arbor (Mich.) Mennonite Fellowship seeks a person with strong biblical background for teaching and discussion input, and to assist with worship coordination. This is a part-time salaried position with diverse group of 25-35 members in a growing house fellowship. Employment is available beginning summer 1980. Interested persons may contact Janet Swart-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amount to \$95,000.08 as of Friday, April 18, 1980. This is 12.7 percent of the total needed. 175 congregations have made contributions.

zendruber, 2540 Oakdale Drive, Ann Arbor, MI 48104.

Cora Lehman, missionary nurse serving in Kenya, arrived in the U.S. for furlough on Apr. 5. Her address is 2437 Scotland Road, Chambersburg, PA 17201.

Rental fees on most of the audiovisuals in the MBCM Audiovisuals library were increased effective Apr. 1. This is the first increase since the library was acquired in 1973. An MBCM spokesman said the increase was made because rental fees have not kept pace with the rising cost of maintaining and servicing the library. A list of titles affected by the increase is available upon request from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

New Call for Peacemakers by Maynard Shelly is a study book designed to continue in congregations the study and dialogue begun by the New Call to Peacemaking cooperation of Mennonites, Brethren, and Friends. The book examines the biblical/theological basis for peacemaking, lifts up lifestyle and justice concerns, suggests forms of witness against militarism, and challenges readers to engage others in serious dialogue on peacemaking. The book costs \$2.00 from Provident Bookstores or from Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

New members by baptism: seven at Bancroft, Toledo, Ohio; seven at Blooming Glen,

Pa.; nine at Preston, Cambridge, Ont.; two at Maple Grove, Belleville, Pa.; three at Mechanic Grove, Pa.; two at Huber, New Carlisle, Ohio, three at Pottstown, Pa.; two at Neffsville, Pa.

Change of address: Lloyd Gingerich from 14800 Middlebury Rd., to 14200 State Rt. 161, Plain City, OH 43064. José and Agdelia Santiago, Apartado 5137, Carmelitas, Caracas, Venezuela 1010. Daryl and Rhoda Lehman, Apartado 1779, Guatemala City, Guatemala.

readers say

I simply want to express my profound gratitude for the editorials you are writing for the *Gospel Herald*. In my thinking they are always biblical, necessary, practical, and helpful. Keep up the great work!—**John H. Koppenhaver, Hesston, Kan.**

I can raise but one question in response to Katie Funk Wiebe's article "Convenience or Responsibility" (G.H., 4/8/80): When does life begin? Society's arbitrary choice to dispose of a two-month fetus and to bury an eight-month fetus is not a statement of when life begins. Certainly the issue of abortion is complicated—painfully complicated—when rape, incest, war are involved but even that is not a license to determine that a fetus is "none-life" and can be aborted. We cannot get caught up in the issue of "life" and the "potential for life," for that requires a line to be drawn.

It is this drawing of a line that most concerns me.

Am I not playing God in determining that before such a time, an age, a situation "life" does not exist in human form and after such the fetus is a "human"? I have yet to find valid, reasonable guidelines for drawing any lines except for that established at conception. There are difficult questions about the end of life's cycle too.

Wiebe correctly admits that we need not accept society's position. But we need to also admit that we cannot fully understand the ways of God. It is not for us to decide if "an involuntarily aborted fetus" will or will not be "in heaven" (see Wiebe), for God may indeed see life fully created at conception. He is not bound to viewing life within the confines of the body of a fetus.—**Mary Kolb, Williamsport, Pa.**

Saturday evening I read the Apr. 15 issue of the *Gospel Herald*, and I look forward to each issue. The Perry Keidel article "Conversations at the Gas Pump" where "Weltschmerz" and "Havit" exchange views with the author first appeared to be a pointed statement. I enjoyed it.

Upon further reflection, I question whether most of us find ourselves in either extreme. It now strikes me as an example of so many articles and sermons which actually make us feel "good" and a bit smug that it doesn't describe us—but our "Baptist" neighbor.

Most of us see ourselves as not so new Hornet owners, and the use of obvious sarcasm to carry the message probably assured most to miss the point. We then congratulate ourselves for being a "Perry Keidel" and wait for another issue next week.—**Paul Miller, Millersburg, Pa.**

I was disappointed that the article "Conversations at the Gas Pump" (G.H. 4/15) was circulated

Goshen College—for young people (of all ages)



Music Week at Goshen College is meant to provide high school sophomores, juniors and seniors with an experience in music which is inspiring, satisfying, and which builds confidence and a feeling of self-worth. Who can measure the value of an event which facilitates young people making music together, creating harmony and beauty in the midst of a world which is too often discordant.

—Doyle Preheim, Coordinator

Drama Week means work: demonstrations, lectures, laboratories and rehearsals. It also means fun and recreation. The rewards include self discovery, friendships, and greater confidence in focusing and releasing energy for individual and group work.

—Roy Umble, Coordinator



Music Week • June 15–21

Drama Week • June 22–27

through the Gospel Herald.

The first assumption I note in the article is that those who see prophecy being fulfilled through current world events and who believe the Lord's return is soon, are discouraged and burdened people; people who are more susceptible to atheism and suicide.

The second assumption is that those who believe that God wishes to bless the Christian who claims His promises by faith are materialistic, worldly, and unbiblical.

Many people are living victorious Christ-centered lives because they see fulfillment of prophecy in current events and believe "... your redemption draweth nigh." I see people lifted out of discouraged, defeated lives by discovering they may claim God's promises by faith and find that He is interested in the whole man.

My prayer is that we may be delivered from spiritual pride and that condemnation of other Christians may cease.—Lester L. Sutter, Rittman, Ohio

Thanks to Katie Funk Wiebe for opening up the question of abortion (Apr. 8, 1980). And thanks to Editor Hostetler for his willingness to start conversation on the subject in the *Gospel Herald*. Should we not learn greater openness and honesty with each other on difficult issues?

Katie and I both spend some of our time working toward biblical freedom and equality for women and we agree on most points. I believe we are strong enough and loving enough to deeply respect each other while stating where we may not agree. (She will have a copy of this letter before anyone else.)

At what point between conception and birth is the fetus a person? This is a matter in God's hands alone. We cannot and indeed we may not decide this. And our customs of disposal or burial, of giving or not giving a name in case of a miscarriage, cannot determine this either.

In my own experience, whenever I first knew I was pregnant I prayed for our little one and had feelings of tender love for him or her. I could not have entertained the thought of destroying the life in my womb any more than the life in the crib later. (There is a difference, in my view, between prevention of conception and destruction of life after conception.)

Only in marriage should a man and woman engage in sexual activity and they should expect to take responsibility for the new life that issues from it. In situations of rape or incest there are no easy answers. As in the case of pregnancies out of wedlock, members of the caring community of faith are needed to help in the grave decisions to be made and in the consequences of those decisions.

We cannot fathom the extent of God's mercy toward those who have violated His laws and seek forgiveness in Christ. As those who have also sinned in our own ways, let us reflect that boundless mercy as we deal tenderly with those among us who need our help.—Ruth Brunk Stoltzfus, Harrisonburg, Va.

My congratulations to Katie Funk Wiebe for articulating what I, and probably many other women, have long felt about the subject of abortion. Her short article "Convenience or Responsibility?" (GH, 4/8/80) prompts me to take pen in hand after reading it, and saying a heartfelt *thank you!* She definitely brought out how inconsistent people can be on this subject and how government legality and Christian morality can be two different things. I, too, have known of situations where abortion may be the better choice. To take choice away, as she points out, is the extreme which allows no exceptions and shows no loving concern either.

What always bothers me, as she mentions, is the punishment syndrome of some favoring no abortion. "They got in that bed; let them lie there!" Or the fact that many debating the question and making the laws on abortion in most cases are men, who cannot know the feelings that go with morning sickness, the awkwardness of the body in late pregnancy, the

hate if the situation was rape or incest, the pain of labor and birth, or the fears of deciding what to do for the child that would be best in the long-term picture for him/her.

I am a home economics teacher in a nearby city high school where teen pregnancy is common. This is one article I plan on reading in my child development and family living classes—Mrs. LaVonne C. McGuire, Morton, Ill.

Your courage to speak out on abortion in your article "Convenience or Responsibility?" *Gospel Herald*, Apr. 8, 1980, is admired. However, one has to wonder how much background study was put into your thoughts. You seem to speak more from a counselor's viewpoint than from the biblical viewpoint. Aren't we to weigh all decisions on the Bible? You mentioned the opinions of yourself and others but not one Scripture was mentioned. I find it a gross contradiction for a person who stands for nonresistance and says there is no circumstance (including war) for killing human life to turn around and say that abortion is all right under certain circumstances.

I don't believe you will find very many people who will say that abortion is wrong when the mother's life is in danger, unless it is their opinion that God's will be done in all instances. With modern medicine the need for therapeutic abortion is very rare, 2 in 10,000 cases.

As for what you said about the destination of the body of the fetus, I understand the point of contradicting value you are trying to make. What does that have to do with whether or not abortion is wrong or right? Burial is a matter of social tradition and has nothing to do with the value God places on the individual. When I die, they can dispose of my body the way they do bodies of unborn babies, it's our soul that counts.

Your statement that the government's position need not be the position of the Christian is appalling! That's the same as saying, "We know the way to heaven, let the rest of society go to eternal damnation." We have a responsibility to let our lights shine as Christians in all areas of life, including the legislative halls.

I disagree that the abortion issue is without ready-made answers, it's shocking to hear this statement come from Bible-believing, God-fearing people. Let's look at God's Word:

The unborn are living persons with a human spirit (Jer. 1:5; Job 33:4; Ps. 139:13-16; Eccles. 11:5; Is. 49:1, 5; Job 10:8-12).

Unborn life is equal to value of born person in God's sight (Ex. 21:22-25).

Killing is a punishable sin, whether it be in the home, hospital, battlefield, or in the mother's womb (Ex. 20:13; Gen. 9:5-7; Prov. 6:16-17; Ex. 23:7; 1 Jn. 3:15. "Thou shalt not kill" couldn't be any more plain.

Should we bring deformed people into the world? (Jn. 9:3; Ex. 4:11; 1 Sam. 16:7; Lk. 14:13, 14).

I do agree with you that we have to be understanding and forgiving of people with problem pregnancies. "Forgive, even as Christ has forgiven you."

You see, I was there too. Eight years ago, when I was 17, my child was born. I had to give up a lot, but it would have been selfish not to. What is the meaning of Christ-filled love, is it not sacrifice? My gain was much more than my loss.

"I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live" (Deut. 30:19).

Do not say you didn't know (Prov. 24:11, 12).—Eileen Baus, Archbold, Ohio

I would like to protest the report of Bruce Leichty's dismissal as editor of *forum* which was printed in "Mennoscope," (G.H. 3/25/80). I found it to be both distorted and potentially inflammatory. Whoever prepared this report would have done well

to read the *Menonite Weekly Review's* article "Tough Issues Mark COE Session," Feb. 28, 1980, or to have waited until SYAS put out its own news release. Both of these sources would have provided a fuller and more balanced explanation of what happened.

As a young Menonite adult who has spent most of the past decade living on non-Menonite campuses or in a large metropolitan center, I have always been disturbed that the boards and the committees which sponsor *forum* are more concerned with how it will be read in Flanagan, Ill., or Hutchinson, Kan., than whether it has any relevance for young Menonites searching for ways to live faithfully in Chicago or Boston. As long as *forum* is used more as a bowdlerized piece of public relations for the "home folks" instead of an honest and open search for the pulse and concerns of the young Menonite diaspora, it will continue to be journalistically mediocre and bland. Most of my contemporaries eagerly await and read such publications as *Sojourners*, *The Other Side*, and *Festival Quarterly*, but they discard *forum* without much sense of loss.

As its most recent editor, Bruce Leichty did much to improve both the format and the content of *forum*. However, the Menonite hierarchy apparently does not trust its younger constituents to be responsible in their search for a relevant witness in circumstances often alien and disconcerting to those who remain in long-established and ethnically "safe" congregations and communities, and would not allow Leichty the same degree of freedom and responsibility that editors of other church publications, such as *The Gospel Herald*, are given. I believe that it is far better to allow the young Menonite diaspora to debate and to search within the circle of the church than to force them to look elsewhere for nurture and support. If within its pages the students and young urban adults of our church are not allowed to openly and honestly share their concerns and debate their faith, then *forum* has no reason to exist.—Janet S. Yoder, Evanston, Ill.

The Menonite Weekly Review article was one of the sources for the *Mennoscope*. Ed.

RE: The article "Born again: What does it mean?" of April 1.

I support the premise of this article. However, in it I see another example of a phenomenon which is becoming increasingly common in Menonite publications, periodicals, and platforms. That is, to compare the best in "us" with the worst in "them." I see the same phenomenon in the book *Evangelism and Anabaptism*, edited by C. Norman Kraus, and in *A New Rhythm for Menonites* by Theron F. Schla-bach.

While this comparison may be strengthening to our ego, it certainly does not increase our humility. If comparisons must be made, would it not be more honorable and honoring to our Lord to compare our best with their best?—R. Gordon Erb, MD, Cambridge, Ont.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Albrecht, Leonard and Lynette (Bender), Gowanstown, Ont., third child, second son, Theodore Leonard, Apr. 1, 1980.

Birkey, Marlin and Cherie (Smith), Manson, Iowa, first child, Whitney Rene, Apr. 2, 1980.

Bumstead, Daniel and Regina (Reeser), Logsdon, Ore., first child, Andrew Daniel, Mar. 11, 1980.

Cooper, Patrick and Doris (Opel), Accident, Md., first child, Jessica Hope, Mar. 20, 1980.

Hartman, Gene and Cindy (Stickel), Wakarusa, Ind., second child, first son, Tony Ray, Mar. 16, 1980.

Herschberger, Michael and Charletta (Miller), Arthur, Ill., first child, Amber Beth, Apr. 1, 1980.

Martin, Bruce and Kathy (Gimbel), Cambridge, Ont., first child, Darren Paul, born Feb. 16, 1980; received for adoption Mar. 31, 1980.

Meyer, Ronald and Mary (Clemens), Fresno, Ohio, first child, Susanna Grace, Apr. 2, 1980.

Miller, Kevin and Carolyn (Coffman), Shipshewana, Ind., second child, first daughter, June Rene, Apr. 1, 1980.

Miller, Marlin and Delores (Wenger), Alpine, Calif., third child, second son, Kelvin Dean, Mar. 27, 1980.

Miller, Paul and Carol (Stevens), Millersburg, Ohio, third daughter, Laura Stevens, Mar. 22, 1980.

Mishler, Dave and Becky (Birky), Goshen, Ind., second son, Jared Ryan, Apr. 2, 1980.

Noel, Merle and Michelle (Skala), Geneva, Neb., first child, John Brian, Apr. 4, 1980.

Nofziger, Mark and Glenda, Stryker, Ohio, second child, first daughter, Charity Jo, Mar. 31, 1980.

Ross, Victor and Eleanor (Smith), Kitchener, Ont., third child, second daughter, Lori Ruth, Mar. 21, 1980.

Schlegel, David and Gladys (Horst), Shickley, Neb., third child, second son, Gregory Lee, Apr. 5, 1980.

Short, Keith and Joan, Stryker, Ohio, fifth child, fourth daughter, Tricia Jo, Mar. 19, 1980. (Twin daughters deceased.)

Stichter, Dennis and Connie (Weaver), Nappanee, Ind., second son, Michael Andrew, Apr. 2, 1980.

Stjernholm, Dale and Elaine (Shisler), Colorado Springs, Colo., first child, Jacqueline Dale, Mar. 27, 1980.

Tran, Ving Hung and Kiet Hing (Au), Tavistock, Ont., first child, Anthony, Mar. 26, 1980.

Underwood, Mike and Debbi (Hostetler), Colorado Springs, Colo., first child, Michael David, Apr. 7, 1980.

Walters, Gordon and Erla (Diener), Nappanee, Ind., third daughter, Jodi Lyn; born Mar. 6, 1979; received for adoption, Apr. 4, 1980.

Witzel, James and Donna (Lichti), Tavistock, Ont., first child, Jessica Danielle, Mar. 1, 1980.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Amstutz—Amstutz.—Roger Amstutz and Julie Amstutz, Sonnenberg cong., Kidron, Ohio, by Don Yoder, Apr. 5, 1980.

Bender—Guaristi.—Philemon J. Bender, Santa Cruz, Bolivia, East Zorra cong., and Rosario Guaristi, Santa Cruz, Bolivia, Catholic Church, by Clare Schumm, Mar. 29, 1980.

Davidhizar—Gongwer.—Enos Davidhizar, Wapakarusa, Ind., Holdeman cong., and Connie Gongwer, Goshen, Ind., Yellow Creek cong., by Bob Detweiler and Russell Krabill, Mar. 8, 1980.

Gingerich—Gingerich.—Glen Gingerich, Plain City, Ohio, United Bethel cong., and Julia Gingerich, Nashwauk, Minn., Cloverdale cong., by Leslie Gingerich, father of the bride, and Walter Beachy, Mar. 1, 1980.

Hall—Schrock.—Troy Hall and Kellie Schrock, both of Benton cong., Goshen, Ind., by Etril J. Leinbach, Apr. 5, 1980.

Mast—Kulp.—Mark Mast and Barb Kulp, both of Nappanee, Ind., Yellow Creek cong., by Bob Detweiler, Jan. 5, 1980.

Seaman—Souder.—Dennis Seaman, Harleysville, Pa., and M. Jane Souder, Telford, Pa., both of Franconia cong., by Floyd Hackman, Apr. 5, 1980.

Showalter—Ebersole.—Kenton Showalter, Waynesboro, Va., Northern Va. cong., and Miriam Ebersole, Sarasota, Fla., Tuttle Avenue cong., by

Phil Ebersole and Glenn Egli, Mar. 15, 1980.

Statton—Miller.—Randolph James Statton, London, Ont., and Deborah Kay Miller, Kokomo, Ind., Howard-Miami cong., by Ralph Stahly, Apr. 5, 1980.

Stutzman—Kennel.—Allen Stutzman, Wood River cong., Wood River, Neb., and Peggy Kennel, Salem cong., Shickley, Neb., by Cloy Roth and Glenn Roth, Apr. 5, 1980.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Althouse, Martha W., daughter of A. O. and Emma (Wisner) Histan, was born in Doylestown Twp., Pa., July 25, 1901; died at Landisville, Pa., Mar. 8, 1980; aged 78 y. She was married to Wilmer B. Althouse. Surviving are 2 daughters (Helen—Mrs. Clarence H. Rutt, Jr., and Marie—Mrs. Victor Stoltzfus), 2 sons (Vernon and Wayne), 16 grandchildren, one brother (Nelson Histan), and 4 sisters (Esther Helmuth, Maggie Histan, Anna Engle, and Clara Sell). She was a member of Doylestown Mennonite Church, where funeral services were held Mar. 12, in charge of Ray Yoder, Barry Loop, and J. Silas Graybill; interment in the church cemetery.

Aschliman, Anna, daughter of David J. and Lydia (Eicher) Plank, was born at Arthur, Ill., Mar. 14, 1891; died at Goshen, Ind., Mar. 23, 1980; aged 89 y. On Feb. 9, 1911, she was married to Samuel G. Eschliman, who died Aug. 1, 1979. Surviving are 7 daughters (Ada—Mrs. Bert Heller, Rose—Mrs. John Grime, Mary—Mrs. Ed Swartzendruber, Anna Belle—Mrs. Paul Emmert, Dorothy—Mrs. Art Ank-lam, Betty—Mrs. Fritz Lambright, and Carolyn—Mrs. J. L. Stephens), 4 sons (John, Ervin, Walter, and Dale), 27 grandchildren, 23 great-grandchildren, 2 great-great-grandchildren, one sister (Mrs. Mary Bontrager), and 3 brothers (George, Amos, and Menno Plank). She was a member of College Mennonite Church, where funeral services were held on Mar. 26, in charge of Arnold C. Roth and Arthur Smoker; interment in Violet Cemetery.

Landis, Magdalena, daughter of Harry M. and Emma (Myer) Landis, was born in Brownstown, Pa., June 14, 1921; died in Ephrata Community Hospital on Jan. 28, 1980; aged 58 y. Surviving are 4 brothers (John M., Paul M., Ivan M., and Luke M.) and 8 sisters (Mary—Mrs. Jacob Snader, Noram—Mrs. Paul H. Weaver, Ruth—Mrs. Norman Eberly, Anna Metzler, Martha Landis, Ada Landis, Esther—Mrs. Nelson Charles, and Grace—Mrs. Herschel Bailey). Funeral services were held in Metzler Mennonite Church, in charge of Amos Sauder, Roy B. Martin, and Richard Buck; interment in the adjoining cemetery.

Leakway, Jane M., daughter of Christian S. and Catherine (Hess) Smith, was born in E. Hempfield Twp., Pa., Feb. 11, 1895; died at Lancaster, Pa., Apr. 4, 1980; aged 85 y. On Dec. 30, 1915, she was married to Murray A. Leakway, who survives. Also surviving are 2 daughters (Catherine—Mrs. Amos Miller and Anna—Mrs. John Landis), 7 grandchildren, 8 great-grandchildren, one sister (Mrs. Leah Espenshade), and one brother (Jacob Smith). She was preceded in death by one daughter (Catherine). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at E. Petersburg Mennonite Church on Apr. 8, in charge of James M. Shank, James R. Hess, and Donald W. Good; interment in East Petersburg Mennonite Cemetery.

Leaman, Mabel B., daughter of Aaron and Amanda (Fry) Hollinger, was born in Clay Twp., Pa., Dec. 20, 1890; died at Ephrata Community Hospital, Ephrata, Pa., Mar. 16, 1980; aged 89 y. She was married to Sanford H. Leaman, who died Oct. 26, 1965. Surviving is one sister (Lida M.—Mrs. Abram G. Zug). She was preceded in death by one son (Earl). She was a member of Landis Valley Men-

nonite Church, where funeral services were held on Mar. 19, in charge of Elam W. Stauffer and Lester M. Hoover; interment in adjoining cemetery.

Martin, Henry E., Sr., son of Esrom and Amelia (Bergman) Martin, was born in Manheim Twp., Pa., July 23, 1902; died at Ephrata Community Hospital, Ephrata, Pa., Mar. 12, 1980; aged 77 y. On Sept. 6, 1922, he was married to Barbara S. Hollinger, who died Jan. 16, 1977. On Sept. 10, 1977, he was married to Mabel B. Book, who died Nov. 9, 1978. Surviving are 3 sons (Richard H., Eugene H., and Henry E. Martin, Jr.), 10 grandchildren, 7 great-grandchildren, one sister (Anna—Mrs. J. Clayton Sangrey), and 2 brothers (Ralph S. and Paul B. Martin). He was a member of Landis Valley Mennonite Church, where funeral services were held Mar. 14, in charge of Lester M. Hoover and Elam W. Stauffer; interment in Landis Valley Cemetery.

Martin, James H., son of Amos W. and Elizabeth (Hoover) Martin, was born in Earl Twp., Pa., in 1907; died at his home at New Holland, Pa., Apr. 5, 1980; aged 72 y. He was married to Clara Horst, who survives. Also surviving are 4 sons (Samuel, Charles, Wilmer, and Richard), 4 daughters (Marian—Mrs. Charles Shenk, Mildred—Mrs. James Hertzler, Norma—Mrs. Bruce Stauffer, and Betty—Mrs. Ed McGee), 18 grandchildren, one great-granddaughter, 3 brothers (Jonas H., Titus H., and Aaron H.), and one sister (Martha—Mrs. Moses Snader). He was ordained to the ministry in 1947 and served the New Holland congregation for 25 years. Funeral services were held at the New Holland Mennonite Church on Apr. 8, in charge of Frank E. Shirk, Amos H. Sauder, and Robert A. Martin; interment in New Holland Mennonite Church Cemetery.

Miller, John S., son of Mr. and Mrs. Daniel E. Miller, was born at Mount Joy, Pa., Feb. 13, 1897; died at Lancaster, Pa., Mar. 22, 1980; aged 83 y. On Oct. 3, 1916, he was married to Tillie Gantz, who survives. Also surviving are one daughter (Ethel Huber), 3 sons (Clarence, Glenn, and Daniel), 18 grandchildren, 18 great-grandchildren, and 3 step-grandchildren. He was a member of Neffsville Mennonite Church, where funeral services were held Mar. 25, in charge of Kenneth G. Good and Robert L. Petersheim.

Welty, Emma, daughter of Isaac and Christina (Shank) Kohli, was born in Allen Co., Ohio, June 17, 1882; died at Goshen, Ind., Mar. 19, 1980; aged 97 y. On Aug. 16, 1942, she was married to William Welty, who died July 20, 1952. Surviving are 2 step-daughters (Mabel—Mrs. Roy Bollman and Thelma—Mrs. Leonard Ganger), 13 stepgrandchildren, 32 step-great-grandchildren, and 15 step-great-great-grandchildren. She was preceded in death by one stepdaughter (Wilma—Mrs. Howard Sigrist). She was a member of Yellow Creek Mennonite Church, where funeral services were held Mar. 21, in charge of Bob Detweiler and William Yoder; interment in Yellow Creek Cemetery.

Cover by Nelson Kraybill; p. 362 by David Fretz.

calendar

MBE Board of Directors, Elkhart, Ind., May 2-3.
Franconia Conference Spring Assembly, Rocky Ridge, Pa., May 3.
Rocky Mountain Mennonite Conference, Rocky Ford, Colo., May 2-4.
MBM Board of Directors, Elkhart, Ind., May 8-9.
Comité Administrativo, Des Plaines, Iowa, May 12-14.
Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June (second week).
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBM Board of Directors, New York City, June 20-22.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Study warns of competition between food and "gasohol"

The production of "gasohol," and other alternative fuels distilled from farm commodities, threatens "a major shift of food production capacity to nonfood purposes," according to a global research group.

Alternative energy development, in both Western and Third World countries, may soon result in "direct competition between the affluent minority, who own the world's 315 million automobiles, and the poorest segments of humanity, for whom getting enough food to stay alive is already a struggle," says a recent Worldwatch Institute report.

The document entitled *Food or Fuel: New Competition for the World's Cropland* speculated that the profit incentive in ever-rising fuel costs may eventually overtake food producing agricultural economy.

Seven Baptists reported executed in Afghanistan

Seven Soviet soldiers in Afghanistan, all members of the underground Baptist Church, were recently executed for refusing to shoot at Afghan nationals, according to a missionary group with ties in the Soviet Union.

Richard Wurmbrand, head of the evangelical Jesus to the Communist World, said the seven Baptists, all from Tashkent, were conscientious objectors who had, nevertheless, been shipped to Afghanistan as part of the Soviet invasion forces.

Mr. Wurmbrand said an incident had occurred where the seven had refused orders to shoot "the enemy." They were summarily executed by firing squad, he said, and their bodies shipped back to their families in Tashkent. Tashkent is a city in the Turkmen Soviet republic, which borders Afghanistan.

Citibank loses church funds for staying in South Africa

An ecumenical agency, an interdenominational seminary, and a church mission board have all decided to withdraw their investments from Citibank to protest its failure to withdraw operations from South Africa.

The National Council of Churches (NCC) is withdrawing its \$4.7 million payroll account, Union Theological Seminary is closing several accounts totaling \$1.5 million, and the United Methodist Board of Global Ministries is pulling out 51 checking accounts and 13 savings accounts totaling more than \$50 million.

The actions were announced at a press conference at St. Peter's Lutheran Church, located in the Citicorp Center.

In addition to the withdrawals, several other Protestant agencies and Roman Catholic orders announced that they would buy no Citibank certificates of deposit, notes, or bonds. These included the United Presbyterian Church Foundation, United Church Board for World Ministries, United Christian Missionary Society of the Christian Church (Disciples of Christ), Sisters of Loretto, Adrian (Mich.) Dominican Sisters, and Sisters of Charity of Nazareth, Ky.

Vins opens Indiana center for persecuted Christians

Georgi Vins, Russian Baptist leader released from a Soviet prison in a Russian-American prisoner exchange last spring, is opening an international office for the Council of Evangelical Christian Baptist Churches at Elkhart, Ind., according to an evangelist in Indianapolis.

Paul Voronaeff, who acted as an interpreter for Vins during a recent appearance, said Vins, now living in South Bend, Ind., has opened offices in Elkhart. The office will serve not only as a clearinghouse for news about persecuted Christians, but also as a center for forwarding Bibles to Eastern Europe and the Soviet Union.

Voronaeff said that, according to Mr. Vins, many Mennonite and Baptist conscientious objectors are being sent to fight in Afghanistan, and being executed if they refuse to do so. He said that these executions serve the double purpose of getting rid of religious dissidents and setting an example for other Russian soldiers who might consider refusing to fight.

Anglican terms churches a cause of Ireland's sectarian violence

Charging that the churches in Northern Ireland had failed to be "critical and independent" of political parties, an Irish Anglican Church leader said that the churches must shoulder some of the blame for the decade of sectarian violence in the British province.

Church of Ireland Bishop Donald A. Caird of Meath and Kildare leveled his charge in a sermon during at St. Patrick's Day ecumenical service in Westminster Cathedral. He was the first Irish Anglican bishop ever to speak in the Roman Catholic cathedral.

"All the churches [in Northern Ireland] have been drawn together in a period of common suffering and have achieved deeper understanding of one another's beliefs and motives," Caird said, adding: "I believe that through the very often heroic endeavors of clergy in Northern Ireland, both Roman Catholic and Protestant, a fragile peace has been kept in many areas. But there is also blame which churches must accept."

Government calls marijuana a genuine threat to health

A report by the National Institute on Drug Abuse says marijuana use among students has increased in the last five years, and that the drug poses greater health threats than previously believed.

The report also showed that the "potency of marijuana in the United States has increased markedly over the years," largely because of more use of stronger Colombian strains and less use of Mexican marijuana.

High school students who are regular daily users of marijuana have increased from 5.8 percent in 1975 to 10.3 percent in 1979, the study said. Moreover, some three fifths of seniors had used pot at least once, and nearly a third first smoked it before the 10th grade.

History stressing black role is reinstated in Mississippi

A federal judge in Mississippi has overruled a state school committee decision by authorizing use of a new history of the state which stresses the civil rights movement, lynchings, and a broader account of the local black population.

U.S. District Judge Orma Smith ordered the book, *Mississippi, Conflict and Change*, placed on the "approved list" for use in state school districts. Some members of the state committee said they turned down the book in 1974 because of a perceived overemphasis of black history and a picture of a lynching that was deemed offensive.

One of the book's editors and contributors, James W. Loewen, said the book was an attempt to offset stereotypical images and omissions in previous accounts of black participation in the state's history. Loewen also serves as director for research at the Catholic University Center for National Policy Review in Washington.

Ending life-sustaining aid affirmed by appellate body

A New York State appeals court has unanimously ruled that a comatose terminal patient has the right to refuse extraordinary life support systems, and that a guardian can order the respirator removed under certain guidelines.

The decision came in a "right-to-die" case involving Brother Joseph Charles Fox, an 83-year-old Marianist in Mineola, N.Y., who was sustained by a respirator after he fell into a coma on Oct. 2, 1979. He died on Jan. 25 of a heart attack, but the Appellate Division of State Supreme Court, nonetheless, went ahead and ruled on legal questions raised by the case.

A court order to disconnect the respirator was sought by Philip K. Eichner, president of the Marianist community in Mineola. The move was supported by Brother Fox's family and leaders of the Catholic community.

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Reflections of an interim editor

Let us therefore make every effort to do what leads to peace and to mutual edification (Rom. 14:19, NIV).

This week, I'll be returning the direction of *Gospel Herald* to Daniel Hertzler, who will complete his eight-month sabbatical and be in his office on May 1. While Dan was out getting acquainted with churches on the four borders of the U.S. and southern Canada, I gained a new appreciation for teamwork, for you as a reader, for the complexities of the church and its institutions, and for the common calling we have in Jesus Christ.

Before Dan left, we agreed upon some visual changes in the *Herald*. Feature columns were narrowed, vertical space was reduced, and the columns were separated by more white space. This rearrangement did not decrease the amount of copy available to you as a subscriber.

These changes were made with the aid of J. Lorne Peachey, editor of *Christian Living*, who also enjoys doing layout and design. He was invited to dedicate a small percentage of his time since January to help with the visual aspects of the magazine. Since Richard A. Kauffman, editor of *With* magazine, has a feel for photography and illustrations, he volunteered his time—in this way the design and production departments took it from there.

In the meantime, Elva Yoder kept the various parts of the process moving: opening the mail, trimming the galleys, routing copy, pages, and proofs, as well as typing clean correspondence and copy, while taking phone calls and handling incoming ads. Elva has been with *Gospel Herald* for the past 14 years.

Not least was the contribution Dave Graybill made in the news section. Dave has wielded a skilled pen and a mean editorial blue pencil to your benefit. He has written perceptive news stories and Mennoscopes. Dave, who will be leaving Mennonite Publishing House on May 2, has made a solid contribution to MPH periodical readers through *Christian Living*, *Purpose*, *With*, and *Gospel Herald* news, during his two years here.

The news function is enhanced by an ongoing flow of information from our institutional public relations and information services. Roughly 70 to 90 percent of *Gospel Herald* news comes from such sources—mission boards, colleges, Mennonite Central Committee, and the like. Without such cooperation, it would be impossible to produce the weekly variety of news that we do.

But herein lies a complexity, too. Most observers agree that institutions will rarely tell the darker side of their story. Managers are sensitive about matters affecting image and support. That's only natural, but it affects the timing and content of the news. Administrators do not want to be at

odds with their constituencies, and so the reporting of disagreements, ongoing tensions, poor decisions, and questionable practices are suppressed.

Because of this, we frequently hear voices calling for independent reporting. But because of limited resources—time, money, and personnel—it is seldom possible to do a careful and thorough job of interpretive reporting. Therefore, the few times that we have ventured into such, we have been criticized for inadequate backgrounding, showing bias, being inflammatory, and the like. At the same time, we were often affirmed by perceptive readers. (Aren't all supportive readers perceptive?)

So how do we tell the whole story, including the good news and the bad news, the savory and the unsavory? How do we represent the wide variety of viewpoints and convictions held by the members of the Mennonite Church without offending one segment or another. Perhaps that is not possible. But we keep on trying.

Both prophetic and priestly writers must have a chance to articulate the faith as they understand it. You, as a reader, must also exercise your right to present a studied opinion or response. While some are having their say, others must listen and be patient until it is their turn or until they are represented. If you think there is an editorial bias, you should say so. And some have been doing just that. The net result should be an ongoing conversation among readers and observers about what it means to be a Christian in these times.

Though *Gospel Herald* does not intend to shirk its duty in spiritual leadership, who has the last word? Are we, the editors, capable of making definitive statements in letters of flaming fire? Or are our most brilliant scholars, in all fields, the ones who should lay down truth in golden lines? Or does God's Word emerge from a people dedicated to Him and to His cause?

Challenge, self-criticism, attempts at updated interpretations of the Scriptures and current applications of truth as we discern it will be made constantly. That's how growth in understanding will occur. We will listen to each other—our artists, prophets, scholars, youth, workers of all kinds have something to say. Men will listen to women (and the other way around) and we will all listen to brothers and sisters of other traditions, ascertaining the truth from whatever source we can find it and then putting legs under it.

God, through His Son and His Spirit wants to maintain a living dialogue with His people. To that end we have the Scriptures.

"Let us therefore make every effort to do what leads to peace and to mutual edification."—David E. Hostetler.



Gospel Herald

May 6, 1980

73:19

Be fruitful and increase

by Paul and Carol Miller
Levi and Gloria Miller
and Paul and Ruth Conrad



This article is a result of conversations during the 1979 Christmas holidays in regards to our families and their sizes. One of our families has no children; another has two children; and the third has three. We raised the question as to the basis on which we have our children or would contemplate having children. This quite personal issue has many social and theological implications which we wish to consider with a wider group. The authors.

We receive many messages. We are told that a major problem in the world today is overpopulation: food is limited and that by having another child we may be robbing others of food. We are told that the future is bleak. Why should we want to bring more children into a world seemingly determined to destroy itself or to starve as the world disintegrates? We are told that children are expensive. An inflationary economy and a narcissistic culture tell us that one does not invest in the future, unless perhaps in land or in hard metals. Finally, we are encouraged to pursue careers; we feel quite successful in them and find some fulfillment in them. Children can be a problem to advancement in careers, both for fathers and mothers. In all of these generalizations, there must be some truth.

On the other hand, only two generations ago, these questions were not asked nor needed to be asked in the same way. Our grandparents did not have sophisticated means to control birth in the way that we do today, even if they would have wished it. For the most part, families were large because children were considered to be inherently good, irrespective of their economic utility. In the Miller family, as children, we recall people saying to our parents, "Ah, you are wealthy with those five boys." This was before our three sisters were born, who only increased the assets even more. But aside from this inherent human value, children were also an economic asset in a farm and an expanding economy. The biblical record seemed to give further reinforcement to these attitudes and their view of childbearing.

We feel that these many changes need theological or church help for young families. We propose here to discuss various aspects of this question and point a direction, assuming it will elicit further discussion.

I

Children have been seen as bearers of promise, a hope for the future. Several years ago Michael Novak noted that having a family is a political act; we would suggest that having a family is also a theological statement. Saying "yes" to birth



today when it is such a conscious option is making a visible affirmation of God controlling the future and the trust in that just and merciful God.

When God appeared to Sarah and Abraham (Gen. 12), they were promised land (a sense of place), a great nation (a people), and children (a future). To have children is to accept and anticipate that promise of a future; it means an investment into the future. A childless society and church quite literally have no future. The influence of children is much more pervasive than savings accounts for future college tuition. It reflects an attitude of hope.

In our home community—the Holmes-Wayne County, Ohio, area—the Amish and Mennonite farmers refused to sell their land to surface coal mining interests, even at high-priced offers, until they had assurances that the topsoil could and would be replaced for their posterity. This was before strict state and federal reclamation laws were put into effect. They took care of the land resources thinking that a future generation would want to live and harvest upon them. When one travels through areas where the land has been cruelly defaced in surface mining, one is reminded of people who forgot that we, their children, would need to live with their shortsighted exploitation.

Christopher Lasch has ably demonstrated that we live in a self-admiring society which emphasizes quick gratification, in part because the future appears bleak (*The Culture of Narcissism: American Life in an Age of Diminishing Expectations*, Norton, 1978). Children, on the contrary, are an investment in the future, for those who believe in it. In spite of a nuclear cloud overhead and a crass materialism below, we believe in the future because we believe it transcends ourselves in the present. As Christians we believe that like Jeremiah in exile—a metaphor which may not be inappropriate for us today—we should plant trees, go to school, build sturdy houses, have children, and prepare for the future. We are concerned with the buildup of nuclear arms

and our society's trust in weapons because we are living not only for our present world but for that of our children. We have no illusions of a new utopia being imminent; nor is this a call for complacency until the new heaven and earth arrives. Rather, we believe that Christians live with the unreasonable hope—the faith—that even in an uncertain future, which could include suffering, we have been called to live for the present and the future because of a transcendent God. Our children are a humble statement of that hope.

II

Children are no longer an economic asset. On the contrary, children are an economic liability, estimated to cost from \$40,000 to \$80,000 from birth to adulthood. Perhaps this change in our society can be most readily seen in our Amish neighbors.

In Paul's office is an Amish family which is looking forward to many children who will be important economic units in the family. The family is planning to add some cows and creating more income to make necessary repairs and improvements around the farm.

In contrast, a non-Amish family comes in and discusses the problem of having children in that they are costly and place limits on parental spending for themselves. Issues such as buying insurance, savings accounts, trust funds, college costs, medical bills, and a host of other money-related issues are very conscious considerations. We tend to give it considerable thought before we will make these kinds of investments. Furthermore, the little one will consume costly food resources, and are we not already in a world in which there is not enough food for everyone?

These are all real issues, but can be overstated such that we view people primarily as an economic commodity. We know of families who live on incomes below the federal poverty level and seem to be in excellent health and spirits. However difficult, we believe church communities and families could make greater attempts to involve children in meaningful employment, whether the family has two or 10. Children can also be involved in food production, such as one four-child family of a Mennonite congregation which, on two acres, has bountiful food for itself, plus sufficient to share with others in the church. We would suggest that the economic cost of children—both in terms of dollars and consumption—has been overstated and given undue justification for adult selfishness.

The world food situation must be seen in perspective. Francis Moore Lappé has shown that there is sufficient land and food for everyone; the problem is distribution within the various countries. According to Lappé and the Institute of Food and Development Policy, all countries (except possibly Mauritania) could be food-sufficient if the poor controlled the land. Overpopulation is not the problem; power is (*Food First: Beyond the Myth of Scarcity*, Houghton Mifflin, 1977). One must recognize that power inequities will continue, however, and this is not an argument against sharing food resources.

III

The issue of having children raises the question of the relationship of adults and children. We live in a society which is sentimental about children and youth and fearful of

old age and the future. Such a view causes one to be nostalgic about the past and tries to trap it in the present as though "high school" could go on for the rest of one's life. Such a mind set, of course, is not favorable to child rearing, for one would not wish to rear, that which one wishes to be oneself.

Those of us with children are the recipients of some pity in regards to our "cramped lifestyle," meaning, we assume, such items as diapers and lack of mobility in the evenings. ("Don't you miss not being able to go out more in the evenings?") But however well-meaning the pity may be, it is misplaced here and probably indicates more of the values of the speaker than it does of the situation of the target. We, at this stage, discover joy in the touch of a small hand and the excitement of a new word discovered. This is not to say that there are no pains and frustrations mixed with these joys, but is this not the nature of life?

Much as one can appreciate the impulse to be young, we are confident that age also has its sanity and surprises. We are enjoying our late twenties and thirties, feeling no need to pretend that we might still be in our teens. In fact, we have reasons to distrust the sensibilities of those who wish they were younger, thinking it such a basic flaw (in its desperate fear of the future, for example), that it would cloud any other judgments. Children are for adults as adults are for children and not to recognize the differences, as well as the commonalities, is a basic denial of one's being.

IV

It is perhaps not incidental that the birth and meaning of children is a biblical metaphor for conversion, defenselessness, and hope. Jesus would honor birth by using the image of being born as the statement for our understandings of conversion and a commitment of ourselves to Jesus Christ and His new community. This was a recognition that even within ourselves there is the hope of new life and change, much as there is with a new generation of babies.

Jesus would call the children to Him and say that "the kingdom of God belongs to such as these" (Luke 18:16). Jesus was suggesting that children are important and that, in their sense of vulnerability and defenselessness, we can learn of the Christian life. This was said during a time when children were not considered to have rights, and were subject to cruelties.

The Hebrews valued their children and posterity highly, not only as an economic asset but as a spiritual blessing. Many passages in the Psalms and Proverbs refer to children in a positive light such as "olive plants" who gather around the family table. This approach is in contrast to a larger world view which practiced exposure and the sacrifice of children. Recently, filmmaker and writer John L. Ruth described the learning of Abraham in attempting to sacrifice Isaac—a not uncommon Mideastern practice—as a way of God saying that the family should not be sacrificed for any cause, even a noble religious one.

This same understanding has appeared in the work of various artists throughout history from persons as varied as Wordsworth, who had them "trailing clouds of glory as they came," to J. D. Salinger's first modern anti-hero Holden Caulfield (*Catcher in the Rye*) who finds some form of salvation from his little sister. Recently Dennis Benson and Stan

Stewart wrote a book on *The Ministry of the Child* (Abingdon, 1978), which noted the important contribution children make to our lives.

V

Having children raises the question of our relation to government. Western democracies have tended to emphasize the family's responsibility for the care and nurture of children. But this has never been totally true. One of the primary roles of any government is to transfer the allegiances of the child from the family (and, in some cases, the church) to the nation. This allegiance building has been the basic ingredient of patriotism and is easiest seen in totalitarian regimes such as Hitler's youth movements or Soviet collectivizations. But it is also a function of Western democracies, such as the U.S. and Canada; our children learn the pledge of allegiance and the national hymns early on in the schools and at sporting events.

Today, with the advent of both parents working, many would claim that government social policy should provide for greater child care so that there would be more encouragement for single-parent families or families with both parents working to have children. The argument goes that both parents or a single parent need to work to earn a living and there is not enough time and energy left for the care and love of children.

Although we are sympathetic to the needs of the poor and would encourage more help to the single-parent family, we are inclined to give less credence to this argument than it would initially appear to merit for several reasons.

First, its primary appeal is not to the poor but to young professionals who are seeking both the top of their profession and also parenthood without the responsibilities which go with it. It is not clear to us that both parents always need to work outside the home. In a wealthy materialistic society, many children have a greater need for the time, love, teaching, and care of a friendly parent than they do for the few added social amenities and objects through extra income.

Second, we believe that Mennonites have a vital interest in seeing that the care and nurture of children be primarily through the church, both in the nuclear family and in the extended family of the church.

Finally, we are not convinced that professional caretakers provide the quality of care which parents can. Child care, like much other human care, cannot necessarily be bought like a commodity at a department store. It takes time and

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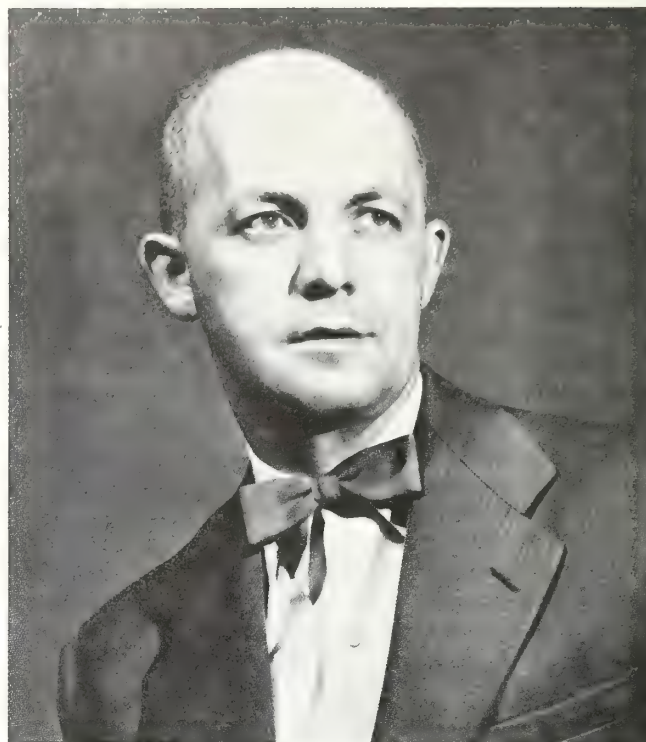
Gospel Herald Volume 73 Number 19

DO YOU KNOW THIS MAN?

If you attended Sunday school conventions, or bought Sunday school materials and periodicals for your church prior to 1970, then you may have run into Paul W. Shank. He worked at the Mennonite Publishing House from 1949 until April 1970. Much of that time he spent keeping churches informed about materials that were available from MPH, and riding herd on the order takers and order fillers to insure that each church got the best possible service. Although Paul decided to finish his employment career with Menno Travel Service (travel was his hobby) he never lost interest in the church's literature work.

Thus, it was no surprise to us, when on a visit to Scottdale he said, "I liked the brochure you sent out to congregations explaining the need for more warehouse and loading dock space. But, how do we know MPH is a good investment?" *We have been thinking about that question.*

How do you measure "good investment"? By growth in dollar value, volume of materials, number of persons contacted, faithfulness to Christ, Mennonite emphasis, effect on persons?



You would naturally expect that MPH staff members have an underlying belief in what they are doing. Otherwise, why would they leave successful careers, good businesses, friends and family, and move from Ontario, Oregon, Idaho, Colorado, Iowa, Illinois, Indiana, Michigan, Ohio, Virginia, New York, Maryland, Washington D.C., and other parts of Pennsylvania, to come to the small town of Scottdale? Even though our answers may be biased, we will try in the next several months to provide some answers to Paul's question. You should then be better able to determine if the literature work of the church deserves your special financial gift to build a warehouse.

In the meantime, if you in the Goshen, Indiana, area see Paul, give him our greetings. Thank you, Paul, for your past contribution as an employee and for your continual interest in Christian literature.

As of April 22, 1980, \$95,150.08 has been donated toward the cost of the warehouse and loading dock.

How do you teach peace to children?

The historic peace churches face a crisis in peace education today. From various sources come indications that children and young people are not learning the peace values of their parents.

Of course, it's an open question if many of their parents have incorporated these values into their own lives. In a small booklet released shortly after World War II, one writer, for example, noted that only 24 percent of the General Conference Mennonites drafted were conscientious objectors. She asked: "Why have these young men become a part of the military when their forefathers, many as recently as 75 years ago, left home and land and goods to avoid this service?"

For some reason the values that brought many of the forebears of the historic peace churches to North America were lost to large numbers of succeeding generations. The same problem continues today, with different segments of the historic peace church family experiencing various degrees of rejection or acceptance of peace values.

A Mennonite Brethren, writing in *The Christian Leader* of April 25, 1978, for example, laments the recent statistic from the 1972 Kauffman-Harder study—*Anabaptists Four Centuries Later*—that only 54 percent of the MBs agree

by J. Lorne Peachey

Part 3 of a three-part article

with the statement "The Christian should take no part in war or war-promoting activities."

In August of 1979, the Allegheny Conference of the Mennonite Church (Pa. and Md.) heard that 22 out of 63 male respondents of high school age in a recent conference survey answered "yes" to the question, "Would you serve in the armed forces?" The group agreed that peace education had lagged "in our churches" and mandated its peace and social concerns committee to "monitor peace teaching in all the congregations."

Why this crisis in peace values among young people? If, as we have seen, the home is most important for passing on peace values to children, then part of the blame must be placed there. And while parents cannot pass on to their children values they themselves do not have, yet undoubtedly part of the problem comes from parents lacking both the insight and the tools for effective peace education in the home.

Part of the responsibility must also be the church's. Help in the form of practical suggestions from historic peace church literature has not been available in great abundance. On the subject of peace education in the home, I was surprised to find in a review of the literature only 18 different items from these churches in the past 30 years—14 magazine articles, two booklets, and one manual on teaching nonviolence. One would expect more from churches noted for their conscientious objection stand during WW II.

True, there has been an emphasis on peace in curriculum, and there have been several books written on peace for both adults and children. But little attention has been given to helping parents and other adults know what to do in order to pass on peace values to children.

What might be done in the future?

First, there should be an emphasis on the extended family as a means of developing the proper atmosphere for conflict resolution and as a way of teaching children a lifestyle that includes peace and nonviolence.

The way to peace develops best in the kind of home environment where conflicts are handled creatively. This occurs more readily where there are extended relationships, where more adults are connected with children, where more support is possible.

The church must promote extended family groups on the local level. But not only should it promote them, it should



also help its members to see one of the reasons for developing these as being at the very heart of our peace stand.

These groups can help parents resolve some of the conflicts and tensions they feel in their own lives. As these are taken care of, parents will be able to work more creatively in dealing with their children and the conflict that develops in the home. Happier, more peaceful parents should produce happier, more peace-oriented children.

The church can also assist in the responsibility of passing on peace values to children by providing the means whereby parents can share with each other how they have solved conflict problems in their homes. There needs to be a variety of ways provided for parents to help each other as they share practical solutions to the problems they face in the area of peace education.

Such sharing does not come easily, particularly when one

feels it may bring judgment from others. But if the church would function as a community of believers, it must hold helping each other as a priority and being less judgmental when children don't always "turn out" the way one had hoped.

Another way the church can help parents is by taking the principles of values education and applying them to the area of peacemaking. A considerable amount of literature has been produced on how values are taught and how moral development takes place. But very little has been done to translate this into the language of the ordinary parent, especially as it relates to peace education. The church should make resources available for work to be done in this area and for the information that results to be accessible to parents when they need it.

There also needs to be a periodic, systematic listing of all



sorts of resources made available to parents on the subject of peace education. This could combine both that material produced by the historic peace churches, so that all groups would have access to each other's material, as well as that material from other sources. The ideas and resources should be updated periodically and be available to parents at the time they are most concerned with passing on peace values to children.

The current production of peace-oriented material for children and young people should be continued. Parents need to have this material to supplement what they teach in the home. They also need Christian education materials on peace taught in the Sunday school.

For it is only as these forces—Sunday school, home, church—combine and work together in our peace church tradition that our children will grow into peacemakers, concerned about finding a different way in a world of increasing conflict and violence. The primary responsibility and the primary sphere of influence for promoting peace values belong to the home. But this home should have from the church all the help it can get. 

Following is a list of some of the better books for children and families that promote peace. This list appeared in the July 1978 issue of *Christian Living* magazine and is used here by permission.

- Chinese Eyes* by Marjorie Waybill, 1974, \$5.95.
- Peter's Chair* by Ezra Jack Keats, Harper, 1967, \$5.95.
- Potatoes, Potatoes* by Anita Lobel, Harper, 1967, \$7.50.
- The Story of Ferdinand* by Munro Leaf, Viking-Penguin, 1936, \$1.50 (paper).
- A Toad for Tuesday* by Russell E. Erickson, Dell, 1974, \$.95 (paper).
- Two Sides of the River* by David Crippen, Abingdon, 1976, \$4.25.
- Across Five Aprils* by Irene Hunt, Grosset & Dunlap, 1965, \$.95 (paper).
- Amos Fortune, Free Man* by Elizabeth Yates, Dell, 1975, \$1.25 (paper).
- The Bronze Bow* by Elizabeth Speare, Houghton Mifflin, 1973, \$2.45 (paper).
- The Endless Steppe: Growing up in Siberia* by Esther Hautzig, Crowell, 1968, \$6.95.
- Peace Treaty* by Ruth Nulton Moore, Herald, 1977, \$2.95 (paper).
- Runaway to Freedom* by Barbara Smucker, Harper, 1978, \$6.95.
- Coals of Fire* by Elizabeth H. Bauman, Herald, 1954, \$3.95.
- The Friendly Story Caravan* by Anna Pettit Broomell, Pendle Hill, 1962, \$1.75 (paper).

Be fruitful and increase

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commitment and is value-laden to an extent that is too important to be left primarily to the social workers and government functionaries.

Having given the major responsibilities of child care to the parent(s) and the church, we believe the earnestness with which many parents enter this role is less than helpful. A quick perusal of the bookstore offerings on parenting indicates a plethora of "how to" manuals and magazines which have reduced the art of parenting to the methods of a cookbook or an auto mechanics guide, as though living with a spouse and children were somehow the equivalent to fixing a car or baking a cake. Parenting has more to do with modeling, time, community, quality of life, purpose, and "being" than these mechanistic approaches would indicate.

VI

The birth of children raises the question of gift versus manipulation and mystery versus calculation. With the advent of sophisticated birth-control methods, culminating with the now legal and respectable sanction of being able to eliminate children before birth, the decision of whether or not to have children has become a deliberate calculating choice. The test-tube child even eliminates the usual physical intimacy we associate with procreation.

The philosophical rationale is often given that one takes charge of one's life and has control of one's body. There is much to be said for this ability to control and to calculate, and, indeed, it is that very quality which makes us human and divine, the ability to make decisions. One of the meanings of the incarnation is that we are, as it were, "gods"; we have God among and within us and are able to make decisions.

Nonetheless, the biblical story would tend to give greater emphasis to seeing life as a gift and a mystery which one manipulates and grasps at the expense of losing it. Abraham's scheming to have a son with Hagar was not his promised descendant; rather, it was the gifted son, Isaac, whom God gave to the elderly couple. It was not the hoarders of the wilderness food, but those who accepted the daily manna as a gift, to whom the food was given. Our Old Testament scholars have shown that it was not the calculating armies of nations which brought shalom (peace, justice, and well-being) to God's people, but the mighty acts of God. Jesus followed this theme when He announced that it was the meek—not the grasps—who inherited the earth. (For an excellent treatment of this theme, see Walter Bruggemann's *The Land*, Fortress, 1977).

This is not to argue against any birth control but to note its tendency to make us calculating toward life. Pascal said that those who would be gods become devils. Children should be recognized as gracious gifts from a kind and benevolent God.

We believe it is desirable for Mennonite families to seek the option of having children, either by adoption or biologically. We make these decisions within the context of the church community and familial discussions. God is still blessing us today when He says, as we are told He said to the first man and woman, "Be fruitful and increase." 

Conference brings together faith, learning

Faith and learning seem to have squared off against each other in modern human history as often as they have complemented each other. Eminent speakers made valiant efforts to bring them together at the Conference on Faith and Learning at the General Conference Mennonite Church's Bethel College campus at North Newton, Kan., Apr. 17-19. More than 450 scholars, teachers, students, and other interested persons registered from across North America and many denominations.

Preceding main conference activities, on Thursday morning, came the Faith, Living, and Learning Institute, and meetings of the Council of Mennonite College Presidents, Council of Mennonite College Deans, and the Mennonite Theology Colloquium.

Marion Schwartz, professor of English at Trinity College in Illinois, speaking to Institute participants, likened the function of artists to that of Old Testaments prophets. "The prophets," she said, "were like grains of sand in the shoe, constant irritants," who called people to evaluate the common assumptions of their religious life. They sometimes employed fiction (as in the interaction of the prophet Nathan with King David).

In the colloquium, Denny Weaver, of Bluffton (Ohio) College, called for refinement of the late Harold S. Bender's articulation of Mennonite theology. First, he spoke to the question of tradition.

"Tradition," Weaver said, "in one form or another in all its meanings has troubled Mennonites for decades." Some try to reject it while taking on other traditions—for traditions we will have—and others try to substitute their tradition with a "return to the Bible alone."

Weaver emphasized there are two items "Mennonites should preserve... discipleship and the believers' church concept." He spoke of a concept he called the "solidarity in Christ principle," which aims at the broadening participation in the discipleship way of life.

Also in the colloquium, Herta Funk, a General Conference speaker, attempted a theology of acceptance for new Mennonites of other cultural backgrounds.

A galaxy of speakers illuminated the conference itself: Ernest Boyer, Mark Hatfield, Earl McGrath, Gordon Kaufman, Martin E. Marty, Richard J. Mouw, and J. Lawrence Burkholder.

McGrath, executive director of the program in liberal studies at the University of Arizona, spoke on the Church-Related Institution's Position between Jerusalem and Athens.

"If the church-related college is to restore its

peculiar service in the total enterprise of higher education, it must counteract the influences that have eroded its traditional spiritual orientation," he warned. Without its basically Christian commitment, a liberal arts Christian college has little reason for being, he said.

Boyer, president of the Carnegie Foundation for the Advancement of Teaching, made a clear presentation of the effects of public policy on private higher education and the dangers inherent in accepting government aid. His past experience as chancellor of the State University of New York (SUNY) and U.S. Commissioner of Education gave him ample authority and case illustrations to question free acceptance of government aid.

"Between a Rock and a Hard Place: Christian Decision Making in a World of Political Realism" summarized what Senator Hatfield had to say. Those familiar with Hatfield's courageous positions in government were not disappointed in his rearticulation of the same. But some listeners at the public session, Friday evening, were puzzled, when in answer to a question about expressing contrition for past involvements in Iran, he simply asked: "Why, what good would it do?" His response appeared to some more pragmatic than Christian.

J. Lawrence Burkholder, president of Goshen College, Goshen, Ind., spoke on "The Christian College—Prophet or Priest?" He saw the prophet as harbinger of change and the priest as custodian of continuity. The church needs both, he said.

It is wisdom that will allow prophets and priests to function together, he said, appealing to the wisdom literature in the Scriptures. The tensions between the two can be great; yet, they need to coexist.

Kaufman, of Harvard University, and

Mouw, of Calvin College, were pitted against each other on the subject of Christian Faith and Autonomous Disciplines. They resisted the temptation to resort to polemics.

"The topic we have been asked to explore," said Kaufman, "suggests there may be a tension—perhaps even a potential contradiction—between Christian faith and accepted academic scholarship." Then he spent the rest of his time proving there was no contradiction.

"Nothing but old-fashioned liberalism," huffed one conference-goer after Kaufman's speech. Yet Kaufman helped the audience to sense the truth of God in all other truth.

Mouw said: "Our ultimate loyalties are not to the standards and norms of this or that graduate school, or this or that professional organization, or this or that disciplinary 'mind'; our ultimate loyalties . . . must be to the reign of Jesus."

And that summed up the sentiments of most of those in attendance, if one could judge by the comments overheard in the corridors and in the cafeteria. Eight workshops, in addition to the speakers, spiced the conference.

Behind the first-of-its-kind program was Harold Schultz, president of Bethel. His staff and student body cooperated during a busy school year to make visitors of all traditions feel welcome and comfortable. It was no small thing for college of over 600 students to host so adequately an influx of more than 450 additional persons.

The impact of the discussions on schools across the land remains to be seen. But if content of the messages and discussions can be an indicator of what might happen, Christian colleges may hold their heads a little higher because it was shown that faith need not be squelched by popular detractors or pagan philosophies.—David E. Hostetler.

Snyder to address EMS commencement

Eastern Mennonite Seminary will hold its commencement exercises at 8:00 p.m. on May 16 in the Eastern Mennonite College chapel-auditorium.

Howard A. Snyder, the executive director of Light and Life Men International, a men's organization of the Free Methodist Church, will give the commencement address.

Snyder, a former pastor, missionary, and educator, is the author of four books—*The*

Problem of Wineskins, The Community of the King, The Radical Wesley, and One Hundred Years at Spring Arbor (a history of Spring Arbor College).

The EMS class of 1980 will include 16 candidates for the master of divinity degree and five for the bachelor of divinity degree. One person will receive the master of arts in religion degree and five "biblical studies certificates" will be awarded.

Menno camping group views adult programming

"Adults! Mennonite camps are breaking trail in your direction." That was the message at the biennial meeting of the Mennonite Camping Association, held Apr. 7-10.

Church camps have been "discovering" retirement-age adults for some time, but what about the in-betweeners? If the yeasty input at the MCA meeting is any indicator camps will soon be doing serious bidding on the recreation time of those 29 years (and holding), 39 (and facing mid-life), and 49 (and thinking about the light at the end of the tunnel).

At the meeting about 50 camp administrators and leaders from 25 Mennonite camps (out of about 70) jogged through 12 workshops, talked shop, did simulations, and learned new activities. Coming from 11 states and five Canadian provinces, they met at Camp Mennoscah, Murdock, Kan., a camp of the Western District of the General Conference Mennonite Church. The theme was "Church and Camp: Partners in Adult Education."

Kicking off a workshop on what an adult camp would be like, Ozzie Goering, North Newton, Kan., said, "Although camp experiences have been very meaningful for many young people we haven't seriously looked at adult programming." He said church camps need to take the measure of their competition. Adults ask, "Why should I come to Camp Mennoscah when I can go to the Grand Canyon?" he said.

Goering, who recently retired as professor of outdoor education at Northern Illinois University and is now director of the Kauffman Museum at Bethel College, North Newton, said camps would be more attractive to adults if camps got into hiking and backpacking for adults, capitalized on the camp setting for directed spiritual growth, and developed educational thrusts such as estate planning, new skills and hobbies, roots and history.

Can stress camping be done by mid-lifers? Yes, said Keith Phillips of Harrisonburg, Va., who described himself as a former "44-year-old burned-out coach." A 28-day wilderness experience brought him out of a low point in his life, he said, "validated" his faith, and now as director of the physical education department at Eastern Mennonite College he makes a 21-day wilderness hike in Colorado a requirement for any PE major.

Phillips said stress camping "stretches people for personal growth. There is a perceived imbalance between their abilities and the abilities demanded." From the stress of such situations, he said, arise opportunities for self-discipline and self-discovery within the context of community support.

In a workshop on retreat planning with churches, Ron Penner, Winnipeg, Manitoba, faulted the lack of teamwork between camp



John Gaeddert (left) of the Commission on Education of the General Conference Mennonite Church leads a workshop at the biennial meeting of the Mennonite Camping Association. The Apr. 7-10 event was held at Camp Mennoscah, Murdock, Kan.

leaders and churches. "Too often camps offer programs to churches, rather than programs emerging from the needs of churches," he said. "We need to do market research."

Camp personnel need to offer their expertise to churches, even to the point of "recommending to a church that for their needs they should use a competitor's resources and facilities," said Penner, the camping, family, and youth ministries staff person for the Canadian Mennonite Brethren Conference.

Also at the meeting, the group welcomed 14 new member camps, bringing the total to over 50. The group agreed that the MCA newsletter will be continued three times annually, under the editorship of Jess Kauffman, Brooksville, Fla. A single resource directory of all Mennonite camps will be compiled; currently these

are listed in a multiplicity of denominational yearbooks.

Tentative plans were okayed for a special stress camping training hike Sept. 23-Oct. 7, 1981, in the Rocky Mountains. The hike will be led by Keith Phillips and Orv Gingerich. Further down the list in priorities the MCA said they would like several books written from a Mennonite perspective, particularly ones on the history of Mennonite camping, on stress camping, a sequel to *God/Man/Land*, and the use of leisure.

The Church of the Brethren will be invited to the next conference, scheduled for Apr. 12-15 1982, at Camp Amigo in Michigan. A Brethren representative attended the Camp Mennoscah meeting.

—Vic Reimer

Know whose you are, Gomes tells graduates

Harvard university minister and professor Peter J. Gomes told the audience at Goshen College's 82nd annual commencement on Apr. 20 that although today's college graduates face a more uncertain world than their parents did, they must remember "where, who, and whose we are" for service in that world.

The commencement service was the culmination of a full weekend of activities on the college campus. Two-hundred and fifty-nine graduates and their families and friends enjoyed sunny spring weather for the occasion. Twelve persons were awarded degrees *in absentia*.

Gomes, Plummer professor of Christian morals and minister in the Memorial Church at Harvard University, spoke on the topic, "To Make an End Is to Make a Beginning." He emphasized that Christians must find spiritual resources within themselves to be able to serve in a coming age of frustration, failure, and scarcity.

Affluent American Christianity has never

been tested in the "school of hard knocks," Gomes maintained. The prevalent belief that God loves us because we are somehow worthy must give way to the understanding that "God loves us because we are His," he said.

Gomes also said that the usual graduation rhetoric about unlimited opportunity is no longer appropriate and that although today's graduates are really no smarter or more promising than their predecessors, "hope lies not in what we can say to you but in you." Heroism comes as often out of simple desperation as out of superior resources or intelligence, he asserted.

Other major events of the weekend included the baccalaureate service on Sunday morning in the college's Church-Chapel; the senior nursing students' pinning ceremony and the opening of a group exhibition by senior art majors on Saturday afternoon; and a program by the senior class on Saturday evening.

The baccalaureate service featured statements by students and parents on students'

personal and spiritual growth at college, and a sermon by Goshen College president J. Lawrence Burkholder on "The New Christendom."

In his sermon, Burkholder said that the idea of Christendom as a totally Christianized world is dead, a victim of secularization. In the midst of our secular age, the new Christendom must maintain a vision of universality even though Christians are scattered and relatively powerless, he said.

Burkholder concluded by reminding the students of the political and economic uncertainty of the world they step into, but said he believed they "will survive as human beings, will serve as Christians, and will see through the eyes of faith."

The senior nursing students held their pinning ceremony on Saturday afternoon in the Church-Chapel. Ruth Krall, associate professor of nursing and director of student services, spoke to the class on "Competency, Compassion, and Caring: Professional Necessities for the 1980s." Goshen General Hospital provided floral decorations and the nurses' pins as a gift to the class.

A program organized and presented by the senior class on Saturday evening centered on the theme of communication. The program used dramatic and comic vignettes of college life, music, and presentations by two graduating international students, Khoja Kisare of Tanzania and Shigeru Toda of Japan. J. Daniel Hess, professor of English and communication, gave a faculty response to the presentation.

Though commencement weekend was a major time of transition for Goshen College's graduating seniors, many parents also felt a sense of having completed something worthwhile. As Delores Stahl, a mother from South Dakota, pointed out: "Graduation is an achievement for parents too."

Augsburger to speak at EMC commencement

Myron S. Augsburger, president of Eastern Mennonite College and Seminary, will speak on May 18 at EMC's 62nd commencement.

The 11:00 a.m. graduation ceremony will be the final one Augsburger will address as president of the institution. He will leave office on June 30 after a 15-year tenure.

The college will recognize 217 students at commencement. Of this group, 103 will receive bachelor of science degrees and 39 will receive bachelor of arts degrees. Two-year graduates include seven with the associate in arts and eight with the associate in applied science degree. In addition, 60 students will be honored for work they expect to complete this summer or fall.

Last year a total of 233 students graduated from EMC.

The senior class has elected Calvin E. Shenk, associate professor of church studies at

EMC, to speak at baccalaureate and commissioning service at 7:00 p.m. on May 17. Shenk joined the EMC faculty in 1976 and is also "missions interest coordinator" at the college.

Other commencement weekend events will include a music concert at 8:30 p.m. on May 17, a "nursing pinning ceremony" at 2:00 p.m. the same day, and a breakfast for seniors and their parents from 8:00 to 9:30 a.m. commencement day at the home of President and Mrs. Augsburger.

Renovation, expansion underway at AMBS

Students attending Associated Mennonite Biblical Seminaries, Elkhart, Ind., returned from Easter vacation to a campus piled high with mounds of dirt and construction material.

Construction plans call for development in four areas: expansion of student housing, enlargement of a classroom, additional office space, and energy saving measures. The \$800,000 cost will be shared equally between Goshen Biblical Seminary and Mennonite Biblical Seminary.

With student enrollment at AMBS more than doubling in the past ten years, some "helter-skelter arrangements and inefficiencies" have inevitably resulted, said Joseph Hertzler, GBS vice-president. "We are not anticipating large student increases in the future, but even current enrollment makes it imperative to build."

Two duplexes for student housing have already been constructed and presently have students living in them. In addition, the seminary has renovated an older multifamily dwelling in downtown Elkhart.

The current construction phase is being headed by Orval Troyer of Hesston, Kan. Troyer, on practically a voluntary basis, agreed to serve as construction manager thus saving AMBS the expense of hiring a general contractor. Several local Mennonite businesses have taken out bids on the nineteen subcontracts. volunteer labor will also be utilized where possible.

Some innovative features will be incorporated in the additions. When completed, the expanded classroom will be able to accommodate 90 students in a sloped semicircle style setting for enhanced teacher-student interaction. Along the south wall, a passive solar collector will be constructed to heat the room.

Also, a unique cooling system will eliminate the need to install central air conditioning. Utilizing the natural underground temperature of 57 degrees, warm air will be blown through large cavities of rocks buried ten feet deep and then circulated throughout the buildings.

While the solar collector will not have a rapid payback, according to Hertzler, it is the kind of fuel-sparing construction which will be useful for the future. The cooling system,

however, will have rapid payback operating at only 5 percent the cost of running a central air conditioning system. Initial installation cost is about the same.

All the expansive, single-pane aluminum-framed windows that surround the central seminary building will be retrofitted. The large windows, extremely energy inefficient, will be replaced by "user activated," double-pane windows about one third the present size.

The office expansion will accommodate incoming faculty and will free some cramped arrangements. Eleven offices, a small committee room, and storage space are envisioned.

Construction is expected to be completed in time for the opening of fall semester in September. Of the \$400,000 each seminary is responsible to contribute, over 60 percent is now promised or in hand.

Hesston eyes construction of physical ed center

Hesston College may get a new building next year. Construction on a proposed Physical Development Center will begin in July of 1981 if fund-raising efforts can collect the necessary \$1,575,000 by then.

Plans are to make the center more than just a bigger gymnasium. Also included would be handball/racquetball courts and an indoor track as well as classrooms, faculty offices, and locker rooms. The center would also have floor space to seat up to 2,000 people.

Solar collectors are to supply about 40 percent of the heat for the 23,700-square-foot structure. Building materials would include masonry (brick and block) or poured concrete, and synthetic flooring.

Proposed site is between Erb Hall and Kauffman Court dormitories at the southwest end of campus.

College representative cite six reasons for building the facility:

—Overcrowding. Hess Hall (the present gymnasium and physical education center) was already crowded a decade ago when "Ath Hall" was still available for free play and intramurals, college officials point out.

—Fitness boom. More students are jogging, lifting weights, and exercising regularly than before.

—Intramurals. Classes, varsity practices, and games leave little time for intramural activities and free play in Hess Hall.

—Physical Education enrollment. Increased enrollment and interest in physical education call for more space, equipment, and faculty offices, college officials say.

—Audiences. Although Hess Hall (built in 1947) seats 400 in the bleachers and 1,000 if chairs are set up on the playing floor, basketball fans can number as many as 1,000 and graduation crowds up to 2,000.

—Energy crunch. On-campus activity is likely to become more appealing as gasoline

prices prevent students from driving to Newton and Wichita for entertainment.

One million dollars of the project's total cost is to go toward the building itself. Mennonite Board of Education policy requires an endowment of half the cost of a new building (in this case, \$500,000) to cover operating costs.

Fund-raising has already begun with the approval of the Board of Education. Shafer and Associates, Wichita, serve as project architects.

South Africa COs held in solitary confinement

South African Richard Steele, a Baptist conscientious objector, has been sentenced to 18 months detention, six months of which is suspended if he does not break South Africa's Defense Act again.

Steele failed to report for military duty, mandatory for white males, thus defying the Defense Act. After the Feb. 25 trial, he was taken to the detention barracks in Pretoria. He has asked military law officers to review his case and will also make an appeal to South Africa's Supreme Court.

Steele, along with Peter Moll, another detained conscientious objector, is currently serving repeated two-week periods of solitary confinement for refusing to wear the military uniform. Although they have declared themselves as conscientious objectors, both young men are classified with those serving sentences for being AWOL (away without leave), drunkenness, theft, rape, and assault.

Moll and Steele believe wearing the uniform would identify them with the military and would be inconsistent with their peace stance.

The South African Defense Force, within its regulations, is not able to recognize conscientious objectors apart from those who belong to churches with established peace tenets. (see *Gospel Herald* news section, Feb. 19, 1980) Because Moll and Steele are both Baptists, a denomination which leaves participation in war up to the individual conscience, it appears they may face repeated periods of solitary confinement.

During these two week stints, they are permitted no writing materials, no study books, no correspondence, and no visits—only a Bible. They are given 48 hours "free" time before the next period begins. Recently Steele wrote in a letter, "We are prepared to be continually sentenced to solitary confinement no matter how long it lasts."

The Baptist Church has issued a public statement of support for conscientious objectors, and Baptist Church leaders seek dialogue with government officials on the issue. Steele's parents, of Johannesburg, hope to gain an audience with the minister of defense/prime minister.

North Americans are encouraged to pray and write newsy, supportive letters to Steele and Moll. Any comments on the current scene



Richard Steele (left), a South African conscientious objector, converses with Harold Wenger, a Mennonite worker in Swaziland. (File photo)

in South Africa should be discreet. The address for both men is: Detention Barracks, Voortrekkerhoogte, 0143, South Africa.

Genealogy event mixes roots, research, reunion

More than 160 participants (about 40 of them Mennonites) came from nine states to listen, learn, and laugh at a genealogical conference sponsored this spring by the Lancaster (Pa.) Mennonite Historical Society.

Questions grew as numerous as third cousins at the Mar. 29 event held at Lancaster Mennonite High School, as information about genealogy was sought and shared.

The conference itself began with an address on "Experiences in Pennsylvania Genealogical Research" by Milton Rubincam, researcher, editor, lecturer, and author of *Genealogical Research: Methods and Sources*.

After this, two morning sessions of four workshops each got under way. Learning options included: beginning the search, organization of data, Lancaster County church records, searching for Mennonite ancestors, traditions in oral history, and courthouse records.

The afternoon offered two more sessions of four workshops each. Topics covered: Pennsylvania land records, federal census records, overseas research, map reading, discovering the history of a property, and compiling a faith chronicle.

At 3:45 p.m. the group gathered in the auditorium to hear Rubincam speak on "Preserving Your Research." He recommended donating published and unpublished genealogical research material to appropriate societies and libraries.

Fellowship for many of the conferees continued at the post-conference banquet held at a Leola restaurant. Attorney Samuel S. Wenger spoke on "Life in Lancaster County a Century Ago," and a humorous genealogical monologue by John W. Heisey completed the evening.

—Mary F. Heisey

Ediger violates condition of suspended sentence

Peter Ediger, pastor of the Arvada (Colo.) Mennonite Church, was arrested Apr. 6, just as he was beginning a prayer inside the boundary of the Rocky Flats nuclear weapons plant. The arrest constituted a violation of an earlier suspended sentence.

The prayer was part of an Easter ecumenical service at the plant's boundary. Rocky Flats, located near Denver, manufactures the triggers for nuclear weapons.

Ediger had stepped over the gate to bring copies of the prayer to the watching security officers. As he began praying, "God of life, conqueror over death..." he was arrested. Others at the service continued praying and sang, "God of grace and God of glory."

Ediger spent Sunday night in the Denver City jail. After processing he and other inmates, he said, had a vigorous "seminar" on war, peace, and nonviolence, "with each participant lying on the floor so ears and mouth were close to the two-inch slit on the bottom of the cell door." He said "some profound theological concepts were expressed in some sometimes unchurchy language."

On Apr. 7 he was transferred to the Denver County jail, and was later taken to the Federal Court House where he had a hearing before Magistrate Sickler. Bond was set at \$1,000, which friends paid. On Apr. 8 he was arraigned and charged with three counts of trespass. The trial is set for May 12.

In crossing the Rocky Flats boundary Ediger violated the condition of a June 1979 sentence. That sentence was suspended on condition of no further violation at Rocky Flats.

JELAM produces radio series for youth

The first programs in a new radio series for youth have been produced, says Armando Hernandez, executive director of the Spanish Mennonite Broadcast Board (JELAM).

Entitled *To Youth with Love*, the 130 new 15-minute programs will present the good news about Jesus to youth. About 60 percent of the people of Latin America are youth.

The programs are being produced in Costa Rica with Dario Atehortua as writer-narrator. Difusiones Interamericanas in San Jose, Costa Rica, will duplicate and distribute them to stations in Latin America.

In addition to the series for youth, a series of 50 meditations on marriage and family living was produced on cassette.

JELAM is also planning to remodel its studio in Aibonito, Puerto Rico, and to purchase stereo and solid-state electronics equipment.

The JELAM staff is also looking for an assistant executive director.

mennoscope

A third annual seminar on Managing Personal Finances will be held May 10 at Lancaster (Pa.) Mennonite High School. Individuals present will be able to attend up to five of 14 workshops planned on such subjects as "Retirement Living Myths," "Single Persons' Finances," "Financial Preparation for College," "Home Budgeting," and "Estate Planning." The seminar will run from 8:45 a.m. to 4:00 p.m. Registration is \$7 and includes lunch in the school cafeteria. The seminar has been planned by Mennonite Mutual Aid Foundation and the Stewardship Commission of Lancaster Conference.

MCC workers Verna and Eric Olfert and their son, Jonathan, plan to make northern Cameroon their temporary headquarters while they monitor the situation in Chad, where they had been located. The Olferts left Chad after fighting between northerners and southerners in the country broke out on Mar. 21. After visiting in Jos, Nigeria, the Olferts went to northern Nigeria to evaluate the situation of Chadian refugees there. The Olferts say they hope to return to Chad but do not know when that will be possible.

The Mennonite Elementary Education Council is offering a placement service to assist qualified teacher candidates in finding positions in MEEC member schools. Interested persons may contact Kay Predmore, Penn View Christian Schools, 420 Cowpath Rd., Souderton, PA 18964.

G. Edwin Bontrager, Santa Ana, Calif., has accepted an invitation from Neffsville Mennonite Church, Neffsville, Pa., to serve there as pastor. A native of the suburban Buffalo, N.Y., area, Bontrager has served in a variety of pastoral and conference capacities in the Mennonite Church. His pastoral experiences include terms as assistant pastor at Trissels Mennonite, Broadway, Va.; pastor, Pleasant View Mennonite, North Lawrence, Ohio; interim

pastor, Seventh St. Mennonite, Pasadena, Calif.; and pastor, First Church of the Brethren, Santa Ana, Calif. Bontrager will begin his term of service at Neffsville in July.

Representatives from the Maple Grove District churches. Atlantic Coast Conference, met for an Evening in Mission on Apr. 11 at the Maple Grove church, Atglen, Pa. Glenn and Lois Musselman, formerly from the Bethel congregation and now on furlough from Brazil, gave personal testimonies in word and song. Omar Kurtz of the conference Evangelism Commission, challenged local congregations to greater outreach. The meeting was led by Simon Gingerich of the church relations office, Mennonite Board of Missions (Elkhart, Ind.).

Ypsilanti, Mich., CPS Unit 90 will hold a reunion June 7-8 at Camp Friedenswald, Cassopolis, Mich. Interested persons should mail reservations as soon as possible to Ralph Pletcher, P.O. Box 136, Middlebury, IN 46540; phone (219) 825-2650.

Lyle Goss was ordained Mar. 30 to serve as assistant pastor of Quinn Chapel, Arthur, Ill. The charge was given by Henry Plank assisted by Jacob Graber and Willard Mayer.

MCC's Central States Office, North Newton, Kan., needs a material aid assistant beginning July 1. Responsibilities include sorting, mending, and packing clothing for overseas shipment, and supervising volunteers. Interested persons may contact Griselda Shelly, Box 235, North Newton, KS 67117. Phone (316) 283-2720; evenings (316) 283-0518.

Mennonites working in communications will sharpen skills just prior to the Religious Communications Congress in Nashville, Tenn., May 14-16. The Inter-Mennonite Media Group asked Waldo Neufeld, former chairman of Mennonite Media Council, to plan a two-session seminar for Mennonites in media who will attend RCC '80. Willard Roth, director of Church Relations for Mennonite Board of Missions, will introduce the theme, "Communicating to Our Support Constituency," at the first Mennonite Media session to be held at 7:30 p.m. on May 12. Stewart Hoover, Church of the Brethren consultant for Media Education and Advocacy, will speak on Tuesday at 9:30 a.m. on "Communicating to the Secular Media." Discussion will follow both themes. More information on RCC, is available from Wilmer C. Fields, RCC/1980,

460 James Robertson Parkway, Nashville, TN 37219. Phone: (615) 244-2355. Information on the Mennonite Media Council meeting is available from Kenneth J. Weaver, chairman of IMMG, Harrisonburg, VA 22801, phone (703) 434-6701; or Waldo Neufeld, Winnipeg, Man., (204) 475-3550.

Members of two Rosedale Mennonite Missions (Irwin, Ohio) VS teams in Nicaragua have received commendation from the newly formed Gobierno de Reconstrucción Nacional (National Government of Reconstruction) for their work in health care among native citizens. In a letter sent to members of one team, the government ministry of health commended "the positive work in which you are involved in La Esperanza and other colonies of Nueva Guinea, contributing to the improvement of medical attention and promoting prevention of diseases of which there is a high incidence in that zone." The letter further complimented the workers for "your outstanding cooperation" and expressed the hope "that you will continue in the activities in which you are currently involved in this country."

Eastern Mennonite Seminary, Harrisonburg, Va., will have two new teaching faculty members this fall. Edward B. Stoltzfus will join the faculty as associate professor of theology, and Ronald D. Guengerich has accepted a position as assistant professor of Old Testament. Stoltzfus, visiting professor at EMS during 1978-79, will teach apologetics, New Testament book studies, systematic theology, and related courses. Guengerich's specialty will be Old Testament literature and language. The addition of two more full-time professors "will put EMS one step closer to achieving full accreditation from the Association of Theological Schools (ATS)," Brunk noted. The seminary presently has associate status with ATS. Stoltzfus will come to EMS from Iowa City, Iowa, where he has been pastor of First Mennonite Church since 1971. Guengerich is a doctoral candidate at the University of Michigan at Ann Arbor. Since 1977 he has been pastoral leader for the Ann Arbor Mennonite Fellowship.

Belleville Mennonite School, Belleville, Pa., needs a high school business teacher for the 1980-81 school term. Interested persons may contact John Yoder, principal, P. O. Box 847, Belleville, PA 17004. Phone (717) 935-2184.

Isaac K. and Laura (Durr) Metzler, Curryville, Pa., will celebrate their 70th wedding anniversary on May 12. They were married in 1910 at the home of Bishop J. N. Durr, father of the bride. The bridegroom's father, Bishop Abram Metzler, performed the ceremony. Isaac has served the church as a deacon, minister, and bishop since his first ordination in 1912. The Cove Mennonite Fellowship in Woodbury, where the Metzlers are members, will host a congregational celebration on May 4, while the Metzler family will be together on May 11.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$95,150.08 as of Friday, April 25, 1980. This is 12.7 percent of the total needed. 175 congregations have made contributions.

Leadership and Authority in the Church is a new study guide that combines the written work of the Task Force that reported at Assembly 79 and a study process for congregational use that was written by Harold Bauman. With each session there are suggested worship resources—songs, sermon themes, Scripture texts, and goals. The guide is available at \$2 each from MPH or Provident Bookstores. Free copies were mailed to all pastors on Apr. 21.

The 1908 Genealogical Record of Reverend Hans Herr, authored by Theodore W. Herr, is scheduled to be reprinted this summer by the Lancaster (Pa.) Mennonite Historical Society. An additional several pages of additions and corrections to the early Herr generations will be added to the original 785 pages, index, and photographs. Additional information is available from Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

Requests for copies of the 1979 Mennonite Church General Assembly Statement on Militarism and Conscription have exceeded 10,000 as of Apr. 18. Copies of the statement, reprinted from the Oct. 2, 1979, *Gospel Herald*, and study questions on the sections dealing with Christian service and conscription are available from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

A VS director couple is needed by fall for the International Guest House, Washington, D.C. The Guest House is administered by Allegheny Conference and a local committee, and staffed by a director couple and two VS assistant hostesses. Interested persons may contact John E. Beachy, 1007 Market St., Scottsdale, PA 15683.

The Mennonite Nurses' Association wishes to welcome 1980 Mennonite nursing graduates into the Association by giving each a one-year complimentary membership. Further information and an application form are available from Leabell Miller, MNA Sec., Box 63, La Jara, CO 81140.

Special meetings: Ivan E. Yoder, Belleville, Pa., at Thomas, Hollsopple, Pa., May 4-11. Roy D. Kiser, Stuarts Draft, Va., at Bethel,

Broadway, Va., May 14-21. Art McPhee, Harrisonburg, Va., leading a Friendship Evangelism Seminar at Weaverland, East Earl, Pa., May 16, 17.

New members by baptism: six at Bowmansville, Pa.; four at Gehman, Reinholds, Pa.; three at South 7th St., Reading, Pa.; two at Green Terrace, Wernersville, Pa.; six at Smithville, Ohio; four at First Mennonite, Meadville, Pa.; two at Clarence Center, Akron, N.Y.

readers say

Thank you for Richard A. Kauffman's excellent editorial on authority (Apr. 15, 1980). His last paragraph highlights the necessity for obedience.

There are two kinds of obedience possible—*compelled* and *impelled*. *Impelled* obedience is a freely given response to a certainty that "this is authentic." It leads more and more into perfect "day."

Compelled obedience is that which is necessary when the original authenticity inherent in authority is lost or misunderstood. It is characterized by frustration, doggedness, and/or self-righteousness.

Compelled obedience may be necessary for the retaining of basic truth structures during "dark" ages. We should pray and work to understand the Christ-event and its interpreting witnesses along with the wisdom, law, and prophets preshadowing Jesus, until there is born within us the certainty that the record is indeed true. Then if we choose to disregard it in life, we will know we are truly foolish men and women building on sand.—John B. and Lois Landis Shenk.

Regarding the Apr. 22 cover of *Gospel Herald*. How repelled I was by that cover! Do we learn peace by focusing on violent images? Why not a boy building in a sandpile? We no longer have young children in our home, but if we did, I would not want them to be focusing on such a visual image. Dan West used to say, "What gets your attention gets you."—Elaine Sommers Rich, Bluffton, Ohio.

In our wonderful world there are a number of denominations. They really desire to come together, but none seem to find a reason to come to the other's corner.

In the center of their lives is a beautiful revelation—the Mennonite relief sale! They start for a common denominator—a truly virtuous cause! The nearer they come to this Christian center, the more they are compelled to make greater concessions and

create loftier ideals.

When they come they all reach out their hands in a missionary destination, using whatever abilities they excel in, and each procedure calls for greater sacrifice and stronger purposes. When these are combined, the true liberty of love is set in the center of the Master's cause and God's children come nearer to each other, illuminating and inspiring each heart for greater prospects in the future. The relief sale is interpreted and helps us to say, "Blest be the tie that binds," as it has struck the noble note into the spirit that we are all brothers and sisters together. It inspires us to truly accomplish greater feats both spiritually and materially than we can ever imagine could be done. . . .

One is inclined to feel perhaps it has also been instrumental in combining our Mennonite conference procedures which are in progress now. The Illinois Mennonite Church Conference and the Central Mennonite Church Conference are steadily cooperating more closely and have scheduled a joint annual conference for 1981.—Elsie Yordy, Morton, Ill.

Several thoughts about your especially stimulating Apr. 8 issue:

I respond much more warmly to Richard C. Detweiler's apology for Christian schools than I once thought I might, as the older I get the more positive I feel about Christian schools. I continue to wonder, however, why we Mennonites have followed the "me-first" pattern of the world in placing our schools within major Mennonite population concentrations where, based on the ways in which schools are generally evaluated, the need for alternative education would seem relatively least. It has always troubled me as an immigrant urbanite that the "High Aim" program, by removing students from their urban homes to someone else's in a rural community, not only declares that urban schools are inferior, but implies that the students' families, homes, communities, and cultures are also likely inferior. Which just ain't at all necessarily so. Why not Christian schools (rather than a few Christian teachers in public schools) for the cities?

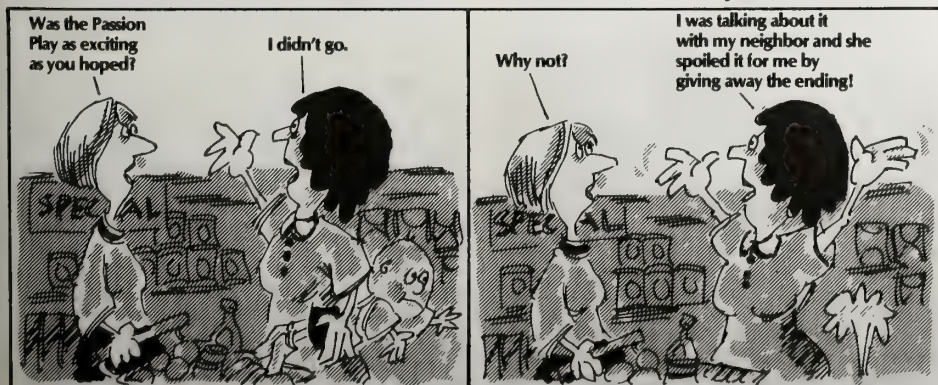
Katie Funk Wiebe does clear thinking good service by pointing out that our behaviors somewhat contradict the widely held notion that human life begins totally and completely at conception. However, I find her conclusion that "wholesale abortion at will is assuredly a slaughter of the innocents," and that she is then quite willing to accept apparently some exceptions (meaning, I can only assume, *some* slaughter of the innocents), to be very unclear thinking, no matter how unlegalistic and loving its intent. This is like saying, it seems to me, that we ought to oppose capital punishment for murder, but leave opening for exceptions such as John Gacy—or, that we ought to oppose the use of violence and killing, but make exception for defending home, family, and country.

I sympathize strongly with many of the issues raised by the brothers from Boston who would like to convince me that Christian faith demands that I join their movement to refuse to pay "war taxes" (by which I assume they mean taxes which are used to prepare for or conduct war). However, other than unspecific reference to the paying of taxes for war being "as inconsistent with the spirit of Jesus' life and teachings as the act of joining the army," their appeal presents no scriptural justification for their position (which places it on the same plane with other rationalizations for Christian involvement in resistance movements) or rebuttal to all of the scriptural evidence that would seem to support an opposite conclusion. I am quite willing to give brotherly support to Christians who conscientiously feel they should not pay such taxes, but, lacking much greater and more compelling evidence that resistance is congruent with Christ's call to discipleship, I cannot accept tax resistance as a major position of my church without objecting.

I, too, must wonder if Christ will find faith upon

Sisters and Brothers

by Joel Kauffmann



returning, including if He should return now—this despite growing numbers who are saying, "Lord, Lord" and the several evangelical efforts to assure that the call to salvation has been heard by every ear in our world; thus, they appear to believe, forcing the second coming, which they count as being the ultimate in faithfulness, but sounds too much like Babel for me to be totally comfortable. My comment, though, is about your assertion regarding Ephesians 2:8, 9, that "we all know faith is a gift." I don't know faith is a gift, nor have I ever understood that verse to even hint that such is the case. If faith were indeed a gift, and we lack faith as you say, then one conclusion would be the fault must lie with the Giver (God), who perhaps is stingy or incapable. Instead, I've always believed it obvious that salvation is the gift referred to and that conclusion is supported by the other versions which I've been able to check. Of course, you quote *The New International Version* and your conclusion is justified according to its reading, though my conclusion (and those of other translators) might also logically be deduced. I believe it again remarkable that the NIV has managed to take an otherwise perfectly forthright passage, a concise statement of a basic Christian doctrine, and improve it to the point that it is no longer certain what Paul's meaning might be. A truly monumental accomplishment. My mind boggles as I try to speculate as to what end.—D. R. Yoder, Atlanta, Ga.

I read with interest Katie Funk Wiebe's *Convenience or Responsibility?* (G.H. Apr. 8). She is certainly entitled to her own views.

However, I take exception to her statement that our attitudes toward the fetus are inconsistent simply because we don't give them a funeral if they have miscarried at a very early stage.

But as to whether or not they are persons is not for us (or her) to judge. David in the Psalms says that God knew him before he was formed, while he was yet just a substance.

How many people know that at the age of eight weeks a fetus has his/her own individual fingerprints and that it can suck its thumb? It will flex its arms and legs if touched.

So whether or not a miscarried fetus will make it to heaven is anybody's guess.—Weigellia Trook, Lebanon, Ore.

I am very disturbed by the article regarding abortion by Katie Funk Wiebe. I do not believe the matter is a "muddy slough." The Bible views all human life as important. How can we as Christian pacifists believe it is wrong to kill persons in war, and yet condone killing innocent babies? If a fetus is not a life, then why oppose abortion at all? (Already by the end of the first lunar month, the fetus has pulsation and blood circulation.)

As a registered nurse, I have had contact with women who have had miscarriages. They, too, mourn the loss of a child and need the support of friends and/or counselors. I have also had contact with women who have had an abortion, and in spite of professional counseling, often carry guilt feelings.

If unwanted pregnancies occur, I believe the Christian community of brothers and sisters should enfold these women with love and caring and help them bear the burden. If the woman is unable to raise the child, there are thousands of childless couples waiting to give the child a happy home.

I am not a theologian. I am a 29-year-old mother who believes the Bible clearly teaches the sanctity of life and only God has the right to give and take life. (Acts 17:25, NIV): "And [God] . . . is not served by human hands . . . as if he needed anything, because he himself gives all men life and breath and everything else."—Jeanette N. King, Miami, Fla.

I just received my copy of *Gospel Herald* yesterday, and had a chance to read it immediately. I saw

the article on nonsupport of the military, and dismissed it as another in the tax payment debate. But I read it anyway (not to say I don't support nonpayment of war taxes or am disinterested in the struggle surrounding that) and was quite happily surprised to see something different, and truly radical. Why, when the Lord Jesus spoke so clearly about the dangers of wealth, and when we have so many people seeking ways to avoid supporting the military machine, has this been overlooked? If we are willing to reduce our standard of living to help our brothers, we can speak positively against the consumer waste, materialism, and disposable society; we can similarly be in complete obedience to all the laws, and still refuse to support a military machine that we all believe is wrong. I realize this is easier for myself, being young (25) and single, but I am happy to say that I have never paid a single cent that was used to bomb innocent children or to burn their homes, or to support political torture by our "allies."

Thanks again for this excellent article, and for making a few more people in our denomination aware that there is a totally legal means of "tax evasion" that is totally in accordance with what our Lord Jesus taught.—Jon Byler, Forksville, Pa.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Amstutz, Eliott and Diane (Anderson), La Junta, Colorado, first child, Laura Marie, Mar. 8, 1980.

Beaver, Ted and Janet (Jones), Smithville, Ohio, first child, Christen Lynn, Mar. 20, 1980.

Beckler, David and Leisa (Good), Milford, Neb., second son, Garrett Davis, Apr. 9, 1980.

Berg, Don and Marg, Hanover, Ont., first child, David Andrew, Mar. 5, 1980.

Buckwalter, Kenneth and Marlene (Weaver), Palmyra, Pa., second daughter, Glori Lynne, Mar. 23, 1980.

Christner, Jim and Diane (Coblentz), Phoenix, Ariz., second child, first daughter, Rachel Ann, Apr. 10, 1980.

Chupp, Ruben and Idella (Graber), Constantine, Mich., third child, first daughter, Amy Amanda, Apr. 15, 1980.

Clindaniel, Steve and Beverly (Martin), Elkhart, Ind., first child, Stephanie Lee, Nov. 10, 1979.

Erb, Laverne and Doreen, Millbank, Ont., Patrick Laverne, Apr. 12, 1980.

Erb, Ross and Wendy, Wellesley, Ont., Melissa Kristine, Mar. 16, 1980.

Fly, Mark and Ruth Ann (Ziegler), Sellersville, Pa., second and third sons, Jared Chad and Jeremy Shaun, Mar. 20, 1980.

Hall, Carl and Joetta, Elkhart, Ind., first child, Preston, Feb. 27, 1980.

Harrison, Tom and Doreen (Linebrink), Sturgis, Mich., third daughter, Cassandra Marie, Mar. 8, 1980.

Helmuth, Steve and Joy (Roth), Dayton, Va., second child, first son, Thomas Eugene II, Apr. 6, 1980.

Hershberger, Richard and Sue (Kaufman), Apple Creek, Ohio, Bryan Lee, Feb. 6, 1980.

Krulich, Greg and Marilyn (Cressman), Kitchener, Ont., second son, Michael Chad, Apr. 4, 1980.

Landis, Glen and Lauren (Nice), Earlington, Pa., first child, Erica Sue, Apr. 10, 1980.

Martin, Ernie and Edith, Hanover, Ont., third child, second daughter, Annette Marie, Mar. 30, 1980.

Metzler, Gerald and Mary Lou (Standt), Souderton, Pa., first child, John Michael, Mar. 22, 1980.

Moyer, Ray and Donna (Wills), Powhatan, Va., second child, first son, Kenton Ray, Feb. 16, 1980.

Mullett, Wendell and Joyce (Boettger), Bluesky, Alta., third child, first son, Jonathan Wendell, Jan. 22, 1980.

Ogle, Brian and Sue (Schmidt), Breslau, Ont., third child, second son, James Brian, Mar. 2, 1980.

Radcliff, Marty and Sylvie (Dauluge), Wooster,

Ohio, first child, Joy Christine, Jan. 30, 1980.

Schmidt, Steven and Glenda, Ft. Morgan, Colo., first child, Lorendia Kristin, Apr. 8, 1980.

Schwartz, Kenneth and Pamela (Nottoli), Sturgis, Mich., second son, Kenneth James, Mar. 28, 1980.

Snyder, Bob and Willi, Elkhart, Ind., third child, second son, Mark, Feb. 5, 1980.

Swartzendruber, Larion and Nancy, Goshen, Ind., second daughter, Tanya Renee, Mar. 11, 1980.

Weaver, Fred and Sara (Snader), East Earl, Pa., first child, Carla Renee, Apr. 13, 1980.

Weaver, Gerald and Judith, East Earl, Pa., first daughters, Christa Janelle and Jana Renee, Dec. 28, 1979.

Yoder, Douglas and Janette (Rupp, Klopfenstein), Bellefontaine, Ohio, third son, Justin Roy, Mar. 19, 1980.

Yoder, Sam and Mary Ann (Riehl), Hollsopple, Pa., first child, Brian Jacob, Mar. 25, 1980.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Arnold—Miller.—Robert Arnold, Orrville, Ohio, and Karen Miller, Uniontown, Ohio, both from Hartville cong., by Richard F. Ross, Mar. 15, 1980.

Bishop—Campbell.—Jacob H. Bishop, Sellersville, Pa., Blooming Glen cong., and Clara Elizabeth Campbell, Telford, Pa., United Methodist Church, by Arthur Musser and Sheldon Burkhalter, Apr. 5, 1980.

Christner—Plank.—Michael Christner, Sarasota, Fla., Tuttle Avenue cong., and Melva Rose Plank, Sarasota, Fla., Ashton cong., by Stanlee D. Kauffman, Apr. 12, 1980.

Cousins—Martin.—Willie Cousins, Jr., Harrisonburg, Va., and Dawn Martin, Harrisonburg, Va., Mt. Clinton cong., by Wilmer R. Lehman and George Yoder, Apr. 5, 1980.

Day—Rush.—Jeffrey Day, Troy, Mich., and Eunice Rush, Bristol, Pa., Bristol cong., by George W. Long, Apr. 12, 1980.

Gugel—Link.—David L. Gugel, Kalona, Iowa, Lower Deer Creek cong., and Julie K. Link, Wauseon, Ohio, Inlet cong., by Dale Wyse, Apr. 5, 1980.

Haubert—Erb.—Jeffrey Haubert, Canton, Ohio, Baptist Temple, and LuAnn Erb, Hartville, Ohio, Hartville cong., by Richard F. Ross, Apr. 12, 1980.

Meyers—Godshall.—Paul Q. Meyers and Christina C. Godshall, both of Souderton, Pa., Blooming Glen cong., by Mark M. Derstine, Mar. 29, 1980.

North—Burkholder.—Roger S. North, Christ Community Church, Lindenwood, N.J., and Carolyn H. Burkholder, Neffsville cong., Neffsville, Pa., by John S. Hiestand and John W. Burkholder, Apr. 12, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Birky, Lena M., daughter of Valentine and Phoebe (Albright) Birky, was born at Fisher, Ill., Nov. 13, 1893; died at Doctors Hospital, Sarasota, Fla., Feb. 8, 1980; aged 86 y. In 1914 she was married to Edwin Birky, who died in 1948. Surviving are 2 daughters (Pearl—Mrs. Homer Cender and Alene—Mrs. Omer Swartzendruber), 10 grandchildren, and 13 great-grandchildren. Interment in St. Johns, Mich.

Brunk, Joseph A., son of Elias and Elizabeth (Heatwole) Brunk, was born in Rockingham Co., Va., Sept. 21, 1883; died at Virginia Mennonite Home, Harrisonburg, Va., Apr. 13, 1980; aged 96 y. On Nov. 4, 1908, he was married to Hanna Lehman, who died on June 13, 1976. Surviving are 3 daugh-

ters (Kathryn—Mrs. Kenneth Good, Ruby—Mrs. Ruel Martin, and Mildred—Mrs. Harry Kraus), 2 sons (Carl E. and Dwight L.), and one brother (Harry A.). He was a member of Weavers Mennonite Church, where funeral services were held on Apr. 16, in charge of Daniel B. Suter, Mahlon L. Blosser, and A. Lloyd Swartzentruber; interment in Weavers Cemetery.

Heller, Bruce C., son of Clarence and Lois (Batterman) Heller, was born at Lancaster, Pa., Feb. 4, 1957; died at Lancaster, Pa., Mar. 28, 1980; aged 23 y. He was married to Brenda Clark, who survives. Funeral services were held at Neffsville Mennonite Church, in charge of Kenneth G. Good and Robert L. Petersheim; interment in Mellinger Mennonite Church.

Reesor, Pauline, daughter of John and Martha (Wyse) Short, was born at Archbold, Ohio, Apr. 2, 1930; died of cancer in Mascouche, Quebec, Apr. 6, 1980; aged 50 y. On Sept. 3, 1955, she was married to Harold Reesor, who survives. Also surviving are 3 sons (Marc, Paul, and Philip), 4 daughters (Rachel, Carole, Christine, and Annette), 2 brothers (Ivan and Dale), and 3 sisters (Louella—Mrs. Ralph Bender, Arlene, and Zelma—Mrs. Verle Seiler). She was a member of Lockport Mennonite Church. Funeral services were held at L'Eglise Baptiste Evangelique de Mascouche on Apr. 9, in charge of Robert Koop, Tilman Martin, and David Shantz; interment in Grace Anglican Church cemetery. A memorial service was held at Wideman Mennonite Church, Markham, Ont., Apr. 12, in charge of Osiah Horst.

Stonerook, D. Irvin, son of George F. and Missouri (Kauffman) Stonerook, was born near Martinsburg, Pa., Sept. 7, 1895; died at Nason Hospital, Roaring Spring, Pa., Mar. 24, 1980; aged 84 y. On June 21, 1917, he was married to Fannie Snyder, who survives. Also surviving are 2 sons (Earl P. and John E.), 5 grandchildren, 4 great-grandchildren, 2 brothers, and 3 sisters. He was preceded in death by 2 sons (Lloyd and Jacob). He was ordained to the ministry in 1924 and served the Martinsburg Mennonite Church. Funeral services were held at the Martinsburg Church on Mar. 26, in charge of Sanford Shetler; interment in Kaufman Cemetery.

Witmer, Edith, daughter of Anthony and Caroline (Hiller) Hensler, was born at Morrison, Ill., July 31, 1888; died at Rest Haven Nursing Home, Morrison, Ill., Apr. 13, 1980; aged 91 y. On Dec. 29, 1909, she was married to Samuel M. Witmer, who died on Jan. 14, 1953. Surviving are 6 daughters (Ethel—Mrs. Amos Ebersole, Gladys—Mrs. Roy Hess, Mabel—Mrs. Russell Hess, Lorna Witmer, Flossie—Mrs. Leland Horst, and Alice—Mrs. Merle Ebersole), 3 sons (Harry, Clifford, and Henry), 31 grandchildren, 65 great-grandchildren, and one great-great-grandchild. She was preceded in death by one daughter (Mary Emily). She was a member of Science Ridge Mennonite Church, where funeral services were held on Apr. 16, in charge of Phil Helmuth and Aaron Nice; interment in Science Ridge Cemetery.

P. 373, 374 David S. Strickler; P. 379, MCC photo.

calendar

MBM Board of Directors, Elkhart, Ind., May 8-9.
Comité Administrativo, Des Plaines, Iowa, May 12-14.
Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June (second week).
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Repression of peasants laid to Paraguay police

Amnesty International (AI), the human rights organization, has charged that Paraguayan security forces had recently killed more than 20 peasants and arrested several hundred others in raids in several parts of the country. The London-based organization that champions the cause of political prisoners around the world said the raids appeared to be a renewal of "repressive campaigns," which it said have followed attempts by Paraguayan peasants to organize themselves.

AI said the raids against peasant communities were launched in March after "a small group" of armed peasants stopped a bus and demanded to be taken to Asunción, the capital, "to draw attention to the conditions in which they lived and to the death of several children from malnutrition. Among those killed or imprisoned, AI said, were peasant leaders who had previously been held without trial and tortured during earlier government crackdowns on the now-outlawed agrarian leagues.

Argentine religion decree is modified after protest

The Argentine government has modified a year-old decree that mandated the teaching of Roman Catholic religious values and attitudes in secondary schools, following protests by several Christian, Jewish and secular groups.

Although the course, "Moral and Civic Education," is still required, its curriculum has been modified to exclude certain "confessional elements" and to include some books by non-Catholics, including Jewish philosophers and political scientists.

The revision in the decree was reported by Jacob Kovadloff, a native Argentinian and director of the South American Office of the American Jewish Committee. He said the Argentine government has also announced plans to conduct dialogues with representatives of all faiths and political parties on subjects of national interest.

Bolivian military denies ordering death of priest

The recent torture and murder of a Jesuit priest has given rise to widespread charges that Bolivia's armed forces are prepared to use any means to silence or intimidate its critics.

The priest, Luis Espinal, a journalist and film critic and an outspoken champion of human rights, was kidnapped Mar. 21. His body was found the following day in a deserted spot near the city. According to the forensic report, he had been brutally tortured before being shot 12 times in the back.

The military high command has vehemently denied any involvement in the killing of Father Espinal, blaming it instead on the "ultra-left" and on Cuban agents.

Salvation Army pair offers to "buy" unwanted fetuses

A 28-year-old lieutenant in the Salvation Army and his wife have offered to "buy" unwanted yet unborn babies destined for abortion. The annual offer was made by Chris Humphrey and his wife, Edith, who placed an advertisement in a suburban Montreal weekly under the heading, "Unwanted Babies Wanted."

The ad said that the couple would "pay cash for every unwanted living fetus scheduled for induced abortion." The newspaper ad did not identify Lt. Humphrey, but he revealed his identity at a press conference called in response to the large response to the notice. The amount to be paid to any mother interested in the scheme was not specified.

Lt. Humphrey said this would depend on the financial circumstances of the mother-to-be. The woman who agrees to accept payment would sign a contract with the special fund set up by the Humphreys, promising to bring the pregnancy to term. At birth, the baby would be hers to keep or to give up for adoption. But the Humphreys would be the "owners" of the baby until it was born, he said.

Marty predicts eighties will be tribalistic era

New forms of "Christian tribalism" may be a characteristic of the 1980s, according to church historian Martin E. Marty. The University of Chicago professor told a Southern Baptist seminar on "Ethical Issues for the 80s, that "instead of reacting in horror from the Ayatollahian or Soviet models, many of the new Christian militants are duplicating their language" by adhering to their own "unyielding ideologies."

While acknowledging that these "subcommunities" have a right to nurture their own ways of life, Marty pointed out that they "share some dimensions of community with other kinds of Christians, and with humans in general."

The scholar, a member of the Association of Evangelical Lutheran Churches, declared that the so-called "electronic church" is the "biggest internal problem for conservative Christianity" today. He charged that many religious broadcasters "choose emotionally attractive distractions from harder issues" and "engage in badge and bumper-sticker warfare that does not address itself to the actual conditions of freedom and pluralism."

What did you have in mind, Anna Jarvis?

Everyone has a mother—and, of course, a father, too. We never tire of looking to such models as Hannah, Mary, and Eunice for inspiration. However, since pregnancy, childbirth, and infancy impose suffering and sacrifice on women, we tend to eulogize mothers more than fathers. Now, millions of persons reserve a day in May for special attention to their mothers. This practice has much to be said for it, because some children would otherwise never remember to show appreciation for favors past, including life itself.

But it provides the occasion for sticky sentimentality to cover for a lot of shabby conduct. Realistically, not all mothers have earned or merit their children's respect. Mothers are subject to all the stress non-mothers are and then some. Most mothers work hard at the task of mothering; some don't.

On the other hand, there are those who exploit filial sentiment merely to line their own pockets. Negligent children assuage their consciences by giving lavish gifts, and fathers make token restitution for allowing, or even forcing, women to do more than their share of parenting. It permits too many people to get off the hook too easily. Anna Jarvis had more than this in mind when she first advocated the idea of Mother's Day in Philadelphia, Pa., during the first decade of this century.

Add to the burdens of motherhood the long struggle for acceptance as equals women have had to wage over the centuries, and you get an idea why honoring mothers dare not be a matter of tokenism. Mothers covet for their children maximum happiness and fulfillment, the latter especially for their daughters.

Less than 20 years ago (Nov. 14, 1961), a layman wrote to a church leader: "Dear Bro. _____, Thank you for the invitation to the Dec. 14th meeting. I will try to come, but all our workers are employed and will be working at that time. **About the best I could do would be to bring some of the womenfolk along...**" The letter obviously shows good will as it also demonstrates a traditional innocence. The donor of the letter wrote me saying, it "may be of some help in showing where we had been as late as 1961 and how far we have come since then. (Or have we?)"

Though no amount of rhetoric can change the biological facts of life, much can be done to alleviate the negative aspects of being a woman and a mother. Intelligent cooperation in this task could also lead to the resolution of some of the problems that go with being male. Both male and female tend to live by polar stereotypes.

Years ago, I remember the girls singing, "Reuben, Reuben, I've been thinking . . ." and the boys returning the compliment by singing, "Rachel, Rachel. . ." It was done in

good fun, but the stereotypes persisted.

Correctly understood, the gospel liberates men and women to accept their sexuality while affirming their complementarity. As long as relationships are seen in terms of power, the battle of the sexes will never come to an end. Motherhood will be seen as a impediment to full personhood and sex will be seen as means of mastery by men. Women will want to compete in a "man's" world, and men will show their weakness by fighting back.

Several months ago, following a Sunday school discussion on the role of women in church and society, a visitor to the church I attend said she was happy to be a woman. "I want to be a woman, because I think women have something to say." She said she wished men would listen sometime to what they had to say. "Men have made a pretty big mess of things," she summarized. She had a point. The assumption is that women are less warlike and more caring. For every Joan of Arc, there seem to be a 1,000 Napoleons.

Having said all this, where do we go from here? Well, we have to repeatedly remind ourselves of the shaping power mothers wield over their children. That must be affirmed even as men continue to learn how to make their contributions as parents. So, while honoring mothers, we must not allow fathers to cop out with a bouquet of roses or a box of candy on Mother's Day.

We must affirm leadership qualities in women as we do in men—in all areas: moral, intellectual, scientific, and political. (A strong biblical case can be made for the leadership of women, as you will see in an article to appear in the May 20 issue of the *Herald*). Keep in mind that leadership and "lordship over one another" are two different things. Carolyn Purden, a writer for the *Lutheran Standard* wrote in a recent issue: "It is hard to recognize leadership in the humble and the poor—doubly hard when they are women."

North American development agencies took a long time to discover why their agricultural projects were misfiring overseas: they were working with the men when it was the women who had the know-how that did exist.

Purden also says: "When we look for leaders in our society, we expect to find them in positions of authority, exercising great power." Women in general, and mothers in particular, do not hold such positions. But the biblical point is that neither men nor women should aspire to power of this kind. Christian power resides in obedience to the Lord, service to humanity, and in meekness and humility. May we then learn from such as Corrie ten Boom, Mother Teresa, Barbara Ward, Dorothy Day, and myriads of other less visible followers of our Lord, whose motherhood consisted of other children.—David E. Hostetler

Gospel Herald

May
13,
1980



White American evangelicals (including Mennonites and Brethren-in-Christ church members) from their peculiar culture have invaded the urban "turf" of black Americans in their peculiar culture.

These philanthropists, volunteer workers, missionaries, and socially concerned persons are young and old, students and teachers, laypersons and professionals. Despite their varied functions, they express a common objective: to help

by Freeman J. Miller and Abraham Davis

City beat— our concerns and our stories

these poor, oppressed, disadvantaged inner-city people, but the trend has been to "help" them from the white pre-conceived perspective and cultural mind-set.

That mind-set has been characterized in varying degrees by rigid schedules, prepackaged plans or programs with explicit goals, and an intense work ethic accompanied by a truncated definition of work, progress, and humility. With good intentions, many, if not most, of these evangelicals because of preconditioning have come to the ill-defined "ghetto" with marked ignorance of the natives and their culture, philosophy, and history.

Even today, many of us Afro-Americans hypothesize that some well-meaning evangelicals are not really interested in us to the point of understanding our culture, philosophy, and history. This insensitivity, or apathy, is manifested by the absence and lack of endeavor to integrate multi-ethnically their study of culture, history, and missions ("the earliest American missionary was a black man," according to *His* magazine June 1977).

This problem may also be noted in the absence of

tempered, qualified, black resource persons in seminars, on editorial staffs, and in other institutional positions. The incidence of unqualified, inarticulate blacks in certain white situations is not uncommon. The other extremes are not to have any blacks represented or not to train the ones with potential and motivation or not to seek with diligence the ones that are qualified and tactful.

What follows are personal testimonies and a shared narrative of what it means to live in the city as Christian workers. In this case the city is Philadelphia.

Freeman and I arrived in Philadelphia from different geographical, cultural, ethnic, and educational origins. I was born and reared an Afro-American in a small town in South Carolina; he was born and reared in an Amish home in rural Ohio. I was partially educated in a racially segregated Southern community and school; Freeman was partially educated in a culturally and religiously segregated Amish community and school. Eventually, however, both of us were liberated and earned collegiate and graduate school degrees—he earned a Master of Divinity degree and I a PhD. Now, though we have come from different backgrounds and experiences, we have providentially converged as an “integrated” team in our urban work in general and in this city in particular.

My call to the city

For anyone growing up in a rural setting, the thought of moving to the city is usually not an easy one to think. We are almost instinctively taught to fear the city as big, impersonal, embodying evil, full of danger, vice, and corruption. We picture God walking in the garden of Eden and imagine that He preferred visiting Adam to Sodom and Gomorrah. We are taught that staying close to nature means staying close to God (perhaps forgetting that people are the highest form of God’s created natural order).

As I grew up on an Amish farm in Ohio, I learned these stereotypes. Imagine my surprise, years later, when I discovered that my city high-school students were equally afraid of the peaceful countryside. They saw it as dark, quiet, and lonely out there, and the landscape was teeming with every imaginable insect and rodent, not to mention the unbearable stench of “fresh country air” especially around barn lots. Who would be around to help if you had a flat tire on a dark and eerie country road? Suppose you had a fire on your farm, who would be there to help you in the emergency? How soon could you get an ambulance, a doctor, a hospital?

In the city, there are always people and lights. And while sirens do not make a pleasant noise, they are reassuring reminders that help is only a quick call away. From an urban point of view, fear of the countryside made sense.

But I did not easily step from my “country boots” into “city shoes.” It was a slow process, involving the listening to the quiet voice of God in my life. As I look back now, some very definite decision-points stand out as significant markers along the way.

Part 1 of a 2-part series

When I was in junior high school I felt a call from God to do some form of mission work, possibly in Africa. All through my dating years I made sure that the girls I dated felt the same call. I left the Amish Church because I felt constricted in giving a full and open response to that call. (I thank God for my Amish heritage and relatives, however. They are both precious gifts from which I draw daily in my present ministry. There has also been a significant growth in missionary fervor in the Amish Church in recent years. Their simple piety did not preclude this.)

Then, I got married. As soon as my wife and I graduated from college, we signed up for a three-year “trial” assignment in Nigeria with MCC’s Teachers Abroad Program to see whether God was indeed calling us to long-term mission work in Africa.

Strangely enough, the clear call to work in an American city came while we were serving in Nigeria. We were serving in the midst of a war—the Biafran war—and there were numerous coups and countercoups in other parts of Africa. But when we listened to the news reports on international radio we realized that back home our cities were also experiencing “war” in the form of economic and racial strife, so virulent in the late 1960s. The church was (it seemed to us) turning a very concerned eye to overseas conflicts while turning a deaf ear to the cries of the cities back home. People wrote, asking about our safety, and assured us of God’s protecting presence with all the faithful in the “jungles” of Africa. We began to sense the emergence of a hero’s halo just waiting to be hung over our heads when we returned home and began our innumerable rounds of talking and showing pictures in the home churches.

Meanwhile, whenever we asked about the cities in North America, we received the subtle message that the church had written them off as hopeless cases.

Later, back home, as we moved to the city to teach and took time out for seminary training before making a long-term commitment to the city, we experienced a very discouraging reality. The same church (speaking of the denomination) that encouraged us to be faithful and fearless overseas was discouraged and fearful about living in the cities of North America. Had God’s hand suddenly become shortened? Were the “jungles” of the inner city any more difficult for Him than the ones overseas?

That was a good experience for us—we realized that even the church is sometimes fickle in the way it “exalts” and “humiliates” its workers. We stood face-to-face with a clear call to faithful service in the American city and slowly felt some of the support systems we thought we had dropping away.

Nevertheless, we are greatly encouraged by the large number of friends and brothers and sisters we have found in the city who are working to be faithful kingdom members in whatever context they find themselves.

Our family is enjoying city life and we think the city is certainly a viable place to live and one which will have to be considered more and more seriously as our society moves toward further urbanization. We think the city provides the challenge of a new frontier for missions and that the Mennonite Church must seriously address this frontier and are very excited about the possibilities the future holds if we are faithful.—Freeman Miller

My life in the city

Brother Freeman Miller and I work with the Philadelphia Urban Link described as "Christians linking needs to resources." In a report to our supporters, I described one of my activities as "house calls."

I was called to the home of an Afro-American wife one night to help her compose a thesis and outline for a research paper, because she didn't know how to proceed in quickly organizing the accumulation of information she had found in a library.

Another Afro-American woman called me to help her persuade a slightly intoxicated African woman to leave her house and lodge at the local YMCA. This I did after hours of persuading and by becoming her chauffeur in my own car.

I was phoned by some Afro-American "seasoned citizens" (that's what they call themselves) who meet in the basement of the Berean Presbyterian Church in Philadelphia. They asked me to conduct a weekly communication workshop. They requested help with pronunciation in reading unfamiliar names in the Bible, using the key in an ordinary dictionary, help in reading rhymed poetry unmonotonously, and other such things.

Besides "house calls," I have received phone calls requesting suggestions for appropriate Scripture and poetry for a church "tea," and a Bible dictionary especially for a lay person.

Then, I received an unexpected phone call from two

downtown housing-office staff workers (one black) asking whether it is biblically true that the Virgin Mary's mother was immaculately conceived and whether Mary was sinless. A black young man requested help in constructing his first sermon in a Baptist church.

In addition to phone calls, I also have a variety of callers to my office with various requests: White Messiah College students desiring Afro-American contacts for food distribution to the needy and for the tutoring of needy Afro-American students.

A black woman in a white uniform comes for help in pronouncing medical terms she encounters in her daily office work. Another 35-year-old black mother comes for help in learning to read.

Besides meeting individuals in my office, larger Afro-American groups invite me to meet in other Messiah College facilities in North Philadelphia. A group of block captains and others meet for such practical help as conducting and participating in urban meetings according to parliamentary procedure, writing more effective letters to city politicians, and composing and delivering public speeches.

The most phenomenal group with which I meet weekly is what we call the North Philadelphia Community Bible Study. It meets from 6:00 to 7:00 p.m. each Tuesday. The factors that make this group *phenomenal* are that it started over four years ago in my office, the regular participants insist on meeting in the *college facilities* instead of a church, the teaching method is not "spoon feeding" but meaningful discussions though the group is not collegiate. Finally, it is growing in number without deliberate promotion.—Abraham Davis

Our ministry

A distraught woman walks into the office at the Diamond Street Mennonite Church. She is loaded with three or four shopping bags. Unloading her bags, she sits down, sighs, and begins to tell her life story. It seems that this woman has collected shopping bags full of merchandise from every corner of the city. She loudly claims to have money tied up in Philadelphia banks, which she can't touch. Yet what she wants is not money, food, or clothing. Urgently she requests a room in which to store her shopping bags, and a room in which to sleep.

Continued discussion with Ms. Smith reveals that she has serious emotional problems. (A coherent conversation with her is almost impossible.) The more she is pinned down to specific details, the more defensive she becomes. Until at last, very irate, she storms angrily out of the church, leaving behind her a spate of words against churches and various agencies she says are unwilling to help her.

A heartbreaking situation. Was she typical of the other "wanderers" who stumble, repeatedly, into our churches and ask for help? These wanderers present a frustrating dilemma to the small churches in the city. How can these churches minister effectively to transients when their budgets are already stretched to the limit in order merely to maintain themselves?

One urban ministry which seems more promising is in prisons. In a Bible class Freeman Miller teaches at Graterford Prison, the brothers appear to possess a freedom often missing in persons Miller meets daily on the streets. Who are the prisoners? A black man who grew up in the inner city of Philadelphia relates his life history. What experiences broadened his world beyond anything Miller ever dreamed of, growing up on a comfortable farm in Plain City, Ohio! This brother, call him Bob, told of being raised by Catholic sisters. (His parents called him the "black sheep of the family.") Comfortable with the sisters until one of them, inadvertently, called him a little "nigger," the boy ran away, scorning religion. Yet he had communicated with spirits at age 4, out of sheer loneliness. Religion was still in his blood. Fortunately, Bob found the Lord. Today, balanced, bright, quoting Scriptures fluently, Bob is hopeful about the future.

Unfortunately, when Bob comes out of prison, Miller says, persuading an employer to give him a second chance will take months or years. And Bob is only one among thousands. Miller asks, "How does one minister to such a large crowd?" A small, quiet voice seems to whisper, "One by one."

Speaking, in the city, to these needs, is always challeng-

ing. Does the speaker aim at the student from the university with a head full of questions? Shall he speak to the wandering homeless? What about those faithful church members who have trusted God through many hardships? How shall a speaker address them? And what about the children, looking up expectantly for something new? In short, is the spokesman of God today expected to bring order out of chaos by trying to lead his people back to "the good ole days"? Will he bring comfort and encouragement to them in spite of obvious, pervasive blight and deterioration?

Surely the good news cannot be presented as bad news. Surely one can still stand on the promises of God. Surely, Christ is building His kingdom on earth today—in the city as well as the country . . .

Yes, speaking to a city audience is an awesome task. Davis and Miller like to team up to demonstrate, in their unity, cross-cultural oneness in Christ. They acknowledge God in the city. And trust Him to be present in their assembled groups. And to speak.

Since relinquishing the deanship of Messiah College's urban extension, Davis's "beat" has extended more into the neighboring black community. For example, Davis is on the boards of North Central Seasoned Citizens and the Diamond Street Community Center.

In explaining the meaning of neighborhoods, Davis explains that "'ghetto' is not necessarily synonymous with 'slums,' for there are some fine homes and cultured blacks in the 'ghetto'; in fact, a middle-class exists there."

Capacities for service are always available—several are especially available to whites with "desegregated hearts." (See Sarah Patton Boyle's book, *The Desegregated Heart*.) Books Davis and Miller recommend to persons planning to work in the city are *Soul on Fire* by Eldridge Cleaver, the converted Black Panther; John Perkin's Christian biography, *Let Justice Roll Down*; and Tom Skinner's *Black and Free*.

"Whites who are in earnest about understanding and working with black Americans should read these and other books like them," he says. He contends that a white person who is not willing to carefully and continually read literature from a black perspective is not ready to work within the black community.

Recently, Mattie Cooper, a black church member at Diamond Street Church, left Philadelphia to work in another black community—in Africa. To Diamond Street, this was a momentous event. Mattie is the first indigenous Mennonite from Diamond Street going overseas in service. To a church, usually on the receiving end in missions, this "sending out" made a tremendous difference.

The church gave Mattie an African send off. Friends came to share the celebration/dedication with her in a grand time of reunion. Davis and Miller were there, witnessing a collection of Mennonites and non-Mennonites from all across the city and from beyond the city. Several natives of Africa were present and spoke. So overcome by the display of love which she witnessed that day, Mattie could scarcely speak when it was her turn to share her testimony. Now that Mattie was about to leave, many people asked her why she was making such a choice. One of her colleagues asked her whether she could afford to go overseas in Voluntary Service. Mattie's reply was that she could not afford not to! It is a matter of priorities, and we learn to live as frugally or

as expensively as we choose.

Hospitals . . . brokenness . . . lives of despair and frustration meet servants . . . caring . . . healing hands . . . professionals . . . laborers . . . friends in the body of Christ.

One day three persons related to the Philadelphia congregation were visited, all in intensive care units of hospitals across the city. What compressing of crises we meet in the inner city! What does it mean? What does it say about the pressures of coping today? How does one practice mercy in this area of overwhelming need? And can there be enough mercy to go around?

Each of these three persons has particular significance to the church. Their names are changed here, but their stories are true. John, who found God after he was past middle-age, was in the hospital because the drugs, alcohol, and other harmful activities of much of his life were finally taking their toll. His life was warped with a series of diseases. Yet John was peaceful. Surrounded as he is with the love of brothers and sisters in the church, John considers himself lucky. John tells the doctor, "I know where I'm going and I'm ready. God could have taken me 15 years ago but I'm still here and I'm not afraid."

Nancy, also in intensive care, has lived a life of frustration. Through an intensely disruptive childhood of foster care, Nancy has become a fearful person. She feels that God's grace can reach most people but is not quite convinced that it can reach her. Although the church has tried to surround her with caring, Nancy recently tried to take her own life. As Nancy commits her life to God, will grace this time become real to her?

Susan jumped from a third-floor window. Suicide? Not this time. She was trying desperately to escape a fire. Calling out to God, Susan leapt. Astonishingly, when Susan was examined in the hospital, doctors could find no broken bones. She praises God. And the church becomes—for everyone in its shadow—a supporting network of prayer and concern. The prayers of saints continue to be effective in the urban environment. God's family of believers become precious conveyers of grace—a branch, a tree, a vine of life-giving care and sustenance in a city which can sometimes be cold, harsh, and impersonal.

(To be continued)

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Gospel Herald Volume 73 Number 20

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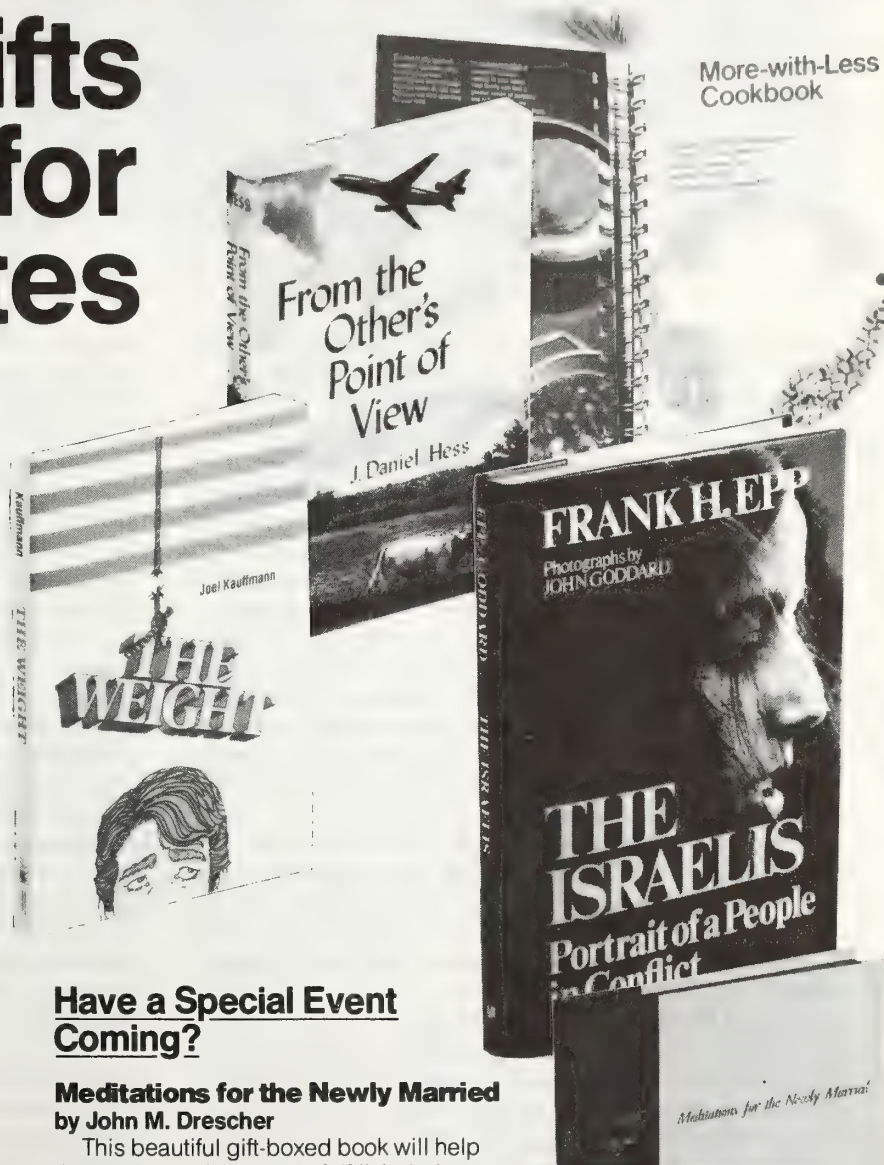
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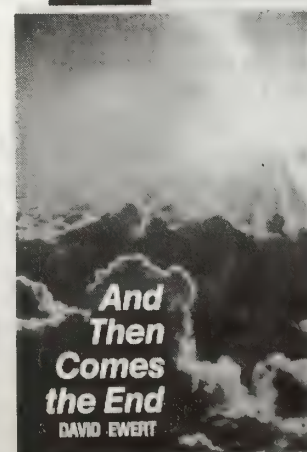
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Who speaks for the church?

by Levi Miller

**The best lack all conviction, while the worst
Are full of passionate intensity.**—William Butler Yeats

I read the news accounts of the Draft and National Service Assembly at Goshen (Mar. 27-29). The basic information was there, and the recommendations for alternate service and nonregistration as faithful responses to Jesus, as well as unanimous objections to any reinstatement of registration or the draft, can be solidly supported as well as can be the rest of the details of these soon forgotten statements. Certainly, seeing what appeared to be nearly 50 draft-age young women and men stand and say they would accept the nonregistration stance as a faithful response to Christ, speaks well for the life of the peace churches. These youth are sincere and deserve our support.

The social style and the theological assumptions from which we enter these understandings, however, may merit further discussion, and it is on that level that I should like to comment. It seems to me that our present style—tending to be assertive, confrontational, prophetic, and worldly—owes more to the political activism of the sixties than to our own theological heritage and present congregational experience. In a sense, we have perfected a compound sentence: with one clause being to quote a Bible verse like a strident Fundamentalist and the other to engage in the street rhetoric for social change which we learned as we walked and sang on Washington's Pennsylvania Avenue during the late sixties and early seventies. (The logic of the direct relationship between these two causes sometimes escapes me, but that aside.)

There is much to be said for this passionate voice in an age when another war will probably be the last war. There is something romantic, and I suppose quintessentially Anabaptist, in a Dan Slabaugh of Ann Arbor, Michigan, declaring that on his last trip to Washington he discovered that the entire system is demonic, and he is no longer working with it or through it. (Earlier he had presumably been the earnest letter writer and opinion shaper of his representative in Congress, and made an annual pilgrimage to reinforce the message.)

Our brother Slabaugh may be discouraged, but not all is

lost, for these meetings indicate that we have developed an excellent cadre of professional activists who are quite capable and willing to speak for us at the capitals or at these convention-styled meetings which they maneuver with some grace and savvy. (One woman arrived at the meeting after attending three other similar assemblies and although understandably tired, nevertheless, seemed quite eager to assure that the findings committee came up with the correct conclusions. I suppose a Mennonite assembly must be guarded for being different from other peace assemblies.)

A convention-type meeting seems to attract the assertive, eager, and prophetic to the microphones to denounce the militaristic state and its folly. Although, in general, I should agree with this conclusion, the style seems affected and the priority misplaced.

Indeed, should we be heading for the last war soon—and I personally believe we are—an Anabaptist biblical understanding would teach us to nonetheless spend more of our energy in building up the church than trying to stop the war by sending messages to Washington, Ottawa, or Moscow. Without diminishing the importance of these messages, I do not attach ultimate importance to these "principalities and powers." I should want to give my highest priority to the church. The primary good news of the New Testament was not that Rome was decadent, and in need of reformation—although that is there—but that there is a new kingdom and a church which Christ came to establish and in which we have placed our hope. The church of Jesus Christ is precious in its own right and the most radical political statement in our time may be to live that truth in all its fullness, and, invite others to join that community. Rather than making the state the point of reference for our self-understanding, I should think that a more adequate biblical motif would be that of a yieldedness to Christ and His church which would be characterized by a life of piety, peace, service, community, justice, humility, and unity. In a world now accustomed to the harshness of strident voices, such a style may be truly prophetic and evangelistic in showing the way to the new community of *shalom*.

With that statement, I should like to make a transition to the Mennonite groups who are missing from these conferences but are essential for a united church effort. One looks hard and long to find blacks, the poor, Old Order groups, farmers, inner-city people, laborers, charismatic church communities, business people, and what I should call "family types." Predominate are church bureaucrats

The author is a member of Kingview Mennonite Church, near Scottdale, Pa.

Who speaks for the church?

(among whom I number editors such as myself), students, and MCC's informal network of professional activists. These paid activists (and I exclude the students here, for they are not paid professionals) are the Mennonite version of the white liberal, radicalized during the sixties, and still posturing with a "more radical than thou" stance. At their worst, one might say they make a living from the lack of peace and have as much professional (job) need for the draft and an American blockage of Iranian ports as the young student social work major needs poverty, if he or she is to have a job. Somehow presently to don the mantle of prophet is to ascribe to oneself an immediate critique and cure of whatever may be the latest international or national problem.

The missing church audiences, however, could give a perspective to these assemblies which Lawrence Burkholder recently noted is often lacking in our discussion of COs. "Not all COs should be prophets and certainly prophecy is not a required feature of the profile of a CO. The danger of placing COs in a prophetic stance is that they may feel obligated to prophesy without knowing what they are talking about" (*Gospel Herald*, 3/18/80, p. 219).

There are other things we could learn from these missing peacemakers. For example, the new charismatic communities and the Old Order groups could teach us of piety, humility, and unity. The record of the Old Order was exemplary in both the First and Second World Wars and I believe that the new urban charismatic church community would be similar with its high view of the church. Indeed, if these groups should agree that it is God's will that nonregistration is the faithful response, they will make a united stand. I understand some Amish groups already have taken such a position in regards to registration for women. Without primarily intending to teach the state, this fidelity to the body of Christ may, ironically, teach most to the state. The poor would remind us that lawbreaking is expensive and needs church support and the blacks could help us to understand what it means to be COs when one is not on the side of privilege in relation to North American society. Surely, the philosophers and managers would have their wisdom and organizational skills to contribute. Without trying to pre-judge the contribution, we must simply affirm that all these people are a part of the Mennonites and a part of its decision-making and action.

Peace is at the vital center of the Mennonite experience and a biblical theology. Our social style and theological assumptions should reflect the best of our church con-

ferences' heritage and present experience.

All mainline denominations have had trained and specialized peace and justice staff people and a good number of COs among that leadership, and recently evangelical churches have also developed such appendages. The Mennonite and biblical distinction has been to develop a greater degree of unified understanding on issues and a unified consensus for action. This is a part of the cement which has tied us together.

We should continue with this historic biblical position during a time when being a CO is, as James Juhnke quite aptly stated, as American as apple pie. With such a firm biblical church basis we will also be COs when it is as un-American as communism. The issue with regard to the church quite basically is whether we are peacemakers because of the church of Jesus Christ or do we use the church because there is a problem in the world?

Peace among the Mennonites is not only, or even primarily, for the professional activists; it is for everyone.

Merrill-Lynch Report

Youth
is a treasure
which
yields dividends
according to
our
investment
of it.

—Holly Schurter

Europe needs witness of Anabaptists, Shenk

The Anabaptist perspective on Christian faith is needed now more than ever in Europe, according to Wilbert R. Shenk, overseas missions secretary for Mennonite Board of Missions (Elkhart, Ind.) who returned on Apr. 17 from a one-month administrative visit to that continent.

"We need to pick up the debate which the 16th-century Anabaptists carried on with their fellow Christians concerning the nature of the church and the call to faithful discipleship," Shenk said. "The climate for conversation is quite different—indeed more positive—than at any time since the 16th century."

The overseas secretary said Europeans are alienated from the traditional church, active participation continues to fall off, and theologians are calling for the total disestablishment of the church so that people may voluntarily and with conviction choose or reject the church.

Shenk also noted the urgent need in Europe

to link mission and community—a traditional Anabaptist-Mennonite emphasis—because of the rapid breakdown of family and community. "In the West, Christian conversion involves the turning of the individual to community," he observed. "In other cultures, it involves the movement from one community to another community."

Another observation Shenk made was the apprehensiveness toward the new pope shown by Catholics who have been touched by renewal movements in recent years. MBM workers in several locations have had close contact with these people. "Pope John Paul II is challenging the assumption that Roman Catholics are on an irreversible course toward greater openness," Shenk said.

Shenk met with MBM workers and European Mennonites in Ireland, England, Belgium, France, Italy, and Spain. In the Spanish city of Barcelona he was the main speaker at the annual Mennonite Mission Colloquium.

MBM has 25 workers in five European countries.

In the Paris suburb of Châtenay-Malabry, MBM workers and French Mennonites are involved in an \$800,000 expansion project at a sheltered workshop for the developmentally disabled, Shenk reported.

The parents of one disabled person were so impressed with the progress their daughter was making amid the atmosphere of Christian caring and concern, Shenk said, that they were baptized into the Mennonite Church and decided to reorder their own life priorities by selling part of their business and moving to a home near the workshop.

Another highlight for Shenk was his first visit to the Italian island of Sicily, where Mennonite mission efforts have enjoyed remarkable growth in recent years. MBM has helped support the work in Sicily, started in the late 1940s, which the Virginia Mennonite Board of Missions and Charities administers.

Goshen, Chinese officials agree on student exchange

An agreement detailing the first undergraduate exchange program between an American college and higher education officials in the People's Republic of China was sealed on Apr. 29 by the signature of J. Lawrence Burkholder, president of Goshen (Ind.) College.

The program will permit 20 Goshen College undergraduates to study and work as assistants to English teachers in China from late August through December of this year. In exchange, eight Chinese teachers of English selected by the Bureau of Higher Education of Sichuan Province will spend the 1980-81 academic year studying at Goshen College and visiting points of interest in the United States.

Burkholder noted the context for the agreement: "During the past 12 years, Goshen College has sustained overseas programs in 11 nations as part of its general education requirement. In that sense, an exchange with China seems to be a logical extension.

"But an opportunity for undergraduates to participate in Chinese community and institutional life at a time when that great nation is seeking new directions following the cultural revolution is unique," the Goshen College president added. "By the same token, Goshen College welcomes Chinese teachers of English to its campus for their contributions to its cross-cultural experience."

The Goshen College students will be

assigned to a university in Chengdu, a major city in Sichuan in Western China. After an intensive three-week period of Chinese language study, lectures on Chinese history and culture, and basic instruction in the teaching of English as a second language, the students will assist Chinese teachers of English for three periods daily during the next 11 weeks.

Chinese officials indicated that Goshen students "may be especially helpful with respect to pronunciation and the meaning of idioms."

Accompanying the students will be Atlee and Winifred Beechy. He is professor of psychology at Goshen College and she is coordinator for peace and social concerns with the Mennonite Board of Congregational Ministries. They have had extensive experience as directors of relief programs in Southeast Asia.

Goshen students will fly to Peking and remain there four days. During this time, they will visit the Summer Palace, the Forbidden City, the Great Wall, and the Ming Tombs. From Chengdu, they will make trips to factories, communes, and other historic sites. They will conclude their stay with Yangtze River steamboat trip through the Three Gorges to Shanghai.

The eight Chinese teachers will take courses at Goshen College in the teaching of English

and in other areas of their choice. They will live on campus and participate in co-curricular activities. They will also take field trips to Chicago, Detroit, and New York City, Washington, D.C.

The agreement was negotiated by Burkholder in early January when he and his wife, Harriet, were in China. He said the Chinese were impressed by Goshen College's experience with the Study-Service Trimester, which has sent more than 2,700 students to primarily Third World countries since the program was begun in 1968.

Arlyn Hunsberger, director of international education at Goshen College, said he is confident the agreement is solid. He noted that negotiations were conducted over a long period of time, but that they "had a rhythm and pace that indicated seriousness." While he sees this first exchange as a "pilot project," he said the exchange could develop into a longer-term relationship.

The U.S. Department of State, both at the embassy in Peking and at the China desk in Washington, D.C., has been informed of the agreement. Hunsberger said that State Department officials were pleasantly surprised that Goshen College has been able to work out an exchange program so soon after the establishing of diplomatic ties between the People's Republic and the U.S.

Goshen program trains Hispanic Menno leaders

What does a congregation do that needs a pastor? Probably an overseer or bishop is informed, a local search committee may be called together, and a conference minister asked to help. Perhaps a letter of inquiry is sent to the ministerial office at Elkhart, Ind. After awhile candidates are interviewed and someone gets a call.

But for many black and Hispanic Mennonite congregations all the organization in the world can't find pastors. For these young congregations there is no established pool of recognized leaders to draw from.

But there are young people who have found a home in the church and are eager to serve their Lord. Orlando Rivera is one of those young people who came to the United States from Puerto Rico to attend college.

But disappointment and discouragement awaited him. College was expensive and he was soon out of money. Orlando decided that perhaps it was better to be back home, only to discover that his credits were not transferable and a whole year of schooling would be wasted.

Back in the States he went to work to pay off his debts and begin over. Then he heard of the Hispanic Leadership Training program sponsored by the Mennonite Board of Education and led by Rafael Falcon. Now Orlando is back in school, looking forward to not only finishing college but going on to seminary.

Also eager to assist in a Hispanic congregation are such married couples as Ramiro and Marta Hernandez. Ramiro was born in Texas and Marta in Mexico, but they met in Chicago. The 19th Street Mennonite Church was where Ramiro found the Lord and where both made their spiritual home. But working in a factory was not fulfilling for Ramiro. His gifts and interests were in other areas.

At the Hispanic Leadership Training program Ramiro plunged into his courses with enthusiasm. "The most exciting thing is just being here," he says. "I am so thankful for the financial help. I have two more years of college and then it's seminary. But I'm willing to let the Lord lead us however He will."

Ramiro was first involved in a cooperative Bible college program in San Antonio, but says he finds the Leadership Program more satisfying, partly because he finds a warm, supportive spiritual family in his fellow Mennonite Hispanic students.

Currently fifteen single people and two couples are enrolled in the Hispanic Leadership Training program at Goshen College, Goshen, Ind. Rafael Falcon serves as director. Lourdes Miranda is the college professor directly relating to the program. Funding is from several sources but the Board of Education depends largely on gifts through the Christmas Sharing Fund.—Wayne North



Representatives from Ohio and Indiana Mennonite congregations discuss models for ministry to the elderly at a workshop on The Unique Role of the Church in Aging. Donald F. Clingan, a minister in the Disciples of Christ Church in Indianapolis, Ind., led the workshop, held Apr. 14-16 at Bluffton College.

Volunteers build house for missionaries in Brazil

"I'd like to go again. I enjoyed it, and I learned a lot."

That's how Roger Brubacher of Calvary Mennonite Church in Monetville, Ont., summed up his five weeks in Campinas, Brazil, on a short-term Voluntary Service assignment under Mennonite Board of Missions (Elkhart, Ind.).

Accompanying Brubacher were Delton and Helen Boshart, Wilfred Iutzi, Don and Nelda Erb, Bill and Deb Seigner, and two young children—all of southwestern Ontario. Their job was to build a house for MBM missionaries Ken and Grace Schwartzentruber.

When the group arrived in Brazil, the construction site was bare except for a trench for footings. At the end of five weeks, the 140-square-meter, three-bedroom house was ready for the roof. Interior walls and ceilings, built entirely of brick, cement, and tile because termites are a serious problem, were already in place. Brubacher, who is a licensed mason, completed the fireplace just a few hours before his return flight.

A local bylaw requires lots to be enclosed, usually by a wall. This one has a steel fence across the front and walls at the sides. The house stretches across the lot with a narrow sidewalk between the house and wall on one side only. "It's a wall-to-wall house," Brubacher commented.

The volunteers enjoyed fellowship in several Mennonite churches, although language was a barrier. They also did a little sight-seeing. One of the highlights was the celebration of the fiftieth anniversary of the arrival of Russian Mennonites in Curitiba, Brazil.

Five weeks of service wasn't long enough, Brubacher felt. He would have liked to see the job completed. He and Wilfred Iutzi were ready to stay longer, but the airlines refused to change the terms of their travel contract.

"We worked hard, but it was a great thing to do," Brubacher concluded. The other volunteers agreed.—Ferne Burkhardt

Black family seminar draws wide participation

Some seventy persons attended the Black Family Life Seminar held Feb. 29-Mar. 2 at Lakewood Retreat, Brooksville, Fla. The two-day leadership training event brought participants from Florida, Georgia, Virginia, North Carolina, and Pennsylvania.

The seminar was coordinated by Beulah Kauffman of the Mennonite Board of Congregational Ministries, Dwight McFadden, Jr., of the Mennonite Church General Board—Office of Black Concerns, and Southeast Mennonite Convention. It was designed to equip persons with Christian family life principles for the black community, enable persons to take initiative in planning for family life education in their congregations, and to provide opportunity for persons interested in further training to explore possibilities.

The main resource person was Willie Richardson, a Baptist pastor from Philadelphia, Pa. His book, *Developing the Black Christian Family Seminar*, served as the basis for his input. There was also a panel on relationship and communication patterns in home situations and an improvised dramatization.

Activity in South and West keeps disaster service alert

Mennonite Disaster Service personnel are carrying out short- and long-term responses to hurricane and flood disasters in several areas of the U.S.

Recent rains in California and Arizona have put local MDS committees to the test. Arizona MDSers were hoping to complete their response by mid-March. The most recent count in California revealed that over 3,100 families have been affected in at least seven counties, an area 250 miles long and 100 miles wide.

California operations are concentrated at San Jacinto and Monterey Park. Region IV is sending volunteers from all its units to California, and the Menno Pilots Association helped transport volunteers from Oregon to California.

MDS is returning to the site of the Jackson/Pearl River flood, which occurred in Mississippi last April, because approximately 265 families there are still in alternative housing. Eighty percent are hardcore poverty victims. This Mississippi project will be continued until late June.

The Hurricane Frederic operations on the Mississippi coast will continue until late April. Region II and Manitoba will supply workers for these projects.

The eye of Hurricane Frederic last September went through Mobile/Baldwin County, Ala. Region I and Ontario will continue to send volunteers there until the end of August. A summer youth squad will work in Mobile.

Worker aids local group in Botswana well project

On a cold windy July day in 1979 the Minister of Health in Botswana came to Pitseng to open the new borehole that would give the community water. Mennonite Central Committee worker Larry Fisher had contributed to bringing in a water supply through helping the people organize to meet their needs.

Only the night before the opening the community people finished plastering the inside of the large water tank used to store a day's supply for the people, cattle, and goats in Pitseng. The pump ran all night to fill the tank for the ceremony. The people came from miles around knowing they would be able to return with a bucket of clean water.

Pitseng is what is called in Botswana a "lands" area. Farmers live in villages most of the year, but during the plowing and planting season they go out to their lands, which in many cases are some distance away.

The people in Pitseng, however, do not have a village. They stay on their lands year round and work for their wealthier neighbors. They hoe, look after cattle, and hunt. Some find they

do not earn enough for food, so they go to work in the mines of South Africa for a time.

The people at Pitseng are Bakgalagadi, a tribal group of the Kalahari Desert who have chosen to settle on the lands. People in Botswana look down on this group, classing them as servants rather than as regular citizens of the country.

Although independence in 1966 brought new legal rights for the desert people, in practice things remain much as before. The people live on the lands because they cannot afford to move to a village where they would get such services as a school, a clinic, and a good water supply.

In June 1978, Larry Fisher first met with the Kgotla, the community leaders' groups for the desert people. Fisher wanted to find out what they felt were the problems they faced in Pitseng. Among other problems, they repeatedly said they had no water. Fisher was aware that no community organization existed, as would have been present in a village.

MCC began a water project, but did not offer to pay for a borehole. Instead workers met with leaders of the two independent churches in the area and challenged them to work together to help the people become a community. Mokgatlo Wa Badumedi Mo Pitseng (Organization of Christians in Pitseng) was formed as a nonprofit trust to stimulate the community building process without focusing too much attention on itself.

Also formed was a new Village Development Committee. Requesting matching grants from the government for a fence and building a school are high on the group's agenda.

The opening of the borehole marked the end of a beginning. With water a people could grow into a community. A clinic, a school, an agricultural program, adult literacy, Bible study, and a fence can now follow.

SYAS committee views staffing changes

A new staff setup, study resources on sexuality, and a model for a campus peace ministry were approved during the Apr. 10-12 meeting in Washington, D.C., of the Student and Young Adult Services Committee of Mennonite Board of Missions (Elkhart, Ind.).

In light of the current economic squeeze, the committee decided not to replace former SYAS Secretary Hubert Brown with an Elkhart-based staff person. Instead SYAS will attempt to use the gifts of persons across North America, contracting on an individual basis for their time to relate to students on university campuses.

The SYAS Committee combined belt-tightening with expansion out West. The committee's need for a staff member located in the West to relate to the growing number of Mennonite young adults there was combined with MBM Voluntary Service's need to replace

Western VS regional director Bob Hovde. Applications are now being sought for the person who will have the title of Western Regional Director of VS and SYAS.

The committee heard reports from Myrna Burkholder and Arden Shank, urban directors in New York and Washington, on fund-raising efforts with young adults. In both New York and Washington young adults are responding well to the attempt to raise the \$3,000 necessary for each urban director to carry on program in each city.

In a move that was purely economical, the committee agreed to reduce its own number of meetings from three to two each year.

The SYAS Committee strongly affirmed the ongoing publication of *forum* magazine and decided to conduct a survey of *forum* readers to aid in planning for the 1980-81 publishing year.

Committee members expressed criticism of *Gospel Herald's* reporting of the contract termination of Bruce Leichty as editor of *forum*. The General Conference Mennonite Church Commission on Education and Mennonite Board of Missions prepared a joint release that was agreed upon by SYAS secretary Rick Mojonnier, Jim Dunn, and Bruce Leichty. *Gospel Herald* chose to run its own piece on the matter without talking to any of the principals involved, they observed.

Applications are now being received for the job of *forum* editor, including one from a group of urban young adults who would like to work as an editorial team.

The committee recorded affirmation of the quality of Bruce Leichty's work as editor of *forum*, noting that his termination was only the result of irreconcilable differences in understanding of the relationship and accountability between editor and publisher.

The committee also went on record recognizing sexuality as a major concern for Mennonite young adults and calling for resources that are biblically sound and can allow for Christian dialogue.

SYAS has heard repeated requests for increased attention on the matter of sexuality. The committee spent an intensive session with a group of young adults from the Washington Young Adult Fellowship, hearing their concerns and affirming their authority as a local body of believers to begin dealing with such concerns in a congregational way.

The committee recommended three actions: One, that ways be found for young adults to be heard by the total church; second, that printed resources be produced that reflect both solid biblical input and expressions of all kinds on sexuality from young adults; third, that SYAS staff locate persons trained and gifted in dealing with areas of sexuality and make them available for weekend workshops and seminars with young adults.

The committee also spent some time discussing responses to a potential military draft. Student services offices in both the Mennonite

Church and the General Conference Mennonite Church are, together with Mennonite Central Committee, planning to employ a person for a year to travel across North America and help young adults think through alternative options to registration and the draft.

Committee members felt that this is an opportune time for Mennonite students to make a peace witness to non-Mennonites they come in contact with and encouraged SYAS to prepare materials for such a witness.

The committee also approved a plan for a young adult worker in Starkville, Miss. The worker will relate to a church-planting effort taking place there and to students at the University of Mississippi. This venture differs from the main task of SYAS in that the workers will be ministering primarily with non-Mennonite students. —Joel Kauffmann, MBM

Kampuchea needs rice, rice seed desperately

Food rice is an urgent priority if Kampucheans are to survive the coming months.

UNICEF's most recent estimates indicate that 300,000 tons will be needed this year. This news comes at a time when some countries, particularly Canada, have been showing signs of weariness in continuing the level of support necessary to enable United Nations and other international organizations to provide sufficient food rations to the Khmer people.

The months ahead thus look bleak, but the Kampucheans' situation at year's end and in early 1981 could well be even more grim if another commodity doesn't get through: seed rice. Large quantities of seed must be put into the Kampuchean farmers' hands during the next few weeks if there is to be any sort of rice harvest at the conclusion of the country's primary crop season (May to December).

Because the international organizations have been unwilling to utilize the "land bridge" from Thailand for their seed programs thus far, the church-related group of voluntary agencies has raised more funds to continue its program until the larger organizations finally take over.

World Relief, an arm of the National Association of Evangelicals in the United States, has spearheaded this endeavor. Other groups participating in the venture are the Mennonite Central Committee, World Concern, TEAR Fund (United Kingdom), and World Compassion. Thus far the informal coalition has made about \$800,000 available for this program, making possible the distribution of over 3,000 tons of seed rice by mid-April. MCC's contribution has amounted to \$200,000 (800 tons).

Heading up the World Relief efforts is Art DeFehr, a Winnipeg, Man., businessman, who is on a four-month assignment in Southeast Asia with this church organization.

All the international organizations working inside Kampuchea have recognized for months



People gather at the Thai-Kampuchean land bridge to receive rice. Because of a political agreement, however, use of this convenient border bridge is under dispute.

the urgency of getting seed rice into the country by May, when the seeding is done. The monsoon rains usually arrive during the latter part of that month or in early June. But plans for the shipment of seeds have kept going awry.

First, the organizations were slow in purchasing seed rice, focusing most of their attention on food rice. Then difficulties were encountered in getting an export permit for the seed rice from Thailand, the main supplier. Finally, already late, the seed was even further delayed when half the jetty at the Phnom Penh docks became inoperative.

By the end of March—less than two months before the end of the seeding season—only 10 percent of the international organizations' projected 30,000 tons of seed rice had arrived and most of the remaining 90 percent wasn't even en route yet. Ships at both Phnom Penh and Kampuchea's only deep-sea port, Kompong Som, are severely backed up. The chances of much more seed getting through via this channel are now slim.

Belatedly other routes were explored. CARE did a pilot project during late March, distributing 750 tons of seed at two camps along the Thai-Kampuchean border to which people from inside the country are coming for food. The results were positive.

Because large quantities would be needed to take advantage of this so-called land bridge, the international organizations were urged to

take over. Some, such as the World Food Program, were ready, but those who were active inside Kampuchea, such as the International Committee of the Red Cross (ICRC), balked.

By Apr. 7 only CARE and a small consortium of church-related voluntary agencies headed by World Relief were distributing seed rice at the border. During the week of Mar. 31 to Apr. 6 they delivered 2,800 tons to Nong Chan, the border distribution point which thus far has had none of the interference from Khmer guerrilla groups which other camps have experienced.

The international organizations have been saying privately that the land bridge is probably the best way of getting the seed rice in, but publicly they have declared their opposition to the use of this channel. The reason for this is thought to be the agreement those who are working inside Kampuchea have made with the Heng Samrin government not to become involved in any part of the relief operation on the border.

As a gesture of their serious commitment to get seed into the country, however, the UN agencies are making plans to airlift seed into Phnom Penh at a cost of \$1,000 per ton. Delivered to the border, the rice seed costs \$250 a ton.

Other items for which the Kampuchean farmers have indicated an immediate need are extra draught animals. Farmers also need such

primary items as hoes, plowshare tips, fishnets, and ropes for use as harnesses.

Thus far there has been considerable reluctance to permit these additional items to be handed out at the border, but the participating voluntary agencies will continue to work at ways of meeting this urgent need.

But even if the seeds, the hoes, and the plowshare tips get through, one large question mark which still hangs over Kampuchea is the two-year-old drought which has left the land parched and the rice fields stone hard. If the drought persists, all of the emergency supplies now being funneled across the border will result in only limited benefits. Let us pray that there may be a harvest.—Larry Kehler, MCC Thailand

Worker recalls term, projects in Upper Volta

Paul and Jen Schroeder of Saskatoon, Sask., have returned from a three-year term of service with Mennonite Central Committee in Upper Volta, a Sahelian country just south of the Sahara Desert.

Paul Schroeder worked mainly in water development in association with the Christian Missionary Alliance Church. All mission work is together in an organization called FEME (Federation of Evangelical Missions and Churches).

In water development Schroeder went on invitation of the villages. For example, villagers would go to the local pastor and say, "We hear there is a project in the church through which we can get a well." The pastor would then come to the national church committee with his request.

The church committee would give Schroeder a list of such villages. In each case he would work with the local pastor who had been the contact person. Schroeder would go to a village and explain that the work was through the church. "We tried to have them understand," Schroeder says, "that we were not just digging wells but were there because of Christ's love."

Schroeder's role was mainly to organize the work. He helped villagers think through how to finance and dig the well. They had to pay

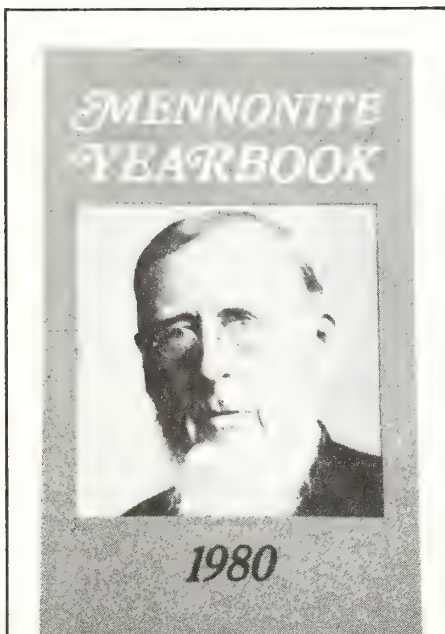
for the cement, haul their own sand and gravel, and actually do the digging. If they ran into rock MCC would bring in a compressor to jackhammer the solid material, but most of the time a compressor was not needed.

The villagers were to feed and house a mason and supply labor to help him line the well with curved bricks. The mason lined the well so it would not cave in. By lining the well it could go deeper than traditional projects. Rather than one meter (39 inches) of water, for example, villagers could go down to get three or four meters of water in a well 15 to 25 meters deep.

Schroeder also worked in agricultural development through the churches in Upper Volta. He and other Christians got four groups organized to study an agricultural correspondence course.

In addition, part of the program was supplying much-needed fertilizer. An individual could make a down payment and MCC extended credit on fertilizer to be used in raising sorghum and millet. After harvest the grower was to pay back the loan.

Another loan fund plan began in three groups of 30 farmers. Each farmer put in an amount of money. Then some of the poorest among them could take out a small loan from that amount to buy a plow and oxen.



A *Mennonite Yearbook* in your home, office, or library could be a valuable asset. Its 200 pages are packed with information. For example, if you're interested in a listing of missionaries and their addresses, see pages 115-122. Or if you want to discover where MCC self-help stores have emerged in recent years, see pages 133-134.

Order your *Mennonite Yearbook* now. A tremendous reservoir of facts and information at the reasonable price of \$4.25 (USA) plus postage.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683, or Provident Bookstores.

mennoscope

Draft counseling may become one of the most important ministries that church leaders will have to undertake in the coming months. The National Interreligious Service Board for Conscientious Objectors (NISBCO) will hold a "Draft Counselors' Workshop" on June 12 in Washington, D.C. The Workshop will focus on the religious, moral, and ethical problems of young persons who will be facing draft registration, and the options that will be available if the draft returns. NISBCO is unalterably opposed to any form of registration or the draft, a representative said, yet believes that the religious community should be prepared if either is reinstated. On May 15 NISBCO will publish the ninth edition of *Words of Conscience*, a collection of official statements on conscientious objection by various religious bodies. The book will be available from NISBCO for \$2. Further information is available from NISBCO, 550 Washington Building, 15th and New York Ave., NW, Washington, DC 20005.

Laurelville's annual singles' event is scheduled for May 30-June 1. Dorothy Gish, professor at Messiah College, and Bruce Yoder,

pastor of Richmond Mennonite Church, will serve as resource leaders. Interested persons may register or request a flyer from Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; phone (412) 423-2056.

A farm near Dinuba, Calif., and Reedley First Mennonite Church will be the setting for a summer work camp sponsored by West Coast MCC. From July 14 to Aug. 23, young people age 16 and older from West Coast Mennonite and Brethren in Christ churches are invited to spend a week or more in Reedley to help dry fruit which will be sold to benefit MCC's overseas relief program. The project uses only "cull" or unmarketable fruit which is ordinarily discarded, so it helps to reduce food waste in addition to raising money. Work campers will stay in the basement of the Reedley church. The church staff will provide spiritual leadership. Work campers need to provide their own transportation to and from Reedley. West Coast MCC will supply all local costs and equipment. Interested young people may contact their youth sponsor or the West Coast MCC Office at 1108 G Street, Reedley,

CA 93654; phone (209) 638-6847 for registration forms.

Philadelphia Mennonite Office, Philadelphia, Pa., announces two new job appointments. Effective this month, Karen Shultz will serve as office manager, succeeding Ruth Groff Zimmerman, who served in this capacity for almost four years. Martha Blocker, one of the youth at Diamond Street Mennonite Church, replaces Shultz as secretary. Both Zimmerman and Shultz originally came to Philadelphia in Voluntary Service. The office is sponsored by the Philadelphia Mennonite Council, an organization of the Mennonite and Brethren-in-Christ churches, programs, and VS units in the city, and serves as a communications hub and word-processing center for the Council, as well as a place for small groups and classes to meet.

Leadership training in the Argentine Mennonite Church took a step forward on Mar. 15 with the first-stage start of Centro Evangelico Menonita de Estudios Biblicos (CEMEB) in Buenos Aires. Using the facilities of Floresta Mennonite Church, a once-a-week class on New Testament theology and another one on New Testament introduction are being offered to potential Mennonite leaders working and studying in the capital city. The classes, with eight students each, are being taught by Frank Byler, longtime worker with Mennonite Board of Missions (Elkhart, Ind.). Argentine leaders hope that CEMEB develops into a full program of study and activity that will supplement the experience of Mennonite students in other Christian schools and in universities.

Zelma Brunk, a nurse for 41 years, will retire on May 1. Her career took her to La Junta, Colo.; Lima, Ohio; and Goshen, Ind.; and included 25 years of teaching student nurses. Brunk served in the Greencroft Nursing Center—an institution in Goshen sponsored by Mennonite Board of Missions (Elkhart, Ind.)—since that day it opened on Jan. 13, 1972. She said exciting moments over the years included the remarkable responses that seriously ill patients made to penicillin and other new drugs. "I also saw tender loving care become more important in nursing," she said.

The 16th member congregation of the Dhamtari-based Mennonite Church of India (MCI) was formally inaugurated on Jan. 13 in Jhara. The MCI had given recognition in October to this pioneer effort by Ireneous Joseph in the Satnami area of Madhya Pradesh state. "This church has 99 percent newly converted Christians," Joseph reported. "The inaugural service was held under the mango trees, with all our converted Christians present and delegates from almost all our churches." The Jhara congregation already has about 100 members.

Joseph P. Kennedy, III, visited Greencroft Center—the Mennonite-owned home in Elkhart, Ind., for elderly persons and for Mennonite Board of Missions and other offices—during a campaign tour of northern Indiana on Apr. 17. Kennedy's uncle, Sen. Edward Ken-

nedy, is a Democratic candidate for U.S. president on the state's May 6 primary election ballot. Joseph's father, the late Sen. Robert Kennedy, visited Greencroft Center in 1968 when it was still the Hotel Elkhart.

During the winter months, Voluntary Service workers in Starkville, Miss., provided many trips to the doctor for a young couple expecting a baby in the spring. The VSers helped them work through some of their anxieties about having a child and also enrolled them in the adult literacy program operated by the Mennonite Board of Missions (Elkhart, Ind.) unit there. The response of the couple to the love shown them was, "When you open your church here, that's the church we want to go to."

New address for Bob and Fran Gerber, workers with Mennonite Board of Missions (Elkhart, Ind.): Rua 1 de Maio #176, 68540 Conceicao do Araguaia, Para, Brazil.

New address for Daniel and Eunice Miller, missionaries on extended furlough from their work in Uruguay with Mennonite Board of Missions (Elkhart, Ind.): 118 W. Wolf St., Apt. 4, Elkhart, IN 46514.

Membership in the seven congregations of the Costa Rican Mennonite Conference has increased from approximately 350 in 1978-79 to approximately 450 in 1979-80, according to a spokesman for Rosedale Mennonite Missions (Irwin, Ohio). "Although this is good, the goal of 40 percent annual growth was not reached," said Elmer Lehman, missionary pastor and former conference president. "There will again be positive steps taken toward increased church growth this coming year." Lehman also reported that, after six years of chairing the conference's central committee, he has been replaced by Jose Montero from the Barva congregation. None of the seven persons on the committee is North American, and none are ministers. "The feeling here is that we should not tie our pastors down with a lot of administration, but free them for the spiritual aspects of the work," Lehman said.

Special meetings: Stan Shirk, Lyndhurst, Va., at Salem Ridge, Greencastle, Pa., May 24, 25.

New members by baptism: One by confession of faith at East Bend, Fisher, Ill.; five at Lebanon, Ore.; one at Pike, Harrisonburg, Va.

readers say

It is my desire to express appreciation for the Apr. 1 Hear, hear! "Born Again: What Does It Mean?" by Jean Martin Buchen.

I wish to give a hearty Amen to Sister Jean!

She touched on so many *real* discrepancies in our "churches." Being born again is producing evidence. Not a production which we put on, but a *changed* person, because the Lord Jesus Christ has been given permission to live in us.

Sister Jean touched on one area that has particularly been of great pain to my own heart. One that is local enough for me to see. She referred to Christians who feel that "the starvation and empty existence of much of the world would end if the starving pagans

would experience new birth and drop their meaningless religions. Many zealous born-again people would gladly give their own life or take the life of another in a war to make the world safe for Christianity. The realization that this starvation may indirectly be a result of the *overindulgences* of many Christians is not a part of the rebirth of people who follow on acculturated Jesus."

I fear that too often we wealthy (as most of us are) expect God to give us an even greater abundance of wealth (materially) at the cost of those who actually pay for our wealth.

It pains me to see that so many of us Christians feel that we deserve all the pleasure and luxury we want, because we are Christians. Indeed, we too have been sorrowed and have turned away as Jesus says to us: "Go, sell all that you have and give to the poor." Is that showing some born-again evidence/fruit? How much are we really born again?

Again a hearty amen to Sister Jean's words.—Gerald Baechler, Kitchener, Ont.

I hope my response to the article on relief sales (GH 2/26/80) isn't too late to print. I feel I have to defend the relief sales since I am on the planning committee and have great interest in them.

Nebraska held its first relief sale Mar. 29, with 22 churches participating and half of them have a membership of 50 or less. With the small amount of members plus a lot of opposition we had to deal with, we set our goal at \$25,000 to \$30,000 and netted \$95,000. We feel God blessed all of us and the sale, and to Him we give all honor for the increase. The committee always felt God's presence when we prayed for His direction.

It is very discouraging to go to church to worship God and have to sit there and listen to several members who are supposed to be Christians who use the church to criticize the relief sales, other worthwhile mission projects, and getting involved with the world. Is it possible to witness when you isolate yourself and never get to meet people or rub shoulders with non-Christians?

"If thou wilt be perfect, go and sell that thou hast, and give to the poor." (Mt. 19:21). What better outlet do we have than the relief sales to get rid of items that we are hoarding and which someone else may be able to use? The very poorest can take part in using their talents to make beautiful articles from scraps of yarn or material.

The sales are all operated on a voluntary basis and persons have the right to oppose, but that doesn't give them the right to sow "discord among brethren" (Prov. 6:19) and to try and get the majority of the people to their way of thinking. Many times I had to "bridle my tongue" in wanting to strike back and I would remember that "silence is golden," and the more they were "tearing down" the more God was blessing us.

The Bible does not say what method we are to use for our tithing. Everything already belongs to God. He does not need our time, our talents, or our money. We are His stewards or "shepherds" to use our time and money to give to others to feed His "sheep." To God we give our love, thanks, and praise.—Vada Hauder, Milford, Neb.

I was pleasantly surprised to see the two articles on Nepal featured in the Apr. 15 *Herald*. For some reason, I received that issue a week late, so didn't see

Contributions to the Mennonite Publishing House building fund for the warehouse, loading dock, and related renovations amounted to \$96,129.09 as of Friday, May 2, 1980. This is 12.8 percent of the total needed. 176 congregations have made contributions.

them right away.

I did want to call attention to three things. One was that the photos with the articles apparently somehow got transposed—that of Lindell was with the article on Johansson and vice versa. Also, there should have been a note with the interview with Carl Johansson which stated that he was the newly appointed executive secretary of UMN. There was such a statement with it originally but perhaps that got mislaid somewhere along the way. The way it was presented, people would have no way of knowing why he was being interviewed. Third is the note which said that Mennonite Board of Missions has 13 people in Nepal. They have one, with three on furlough. MCC has approximately 13 in Nepal—I don't know the exact number. MCC, as MBM, is one of the member bodies of UMN.—Marian Hostettler, Elkhart, Ind.

births

Bass, Bruce and Marianne (Plank), Fort Worth, Tex., first child, Rebekah Anne, Apr. 6, 1980.

Cleaveland, William and June (Gingrich), Chehalis, Wash., first child, Adam Bradford, Apr. 13, 1980.

Cook, Owen and Carol (Ropp), New Hamburg, Ont., third child, second daughter, Kathryn Patricia, Mar. 22, 1980.

Cruz, Jesus and Miriam (Shank), Bronx, N.Y., first child, Daniel Shank, Mar. 14, 1980.

Hertzler, Oliver W., Jr., and Lana W., Powhatan, Va., a son, Daniel Wendell, Nov. 28, 1979.

Huffman, Frank and Beth (Gerber), Elkhart, Ind., second daughter, Rebecca Joy, Apr. 16, 1980.

Leichty, Philip D., and Virginia M. (Schmucker), Rensselaer, Ind., fourth child, third son, Joel David, Apr. 20, 1980.

Gingerich, Stuart and Linda (Jansen), second child, Connie Lynn, Apr. 5, 1980.

King, Charles and Sharon (Oesch), Stratford, Ont., first child, Mark Charles, Apr. 8, 1980.

Lind, Matthew and Kathleen (McCabe), Goshen, Ind., second child, first daughter, Laura Elizabeth, Apr. 10, 1980.

Rogers, John and Marlene (Yousey), Akron, N.Y., first child, John Nathan, Apr. 17, 1980.

Traendlin, Jean Pierre and Diane (Jutzi), New Dundee, Ont., first child, Emilie Diane, Jan. 15, 1980.

Weaver, Larry and Karen (Moyer), Goshen, Ind., third child, first daughter, Rebecca Lynn, Apr. 12, 1980.

Yoder, Jonathan and Susan (Painter), Portland, Ore., first child, Suzanne Noel, Dec. 23, 1979.

marriages

Barkey—Miller.—Walter Barkey, Mishawaka, Ind., and Ruth Miller, Elkhart, Ind., both of Olive cong., by Jason Martin and James Detweiler, Apr. 6, 1980.

Boshart—Kleinmeyer.—Ricky Dean Boshart, Lower Deer Creek cong., Kalona, Iowa, and Carol Marie Kleinmeyer, Lutheran Church, Williamsburg, Iowa, by Dean Swartzentruber, Apr. 19, 1980.

Cressman—Steckley.—Glen Cressman, New Hamburg, Ont., and Ruth Steckley, Kitchener, Ont., both of Nith Valley cong., by Amzie Brubacher, Mar. 8, 1980.

Danner—Clemens.—Richard Danner II, Macungie, Pa., Lutheran Church, and Dorene Clemens, Allentown, Pa., Allentown cong., by Joseph L. Evrard, Apr. 12, 1980.

Dutcher—Miller.—Daniel Dutcher, Hartville, Ohio, and Barbara Miller, Uniontown, Ohio, Maple Grove cong., by Frank G. Dutcher, father of the groom, Apr. 20, 1980.

Frye—Niseley.—Phil Frye, Middlebury, Ind., First Mennonite cong., and Marilyn Niseley, Topeka, Ind., Maple Grove cong., by Gene Troyer,

Apr. 26, 1980.

Lauver—Mast.—James E. Lauver, Sturgis, Mich., and Janice Diane Mast, Howe, Ind., both of Marion cong., by Paul Lauver, Mar. 29, 1980.

Miller—Delp.—Larry Miller, Ellicott City, Md., First Mennonite cong., and Jeanie Delp, Baltimore, Md., Wilkens Avenue cong., by Daniel Miller and Melvin Delp (fathers of the groom and bride) and Harold Burkholder, Apr. 19, 1980.

Miller—Philson.—Darrel Miller, Lincoln, Neb., and Beth Philson, Milford, Neb., both of Beth-El cong., by Bob McKelvey, Apr. 18, 1980.

Miller—Schweitzer.—Rodney Miller, Kalona, Iowa, Sunnyside Conservative cong., and Sherri Schweitzer, Kalona, Iowa, Wellman cong., by Ron Kennel, Apr. 19, 1980.

Neville—Girard.—Ellsworth Neville, La Junta, Colo., First Mennonite cong., and Ruby Girard, La Junta, Colo., Catholic Church, by Edward Pettit and Darrel Otto, Feb. 5, 1980.

Otto—Engle.—Douglas Otto, Springs, Pa., Springs cong., and Lori Engle, Salisbury, Pa., Church of the Brethren, by John H. Kraybill, Apr. 19, 1980.

Petersheim—Spicher.—Samuel Petersheim, Jr., Arthur, Ill., and Janette Spicher, Allensville cong., Belleville, Pa., by Ivan E. Yoder and Paul Bender, Feb. 16, 1980.

Rhoads—Delp.—Marc Rhoads, Baltimore, Md., and Linda Delp, Baltimore, Md., Wilkens Avenue cong., by Melvin Delp and Charles Rhoads, fathers of the bride and groom, Mar. 15, 1980.

Serdinak—Byler.—Steven Lee Serdinak, Uniontown, Ohio, and Joyce Elaine Byler, Hartville, Ohio, both of Marlboro cong., by Elmer S. Yoder and Jerry Miller, Jr., Apr. 19, 1980.

Shoemaker—Frey.—Harvey Shoemaker, Elora, Ont., Bethel cong., and Carolyn Frey, Elmira, Ont., Floradale cong., by Lester Kehl and Gerry Vandeworp, Apr. 12, 1980.

Swartzentruber—Riggan.—Mark Paul Swartzentruber, Sunnyside Conservative cong., Kalona, Iowa, and Madonna Sue Riggan, Holy Trinity Church, Richmond, Iowa, by Dean Swartzentruber, Mar. 1, 1980.

obituaries

Baer, Ella E., daughter of Jacob and Florence (Strite) Grove, was born in Hagerstown, Md., Mar. 10, 1910; died of cancer in the Hagerstown Hospital on Mar. 11, 1980; aged 70 y. On Oct. 16, 1929, she was married to Irvin S. Baer, who survives. Also surviving are 3 sons (Glenn, Ronald, and Duane), 4 grandchildren, one brother (Roy A. Grove), and one sister (Mildred—Mrs. Chester Sollenberger). She was preceded in death by one daughter (Dorothy M.). She was a member of Marion Mennonite Church, where funeral services were held on Mar. 14, in charge of Merle Cordell, Abram Baer, and Nelson Martin; interment in church cemetery.

Bergey, David D., son of Gilbert and Angeline (Martin) Bergey, was born near New Dundee, Ont., Feb. 6, 1916; died at Wellesley Hospital, Toronto, Ont., Apr. 6, 1980; aged 64 y. On May 29, 1940, he was married to Lorna Shantz, who survives. Also surviving are 2 sons (Edward and Robert) and 5 grandchildren. He was a member of the Nith Valley Mennonite Church, where memorial services were held on Apr. 9, in charge of Amzie Brubacher, Vernon Leis, and Osiah Horst; interment in Blenheim Mennonite Church Cemetery.

Cressman, Cheryl Ann, daughter of Ronald and Pauline (Harmer) Cressman, was born in Waterloo Co., Ont., Dec. 10, 1961; died as a result of an automobile accident on Jan. 1, 1980; aged 18 y. Surviving are her parents, one brother (Rodney), and one sister (Laurie), and grandparents (Abner and Lucinda Cressman and Melvin and Clara Harmer). Funeral services were held at Nith Valley Mennonite Church on Jan. 4, in charge of Amzie Brubacher; interment in the Nith Valley Mennonite Cemetery.

Kemrer, Alice R., daughter of Phares D. and

Lillie C. Kemrer, was born near Paradise, Pa., Mar. 13, 1890; died at her home in Lancaster, Pa., Apr. 11, 1980; aged 90 y. Surviving are one sister (Dorothy C. Kemrer) and 2 brothers (Phares C. and Clarence M. Kemrer). She was preceded in death by 3 brothers (Joseph, Lloyd, and John). She was a member of Millersville Mennonite Church, where funeral services were held on Apr. 14, in charge of Abram Charles and J. Herbert Fisher; interment in Longenecker's cemetery.

Miller, Herbert, was born in Canada on May 14, 1903; died at Sarasota, Fla., Apr. 17, 1980; aged 76 y. He was married to Gertrude Kipfer, who survives. Also surviving are 2 sons (Laverne and Earl) and one daughter (Marjorie Christner), 13 grandchildren, 7 great-grandchildren, one brother (Clarence), and one sister (Marian Boshart). He was a member of Tuttle Avenue Mennonite Church, where funeral services were held on Apr. 21, in charge of Stanlee D. Kauffman and David Beachy, interment in Palms Memorial Park.

Nofziger, Calvin J., son of Wayne E. and Gladys M. (Schrock) Nofziger, was born at Wauson, Ohio, July 11, 1961; died at his home when a car he was working on fell on him on Apr. 9, 1980; aged 18 y. Surviving are his parents, one brother (Arlynn), and 3 sisters (Connie—Mrs. Arley Cross, Marcille—Mrs. Michael Eash, and Beverly—Mrs. James Griteman), a grandmother (Mrs. Ida Nofziger), and a stepgrandmother (Mrs. Dora Schrock). He was a member of North Clinton Mennonite Church; interment in Pettisville Cemetery.

Stoltzfus, Steven K., son of Henry U. and Lizzie N. (Stoltzfus) Stoltzfus, was born at Gap, Pa., July 30, 1916; died of cancer at Gap, Pa., Apr. 14, 1980; aged 63 y. On Oct. 7, 1939, he was married to Ida M. Arment, who survives. Also surviving are 2 sons (Steven E. and Galen), 3 daughters (Anna May, Jean—Mrs. Eli M. Hoover, and Rosella—Mrs. Gideon Cosblents), 10 grandchildren, 2 brothers (David and Levi), and 2 sisters (Rebecca—Mrs. Samuel Fisher and Barbara—Mrs. Christ Fland). He was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 16, in charge of Herman Glick and Aaron Stoltzfus; interment in Maple Grove Cemetery.

Stutzman, Dennis L., son of Nathan and Velda (Wideman) Stutzman, was born at Tofield, Alta., Feb. 17, 1957; died as a result of a truck accident at Two Hills, Alta., Apr. 16, 1980; aged 23 y. Surviving are his parents, 2 sisters (Sharon—Mrs. Ed Wiens and Eileen), his maternal grandmother, and his paternal grandparents. He was a member of Salem Mennonite Church, where funeral services were held on Apr. 19, in charge of Harold Boettger and Carl Hansen; interment in Salem Church Cemetery.

There was an omission in the obituary of Henry M. Baer which appeared in the Apr. 22 *Gospel Herald*. On Aug. 18, 1907, he was married to Ella Keener, who died on Apr. 5, 1943. On Nov. 28, 1944, he was married to Ruth Eberly. He was preceded in death by 2 sons (George and Lewis).

Cover by Jean Claude Lejeune; p. 393, Leland Gerber; p. 395, Larry Kehrer.

calendar

Comité Administrativo, Des Plaines, Iowa, May 12-14.
Eastern Mennonite College/Seminary graduation, May 16-18.
Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June 6-8.
Conference Ministers and Spouses Workshop, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., June 9-13.
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottsdale, Pa., June 26-28.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Somalia is threatened by big refugee influx

Somalia, one of Africa's poorest nations, is facing a rising tide of refugees from neighboring Ethiopia that is threatening the country's economic and social stability.

According to the New York office of the United Nations High Commissioner for Refugees, the Somali government estimates that some 1.3 million refugees have streamed into the East African nation.

Most of these are ethnic Somali nomads made homeless by a five-year-old war in the Ogaden region of Ethiopia, which straddles the Somali-Ethiopian border, and is claimed by both countries.

Religious revival reported among refugees

The number of Cambodian Christians now meeting in one Thai refugee camp exceeds the total number of known Christians in Cambodia in 1975. That development has come in the wake of the widely publicized Southeast Asian refugee problem.

The congregation of recently converted Christians in the Khao I Dang camp meets in a large bamboo church building that holds 3,000. More than 40 small groups gather during the week in various parts of the sprawling camp that is home for over 110,000 refugees. The unique congregation is the largest Christian church in Thailand.

In the Sakaeo holding center, more than 15,000 have become Christians, according to Reg Reimer, director of the Christian and Missionary Alliance service agency that deals with refugees. "There is also reason to believe that similar movements to Christ are taking place in Cambodia," he added. Reimer pointed out that refugees picking up food on the Thai border are also asking for Scriptures in their own languages.

Ban on lay preachers protested in Toronto

A letter banning all lay people of either sex from preaching at Mass has created a furor at the Newman Center, a Roman Catholic focus of chaplaincy and worship for students at the University of Toronto.

Bishop Aloysius Ambrozic, auxiliary bishop

under Cardinal Gerald Emmett Carter, said in a recent letter to the Rev. Arthur Roberts, head of Newman Center, that "only those in sacred orders, bishops, priests, or deacons are permitted to preach at Mass."

Several members of the center's board of directors said they totally disagree with the ruling. One said she was "stunned and dismayed. It's just one more evidence of a new, conservative trend in the Archdiocese of Toronto," she said. Director David Walsh said, "I disagree with this decision. It is bound to upset our whole community."

Southern Baptists are asked to put trust in each other

A Southern Baptist Convention (SBC) executive has urged members of the nation's largest Protestant denomination to "rediscover a confidence in each other" in the 1980s.

"One of the saddest sins of our time is the loss of confidence in other people," said Albert McClellan, associate executive secretary of the SBC Executive Committee. "We see it most often in the cynicism of a constant negativism, an impetuous though less judgmentalism, and a quick, caustic analysis of other people and their motives."

Addressing a national seminar on "Ethical Issues for the '80s" sponsored by the denomination's Christian Life Commission, McClellan said that in contrast to God, "we do not trust men, so [we] surround them with endless legalities. This element of distrust is breaking the back of human kindness."

Evangelical Council praised by Better Business official

An official of the Council of Better Business Bureaus (CBBB) says her organization supports the work of the Evangelical Council for Financial Accountability despite differences in rating standards.

The Evangelical Council was organized last year by representatives of more than 1,000 Christian groups to promote voluntary financial disclosure among evangelical agencies. Several such groups had previously been accused of failing to meet the standards of the CBBB.

While the CBBB lists organizations that have and have not met its standards, with explanations of problems with those that have not, the Evangelical Council only lists those meeting its approval. It will not disclose the names of any groups having applied and failed.

Pulpit "political demagoguery" assailed by Baptist politician

Sen. Robert B. Morgan (D-N.C.) told his fellow Southern Baptists that religion should not be used as a basis for "dogmatic political positions."

Addressing the 150th anniversary celebration of the Baptist State Convention, he declared that "demagoguery from the pulpit is no different from demagoguery on the campaign trail. If anything, it is worse, because it clothes itself in self-righteousness and invokes the name of Christ or His church in an appeal to passion, prejudices, and irrationality."

The legislator, who is seeking reelection this year, made an apparent reference to the Moral Majority movement of fundamentalist preacher Jerry Falwell when he said, "Across the nation I understand there is a crusade by a group that uses the word 'moral' as part of its name. This implies that anyone who disagrees with any of their beliefs is not moral."

Conferences consider church's global mission

The mission of the church in the contemporary world will be probed at a conference to be held in mid-May. To be sponsored by the Commission on World Mission and Evangelism of the World Council of Churches, it will explore the relationship between God's kingdom and the church's mission. Theme of the conference is: "Your Kingdom Come, Your Will Be Done."

Two hundred and fifty delegates from all parts of the world and an equal number of observers, staff, and press personnel are expected. Organizers indicate that a large delegation from the Third World will be present.

Another gathering, a Consultation on World Evangelization, sponsored by the Lausanne Committee for World Evangelization, meets in Thailand in June. That ten-day gathering will bring together about 650 participants from evangelical churches in all parts of the world to formulate evangelization strategy.

East German communist leader to direct Luther celebration

Communist Party Chief Erich Honecker will direct preparations for the government celebration of the 500th anniversary of the birth of Martin Luther in 1983.

A government committee made up of more than 100 leading East German personalities will be organized to plan cultural festivities in connection with the anniversary. Events will culminate in a festival marking the Reformer's birthday on Nov. 10 in Wittenberg.

According to a report by the Lutheran World Federation, "the East German authorities have long claimed Luther as part of the communist state's cultural heritage, calling him a German revolutionary whose reformist ideas made him a forerunner of radical philosophers such as Karl Marx."

In March 1978, Mr. Honecker and other government leaders met with Lutheran Church officials and pledged to end various forms of discrimination against Christians in East German education and employment.

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Beyond discipleship

I will pour out my Spirit on all people.
Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
Even on my servants, both men and women,
I will pour out my Spirit in those days.
(Joel 2:28-30, NIV)

Harold S. Bender, in *Anabaptist Vision*, helped many people rediscover the meaning of discipleship. Or as Denny Weaver, of Bluffton College, Bluffton, Ohio, says, Bender characterized discipleship as the "defining norm of genuine Anabaptism." Dean Bender taught with enthusiasm the substance of the term "discipleship" as seen through the eyes of a Dietrich Bonhoeffer and according to his own understanding.

Many church members got caught up in a sincere effort to practice true Christian discipleship. Not only that, it helped innumerable people in transition from a religious ghetto into the modern world. While everything else was changing, one could be a disciple and demonstrate the values that we as a people had preserved for more than four centuries.

But discipleship was never easy, especially during World War II and the early postwar years. Despite this, many Christians picked up the flag and tried to run with it.

Now, with the accommodation that took place in the '70s, the idea seems little more than a romantic notion. It was one thing for a small, but diverse, group of people to follow an itinerant prophet around the dusty trails of Palestine; it is quite another matter to try this with an invisible Christ in a very complex world.

Where do we get our cues for this so-called discipleship? How do we follow a Christ we hardly know? And haven't we been trying too hard too long to squeeze our understanding of Christianity into a single concept?

Of course, we know that it is God's people gathered, the fellowship of believers, the brotherhood (the church) that defines discipleship. But for the most part, it just doesn't seem to be working. Where is the discipline associated with this way of life?

Even if we took the time needed to come to terms with the centrality and application of discipleship (something we certainly are not now doing), we might discover that merely to "follow Jesus" is not enough. Why? Because Christ's disciples were called—and they followed—to be sent.

Early Christians went everywhere preaching the Word of the resurrection, of salvation, and of hope. Jesus said go . . . and they went—after Pentecost. Can it be that the term discipleship is now being used as the cover for a cop-out? If

we claim a straight-line connection with the Anabaptists, remember, they were the missionaries of the sixteenth century.

On the other hand, no one can accuse us of not being mission-minded. We have professional missionaries and service workers scattered around the globe. Like the British empire, the sun never sets on our missionary enterprises.

It is that word "professional," however, which bothers me, though. Just as the Christian church allowed itself to be divided into the secular and the religious, the laity and the clergy during the Dark and Middle Ages, so we have permitted its mission to be divided into professional and nonprofessional work. We have bureaucratized the mission of the church into home and foreign or overseas missions, thus releasing the average church member from the need to do mission other than with money and through proper channels. A further dichotomy has diffused the mission of the Mennonite Church, that between social service (including agricultural or economic development) and the work of missionaries.

It cannot be denied that these programs have done enormous good since the turn of the century. But they have also brought confusion rather than clarity. Mission, as it has evolved since William Carey among Protestants particularly, has come from another vision. It emerged as a side effort of largely indifferent churches and was not the vision of a people. And this task simply cannot be delegated to the professionals nor can it be divided.

For lack of a central vision/mission, I believe the Mennonite Church is languishing. We quote the expression, "Where there is no vision, the people perish," but we are not spending adequate time, energy, and money, to reformulate our vision and mission. We need a new vision to inspire and guide us into a unified proclamation and building of the kingdom of God, which holds peacemaking, love, humility, and hope to be central to this task.

If our young people see visions and our old have dreams, who will bring these together? I believe that the shaping of a vision from which mission flows is the task of us all. Maybe even the middle-aged can have a part in this even though they seem to have been omitted from the original formulation.

So, though we don't want to abandon the practice of discipleship, we have to go beyond to mission. Isn't that why our Lord left His disciples with a commission and then absented Himself so that the Spirit of God could activate them? And couldn't it be that if we experienced a renewal in our relationship to Him, we might once again become the flaming witnesses He so much desires? To that end I pray.

— David E. Hostettler

"The Lord gave the command, and many women carried the news"

A thread of leadership

by maggie musselman



"Does the Lord speak only through Moses?" The prophetess Miriam was rebuked by God for her attitude, but her voice of authority was not in question. Scripture verifies her share in the leadership of the Hebrew nation in both the Book of Numbers and again in Micah 6:4. Later, even her death is recorded, a sign of her importance to the Exodus movement.

The Song of Deborah provides another tribute to female authority. Deborah was a prophetess who lived in the twelfth century BC. She was a leader both politically and spiritually. The story of her triumph includes a successful Israelite revolt against Canaanite domination under her direction. But for centuries after her story, the Scriptures are silent on the roles of women in leadership.

Then in the seventh century BC, King Josiah commanded his five leading men to "Go, inquire of the Lord for me, and

for the people" (2 Kings 22:13) and without question they consult Huldah, prophetess of God. Again, in 1 Chronicles 7:24, we read that Sheerah built and fortified three entire cities. This brief mention of her accomplishments is no less than a claim of political greatness.

The prophetess Noadiah is recorded (in Nehemiah 6:14) to have been wrong in her judgment of Nehemiah, though she based her prophetic authority on being heir to Zechariah. And there is also the account of the "wise-woman" of the city of Abel who literally "went to all the people in her wisdom," and on whose advice the head of Sheba was cut off and thrown out to Joab (2 Sam. 20:14-22).

These accounts of female leadership lead up to the Exile in 586 BC. They attest to the fact that God did empower and call women into positions of authority in ancient Hebrew history. What does it mean? What could history show us if we could see through the unbiased eyes of God? We can only wonder at the number of women who may have played critical roles in the development of God's chosen into the Hebrew nation.

Following the Exile, the Hebrew nation disintegrated, and the children of Israel became the "Jews," a gathering of restricted but closely knit people who would retain their unity in a remarkable bond unbroken over the years that followed. In this atmosphere, Jewish men would find limited authority, but their women would exist in silence and subversion behind the veil.

One final link is recorded in the chain of female leadership beginning in the Old Testament account of Miriam and stretching straight into the New Testament with the story of the prophetess Anna. Luke writes that as Mary and Joseph brought the child Jesus to the temple for the "presentation rites," Anna declared that He was the fulfill-

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ment of the Messianic promise. How many other links lay silent beneath the surface of recorded history?

But the Old Testament faded in the dawning of the New, and Jesus came with a message of joy and freedom which turned the world around. He called women to follow Him. They were with Him on His preaching journeys, in the upper room, and later at the cross. That Jesus encouraged women's participation is apparent from His praise of Mary of Bethany's attention to His teaching. When Martha questioned why she wasn't helping with the housework, the Lord replied that Mary's was the "better part."

It is easy to see how Christ's message of love came as a balm to the weary, stifled spirits of the women of His day. At that time, merchants refused to touch their palms while counting change for fear of contamination, and the Jewish leaders insisted women were incapable of understanding God's truths. Yet, Jesus spoke to them openly and touched them as well, and He responded lovingly to their gestures of trust. We cannot doubt the enthusiasm with which women accepted His word, nor the eagerness with which they became His disciples.

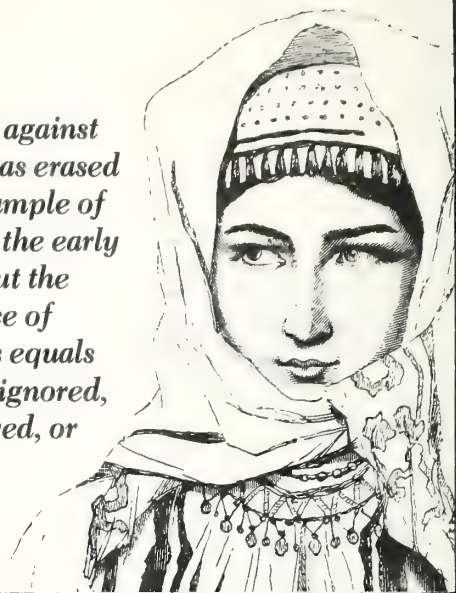
Prior to the crucifixion, Judas betrayed Him, and Peter denied Him three times, and the rest of the disciples dispersed, but the women went with Him to the cross, and the tomb. And it was to women that the resurrected Lord first revealed Himself and to them that He first gave the instruction to "tell it abroad."

In Romans 16, Paul lists 36 persons who were active in the earliest Christian movement. Up to sixteen of them were women, taking up the tradition of female authority found in the Old Testament with the joyful banner of the gospel message. They directed their talents, their time, and their money to the development of the primitive church and in general "labored hard" with Paul and the other apostles.

The prophecy of Joel was abundantly fulfilled in the lives of the early Christian women where he predicted, "Your sons and your daughters shall prophesy" (Joel 2:28). Philip's four daughters, referred to in Acts 21:9, were prophetesses whose fame spread over the province of Asia. Eusebius wrote that important persons of that day proudly claimed to know them personally. Both Justin and Irenaeus affirmed the prophetic powers and leadership abilities of the early church women, and tradition provides accounts of many who converted, baptized, administered the sacraments, and directed the religious life of the converts.

But something happened. Somewhere between the

Prejudice against women was erased by the example of Jesus and the early church, but the acceptance of women as equals was later ignored, downplayed, or denied.



founding of the new faith, and the decay of the Dark Ages, the activities of women were curtailed and silenced. God's lucid call to the women of the Old Testament was forgotten. The vivid example of Jesus was ignored. The cherished words of the Apostle Paul were taken out of context and others put into his mouth, forming a meaning contrary to his entire ministry. It happened, but not without price.

The second and third centuries saw a struggle for women's rights which formed two opposing forces within the church. But with the exhausting years of contention and the reinforcement of anti-feminism by the church fathers, a law was passed in the fourth-century "Apostolic constitution" which forbade women to speak in public.

Prejudice against women was erased by the example of Jesus and the early church but their acceptance of women as equals was ignored, downplayed, or denied. In its place came the words of St. Jerome, who accused women of being the "true Satan," and suggested that if men didn't heed his advice to not marry they should at least avoid sexual relations as much as possible. Tertullian spoke against women by saying that the female sex was the "devil's gateway" and Clement insisted that "every woman should blush at the thought of what she is." Thus it became a degrading offense simply to be born female.

In retrospect, the working force of the Holy Spirit in the lives of both men and women can be seen winding in and through the centuries in an effort to alleviate the deplorable status of women and help them to rise above their afflictions and find meaningful existences. One of these was the ascetic movement, which became a permanent part of the Dark Ages and gave women an option to their subservient roles.

In exchange for giving up their sexuality, women were once again considered to be valued human beings. Virginity brought with it an equality with men and an opportunity for education. Many nuns became known for their work as writers, thinkers, scholars, and benefactors.

The lifestyles of the nuns varied at different times and in

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different geographical areas. Some slept on hard mats on bare floors, avoiding bathing or seeing doctors when they were ill, and devoting themselves to serving the poor and studying the Scripture. Others heard confessions and gave absolutions and gained the right to suspend priests and confessors, and make decisions of law.

The abbess was a phenomenal illustration of authority. She was ordained with pastoral staff, gloves, and ring. Some of them ruled over entire monasteries of both men and women and were honored by such men as Pope Gregory and the Emperor Charlemagne. But as their reputations grew, the bishops began to worry over the increasing importance of the women's roles. And besides that, the virginity of the nuns had become a matter of speculation for both religious and secular men, and frequently the convents were sacked and the nuns raped. This revitalized the suspicion that the very presence of women caused men to sin.

Eventually, decrees were set up to enforce cloistering, which meant that the women weren't allowed to leave the convent grounds, or entertain visitors. After years of isolation, the nun became a mysterious, shadowy being, leading a spiritual existence only, and lacking in physical presence. They were respected to their faces and mocked behind their backs.

Even after the Reformation, which was based on the need to get back to the simple gospel, the status of women didn't improve. The protest movement saw women through the eyes of ingrained anti-feminism. Martin Luther is recorded to have said, "Women should remain at home, sit still, keep house, and bear and bring up children."

Once again, however, the loving force of the Holy Spirit was at work. As the protest movement splintered into various denominations, leadership in the holiness movements began to see the untapped talents of their women as a means toward developing their churches. Women were encouraged to take part in all areas of church service, including preaching the Word. This was considered heresy by the

mainstream churches, but many women answered that call to service. Many women died because of it.

In recent years, women have nearly circled back to the freedom of religion that was theirs in the formation of the early church. Through the years many men have been inspired by the Spirit of God to also strive for equality in the church, and women must not take their efforts for granted. But there is still a long way to go before we attain our rightful heritage, and that means being called to serve on boards, councils, and consistories. That means being called to the pulpit, if our gifts are in that area.

For that is what Paul meant when he said, "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ Jesus" (Gal. 3:28). And that is what being Christian is all about, answering the call of the Holy Spirit and working together for the betterment of the church of Jesus Christ. It can happen—if we work together.



The author is a member of the Reformed Church of America and has done extensive research in the area of this article.

Return to the Lord!

Reformation or renewal is always more of a return rather than an attempt to bring the church up to date.

Whether you look at the messages of the prophets, or the more recent Reformers of the sixteenth century or the present, it is a calling for people to return to truth forsaken.

So the prophets cry, "Return to the Lord!" Every true spokesman for God referred more to a return to what God had said than to being relevant or in keeping with the times. In returning, the church is relevant.

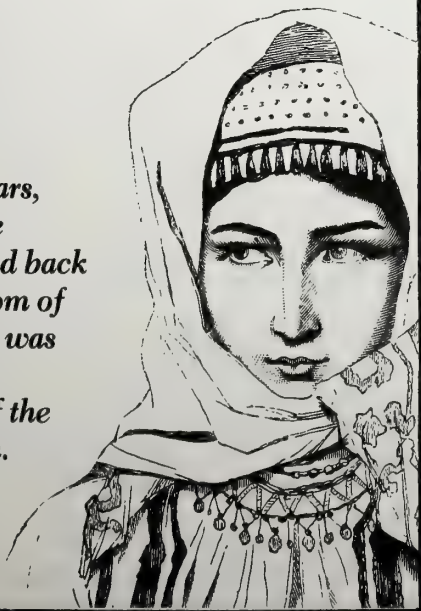
Impressions sometimes given are that to be relevant one must leave all held to in the past for some new, nebulous faith.

So the Christian, the theologian, the preacher, or teacher who intends to remain faithful to the essential biblical word must be alert to alien ideas which pass themselves off as being Christian. Many are essentially incompatible with Christianity.

Saying this does not mean that a return means the taking up or holding on to the same old ritual, routine, or way of doing things or not doing things. Rather, a return to renewal means a return to an implicit and explicit trust in and obedience to God. It means a turning from sin and self to a recognition of God in all our ways. It means a return to the truths of the Scripture rather than man's philosophies or viewpoints.

We must always bring the philosophies of people to the test of Scripture rather than to test the Scripture at the bar of human reason. We must turn to winning persons to Jesus Christ rather than to our own programs and ideas. We must seek to lead persons into new life which can only come in response to spiritual working rather than simply teaching persons in Christian ethics and facts. Otherwise we end up with educated sinners who can rationalize and excuse their sin rather than dedicated saints who live the separated lives of those who belong to a different kingdom than this world.—John Drescher

In recent years, women have nearly circled back to the freedom of religion that was theirs in the formation of the early church.



It's a question of interpretation

by Weldon Schloneger

Mennonites accept the authority of the Bible. But in spite of our common commitment to biblical authority, we sometimes disagree about what certain passages of Scripture are saying to us today.

And it is at this point that confusion and misunderstanding have sometimes developed. For in the face of disagreements over interpretation, it is a temptation to claim that those who disagree with that interpretation are therefore automatically denying the full authority of Scripture. To succumb to this temptation draws the lines of disagreement at the wrong place, thereby frustrating attempts to work at communication and consensus.

Let me illustrate with a noncontroversial example: Leviticus 7:25—"For every person who eats of the fat of an animal of which an offering by fire is made to the Lord shall be cut off from his people." Christians believe that this commandment is irrelevant for us today. Does that mean that we reject the authority of the Bible? Certainly not, for our rejection of this commandment's claim on our lives is based on our understanding of the centrality and finality of Christ's life, death, and resurrection. So our rejection of this commandment does not reflect a low view of the authority of Scripture. Rather, it's a question of interpretation.

And yet, the word "interpretation" itself can evoke feelings of suspicion. It is sometimes seen as the method by which one can "get out of" a difficult passage of Scripture. People who have had extensive Bible training are most often suspected as being likely to "make a text complicated" instead of simply accepting the "plain meaning" of the text. The next assumption is that those who work at interpreting a text in great detail are thereby questioning the authority of Scripture.

This is not a valid assumption, for *everyone* interprets *every* verse of Scripture he reads, regardless of his age, sex, or amount of Bible training. We agree on what the Bible *says*. We agree that it is *authoritative* for the Christian. We sometimes disagree, however, about what it *means*. There is no one who operates on the assumption that the Bible always "means exactly what it says." It's a question of interpretation. Some examples:

Exodus 20:8. "Remember the sabbath day, to keep it holy." In spite of this commandment, Christians generally worship on Sunday because of the importance of Christ's resurrection and the example of the early church. Our rejection of the letter in favor of the spirit of this commandment does not weaken our commitment to biblical authority. It's a question of interpretation.

Exodus 20:15. "You shall not steal." Christians are unanimous that this is still a commandment to be followed today. It's not that this verse has more inherent authority than the

one above. Rather, we retain it because it is in line with the ethical teachings of the New Testament. It's a question of interpretation.

Exodus 21:17. "Whoever curses his father or his mother shall be put to death." No one adheres to this commandment—Jesus' teachings on love and forgiveness demand that we don't. It's not a question of authority. It's a question of interpretation.

Psalms 33:2. "Praise the Lord with the lyre, make melody to him with the harp of ten strings!" Few churches are equipped with lyres and ten-stringed harps. It's not that we question biblical authority, because a host of other Scriptures show us that the ways of praising the Lord are legion—not restricted to this one way. It's a question of interpretation.

Amos 5:24. "But let justice roll down like waters, and righteousness like an ever-flowing stream." Some people take this verse as an outline of the basic agenda for the follower of God in this world. Others see it as a prophetic word directed only to Amos's particular cultural situation. It's not the Bible's authority that divides the two groups. It's a question of interpretation.

Matthew 5:29. "If your right eye causes you to sin, pluck it out and throw it away." Only a severely disturbed person would think of following this word from Jesus literally. It's not a question of authority. It's a question of interpretation.

Matthew 6:19. "Do not lay up for yourselves treasures on earth." How large does a savings account have to be before this commandment is broken? Or doesn't it have anything to do with lifestyle and savings accounts? It's not a question of authority. It's a question of interpretation.

Matthew 22:21. "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." Some see this verse as requiring Christians to pay all taxes without question. Others see it as a call for Christians to responsibly work at discerning what actually is Caesar's and what is God's. Both accept this Scripture's authority. It's a question of interpretation.

1 Corinthians 11:6. "For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil." Some Christians see this as Paul's particular command addressed to resolve a particular problem in the Corinthian church. Others see it as a commandment for all women in all times and situations. Biblical authority is not the issue here. It's a question of interpretation.

1 Corinthians 14:34. "The women should keep silence in the churches." Women sing in all our churches. Different churches allow various levels of verbal participation for women, but without rejecting biblical authority. It's a question of interpretation.

1 Timothy 5:23. "No longer drink only water, but use a little wine for the sake of your stomach and your frequent

This article was written while the author was a student at Associated Mennonite Biblical Seminaries.

ailments." We do not usually follow this command when we are sick, for we assume that Paul would have prescribed Tylenol or Roloids if they had been available. It's not a question of authority. It's a question of interpretation.

James 4:9. "Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to dejection." Do those of us who think that our life in Christ should be a joyful experience reject the Bible's authority? No, for James is addressing unrepentant sinners in this verse, not Christians, as the context of the verse makes clear. It's not a question of authority. It's a question of interpretation.

1 John 3:16. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren." When you read this verse, do you think of the Christian martyrs in the early church and in the sixteenth century, or do you see it in a condemnation of pacifists who refuse to join the military defense of their country? Your answer does not depend on the question of authority. It's a question of interpretation.

Revelation 22:11. "Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy." Does this verse mean that the church has no mandate for evangelism? Certainly not, as a study of the context of the verse makes clear. It's not a question of authority. It's a question of interpretation.

I am not going to attempt to provide the answers to the question: "How should we interpret the Bible?" My purpose is simply to make clear that when we dialogue over differences in our understandings of the Bible, it is probably not the Bible's authority that separates us, but rather the question of principles of interpretation—hermeneutics.

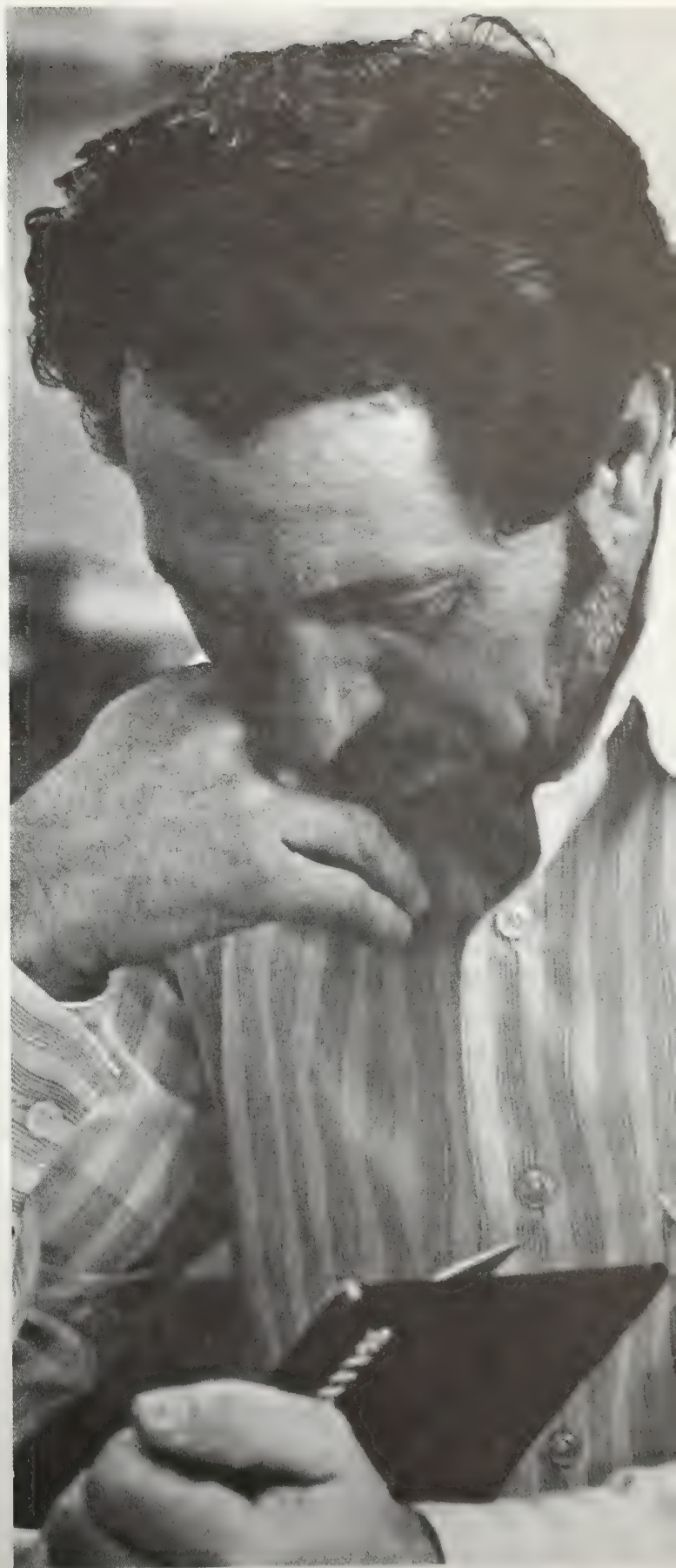
It is the hermeneutical question with which the church must wrestle, for we believe that God reveals Himself and His will to us through the Scriptures, calling us to obedient, joyful response. This is why the hermeneutical question is so crucial, for the content and direction of our response to the biblical message is shaped by our hermeneutical presuppositions, procedures, and results.

But with hermeneutics at the focus, we no longer need to question each other's commitment to the Bible's authority just because our interpretations are different. For, as I have illustrated, we all exercise principles of interpretation. The question is not "Should we interpret?" but rather "How should we interpret?"

So let those of us who delight in dissecting a Scripture passage down to the last Greek preposition not accuse those who are suspicious of this technique of lacking commitment to biblical authority, for this approach represents a firm trust that the Holy Spirit speaks faithfully and clearly to every Christian who sincerely seeks to understand and obey God's Word.

Let those of us who delight in more simple interpretive methods not accuse those who use more technical procedures of lacking commitment to the authority of Scripture, for this approach represents the conviction that the words and sentences of Scripture deserve all the energy and detailed analysis we can muster, precisely because they are authoritative.

Hermeneutics—principles of interpretation—is the real issue. Here is where we must begin intense and loving dialogue, for we have much to learn from each other. 



City beat— our ministry

Based on information supplied
by Freeman J. Miller and Abraham Davis

On a given day, Abraham Davis and Freeman Miller, of Philadelphia, spend the day in ministries extending far beyond the city. First stop for them? Christopher Dock High School. (Some urban-dwellers commute there daily.) Davis speaks to the faculty about the importance of incorporating models from a variety of ethnic backgrounds in every classroom situation.

Isn't it true that students emulate what they read and hear? he asks. How important this exposure is if we wish to forge links across cultures in our church. Don't we need to embrace and affirm each of our own heritages as a gift from God, and then release that heritage long enough to be enlarged by other cultures as well?

Both Davis and Miller encouraged visiting the city, bringing in resource persons from other cultures, and using sensitizing literature that sees cultural differences in an appreciative, affirmative way.

Second stop was with Loren Swartzendruber, pastor of Salford Mennonite in the Harleysville area. Over lunch, the men discovered common goals in following Christ, common struggles, frustrations, joys, and triumphs. People everywhere are engaged in finding God's way for their lives, they decided.

Next, the men went to Graterford State Penitentiary. They found Yokefellowship Bible Class "mutually uplifting" as usual. Weren't these men in prison, even with the increased pressures and temptations of prison life, finding God real and precious? Brothers shared their problems freely around the circle. And in 1 Corinthians and Romans they felt the bonds of inner peace, strength, and joy. The Word of God was certainly not bound, Abraham and Freeman reflected that day. After leaving the prison, they decided that monthly visits with the Yokefellowship class would become priority.

Back in the city—but New York, this time—Freeman would soon discover something about worship. Drifting past the Church of the Transfiguration, in the shadow of the Empire State Building in downtown Manhattan, he decided to walk into this inviting church building.

Inside, he gazed at a large, dimly lit meeting place. Frescoes, paintings, and a large crucifixion scene were sheltered by a canopied wooden ceiling, giving an overarching warmth to the place, inviting prayer, reflection, and meditation. Kneeling, Freeman prayed, then sat in quiet reflection. Persons drifted in from the street. Many, in the peaceful silence, slipped into pews for silent moments away from the pressures of the day. No one said a word. But Miller keenly

sensed the presence of the Prince of Peace.

At 2:00 a man slipped quietly behind the keyboard, and the organ began pouring forth peals of joy. Peace erupts into joy!

The following day, Freeman took several other seminar participants back to the church with him to experience the silence. Opening his Gideon pocket testament (Berkeley version), Psalm 65:1 seemed to leap up at him. "Silence is praise to thee, O God!" Freeman says, "My eyes fell on verse 1 of the next Psalm: 'Shout joyfully to God, all the earth.' " So! The silent worshipers *and* the man playing joyful worship were both giving appropriate gifts to God. *Both silence and shouting belong in worship!*

People in North American cities—along with the rest of the world—are searching for something more than life commonly offers. There is an almost desperate quest for a superhero to bring peace and prosperity to a confused world always on the brink of violence.

God is building His kingdom throughout many cultures, urban and otherwise, and we need to begin celebrating this fact.

We have a great deal of catch-up work to do if we mean to take Matthew 25 seriously. Didn't Georg Blaurock, an early Anabaptist leader, refuse to be expelled from Zurich, saying that he would rather die than leave the city? Blaurock cited Psalm 24:1, "The earth is the Lord's," as the basis for his urban concern.

A step toward self-identity

by Katie Funk Wiebe

Three books may not be the beginning of a big trend, but three books are at least a small sign of more literary writing in the Russian Mennonite tradition. I welcome each book. I refer to three novels published recently about Mennonites in Russia, all by Herald Press.

True, we could read the facts of these stories in history books. The dates, places, and events are all there. Yet facts alone do not convey the quality of life of an event in the same way as literary writing does.

Days of Terror by Barbara Smucker, the author of *Henry's Red Sea*, gives a child's view of the terrors of the Russian Revolution after World War II and the immigration of the young boy's family to Canada in the early 1920s. It gives children the opportunity to experience the upheaval of the war and revolution which their parents and grandparents went through from 1917 to 1919.

River of Glass by Wilfred Martens tells the story of the flight of the Mennonites in 1930 through Russia's back door via China to the U.S. After the Russian Revolution, hundreds of Mennonites felt the government restrictions too confining, and after legal immigration was denied them, fled without documents into China. This novel chronicles the suspenseful flight of one family across the Amur River to Harbin, where they embark for the U.S. If you have problems empathizing with modern Mexican aliens, read about the way Mennonites outwitted authorities to gain economic and religious freedom.

Part 2 of a 2-part series



Abraham Davis and Freeman J. Miller confer on plans for their team pastorate in Philadelphia.

Hans Harder's *No Strangers in Exile*, translated by Al Reimer, echoes the voice of exiled Russian writer Aleksandr Solzhenitsyn, which calls the world to an awareness of what happened in the forced labor camps of Russia in the 1930s.

The Mennonite teacher-philosopher Alexander Harms from the Ukraine with other Mennonite men, women, and children are shipped to the timberlands of Siberia as "voluntary settlers" to clear the forest while living on subsistence rations. Some succumb. Others maintain a victorious faith.

Such writing presents human experience for our reflection in a way other kinds of writing cannot. Literature is a form of knowledge—a way of knowing reality—that cannot be transmitted through other forms of writing. Leland Ryken in *Triumphs of the Imagination* writes that literature gives knowledge of what people value, the kind of world they want to live in, the kind of world they do not want to live in, the kind of world they are trying to make, and the kind that resists their efforts. For these reasons I see it as important to the development of a people of God.

Most of us would agree that Christianity is a religion in which the word has a special place. We accept the centrality of the Word of God, yet this Word we value so highly includes many forms of writing. In it we read history, sermons, laws, statements of faith—but also stories, poems, and hymns. We need this same mixture in other kinds of reading material. Without it, life becomes lopsided in its development.

The writings of the "scribe," or in modern terms, the secretary, are necessary. We need bylaws, minutes, histories,

and curriculum materials. We cannot get along without them. But they lack one element. They fail to appeal to the imagination of the reader. They are like a blueprint of a house. The full-color photograph is like the poem or novel—it is much easier to fall in love with the latter or even to identify with it in the imagination.

Although the church has traditionally been energetic in producing historians, theologians, and sermon-writers while hesitant to encourage the poet-priests, hymn writers, biographers and storytellers, I believe this is changing. More people are realizing we need to add literary writers to our "scribes" to make our identity as a people of God more certain. By giving us the opportunity to experience that chapter of God's salvation story which has been our lot to inherit, writes John Ruth in *Mennonite Identity and Literary Art*, such writers clarify this identity.

Yet, says Ruth, we are still leaving the articulation and communication of our story—our identity—to administrators and curriculum writers. As a result, our self-identity becomes anemic, not strong like people with a strong literary tradition.

Jewish people have a strong identity because it has been well portrayed, not only in the Bible, but in much literature. Likewise the Catholics. But Protestants, particularly the conservative branches, including Baptists, Methodists, Presbyterians and others, as well as Mennonites, have lagged behind in this kind of identity building. The glory of the power of God's people is diminished when their story is never allowed to be told.

SV

Renewed pressure put on believers in Soviet Union

Christians in the Soviet Union are coming under increased attack by government officials in recent months. Some are sent to prison, others are handed fines, and many are harassed.

It is common knowledge that in the USSR winds against religion and the church blow alternately cold and not so cold, depending on a variety of factors and circumstances.

Three leaders of an unregistered Baptist church in Chernovtsy (West Ukraine) were arrested on Jan. 5, according to report in *USSR News Brief*.

The same day six house searches were conducted in homes of members of the Chernovtsy Church and on Jan. 8 there were seven more house searches in Chernovtsy and one in the nearby town of Khotin, at the home of Vladimir Reimer. Reimer, an invalid with a number of chronic conditions, was called in for interrogation several times. On Jan. 15, he was taken by a militia captain to a hospital where he was pronounced fit and told to find work or face prosecution for "parasitism," according to Keston College, The Center for the Study of Religion and Communism in England.

The crackdowns are not only against Christians but also against human rights activists. Amnesty International, a London-based organization monitoring human rights violations, claims that more than 40 key Soviet activists have been arrested in the past three months for their peaceful involvement with human rights issues.

The Orthodox priest Gleb Yakunin, founder of the Moscow Christian Committee for the Defense of Believers' Rights, has been arrested as has been Father Dudko, another Orthodox priest, popular especially among young people.

The arrests seem to be widespread geographically and affect a wide variety of people. A secret printing press of the Reformed Baptists' publishing house, *Khritiyanin*, has been discovered and persons involved were arrested.

To encourage the release of prisoners held for reasons of conscience, Mennonite Central Committee at its Annual Meeting in Kidron, Ohio, approved sending a list containing 33 names to the Council of Religious Affairs, the government agency responsible for church affairs in the USSR, asking that the prisoners be given their freedom.

In its carefully worded Resolution to the Council of Religious Affairs, MCC appealed to the government to "stop all harassment of believers of whatsoever religious persuasion they may be, Christian, Jew, or Muslim." MCC asked the government to permit believers to print or import Bibles and to build churches and Bible schools or seminaries.

William Janzen of the MCC (Canada) office, accompanied by Frieda Enns, personally delivered the Kidron Resolution to the Soviet Embassy in Ottawa on Mar. 26. They were courteously received and talked for about two hours with V. Iouchine, first secretary, and V. Mikheev, press and information officer, as well

as with the ambassador who stayed briefly.

The Russian officials spoke well of the Mennonites and Baptists in the Soviet Union and assured Janzen and Enns that freedom of religion is guaranteed for all.

They rejected the notion that the 33 persons listed as prisoners were being held for conscience' sake, that they were incarcerated because of their religious beliefs or practices. The ambassador said that frequently, on closer investigation, such charges made by outsiders evaporate and that these charges are groundless. Frequently the real reason for bringing prisoners lists to them is to promote anti-Soviet propaganda, he said.

Janzen's reply was that MCC had no interest in engaging in anti-Soviet propaganda, but presented the list and the resolution as an expression of concern for the freedom of believers—Christian, Jews, and Muslim.

The Soviet diplomats did, however, agree to send the resolution and the prisoners list to Moscow with the recommendation that each case be checked out.

Just why the winds in the Soviet Union are blowing colder again is unclear. It may be caused by domestic or foreign events or both. The current crackdown on Christians may be related to the Afghanistan situation, the upcoming Olympics—during which time the Soviet Union obviously does not want its visitors to hear unfavorable and critical remarks about its system—and on other factors.—Peter J. Dyck, MCC

Michigan home completes first year of operations

AuSable Valley Home, a retirement community in Fairview, Mich., sponsored by Mennonite Board of Missions (Elkhart, Ind.), celebrated its first anniversary on Apr. 19.

Five persons were admitted to the Home on Apr. 19, 1979, four of whom are still residents. They, along with 56 others, have filled the Home to its capacity. About 20 people are on a waiting list for admission.

AuSable Valley Home became a reality after several years of planning and numerous setbacks following the closing of the old AuSable Valley Home in 1970.

The new home is owned and operated by MBM, which appoints a local board of directors to be responsible for day-to-day operations. Eventually the Fairview community will take full ownership and management responsibility.

The Home is licensed by the Michigan Department of Health, is certified for Medicare and Medicaid, and is recognized as a Blue Cross "long-term care provider."

Services provided at AuSable include skilled and basic nursing care, physical and speech therapy, dietetic and social services, and an activity program. Nine local churches take turns providing worship services each Sunday afternoon. Pastor Russell Welty of Comins Mennonite Church serves as chaplain on a part-time basis.

Throughout this first year, an active auxiliary of about 90 members has assisted the staff in providing sing-a-longs, birthday parties, games, Bible studies and transportation. Another organization, Head Start, pro-

vides opportunities for interaction between children and the residents.

More than \$200,000 has been donated in cash or in labor to help get the Home underway. An additional \$355,000 was loaned to MBM for the project by interested persons.

A 61-unit apartment building is currently under construction adjacent to the Home. This project, cosponsored by MBM and Oscoda County Medical Aid Fund, is being financed almost entirely through a loan from the federal Department of Housing and Urban Development.

The apartments will be available to the elderly and the handicapped and will permit residents to pay rent based on their incomes. More than 40 persons are already on the waiting list for the apartments.

Rural health promoters trained in Bolivia

Since 1971, a rural health program, led by Mennonite Central Committee nurses, has trained 104 health promoters. Eleven nine-month training courses have been administered by as many nurses.

The Bolivian health promoters typically receive 100 hours of theoretical studies and 100 hours of practice in their future duties: organizing latrine-building campaigns and community-wide parasite checks, attending births, teaching health in the grade school and women's club, dispensing a few basic drugs, and doing emergency health care.

At the completion of their training, they receive a certificate of recognition at a formal graduation ceremony in their village. In-service training continues in the form of quarterly weekend sessions of lectures, program preparation, and the like.

With this training, many, but not all, of the promoters have become successful health guardians in their communities. About 48 are practicing today. MCC helps their villages elect a local health committee to operate a health post, build community awareness of health concerns, and raise money for a modest remuneration for the health promoters' services. Recently, a government-sponsored nurse aide school opened in the Santa Cruz area, bor-



Juan Fernandez, center, reads the Christmas story to another health promoter, right, and former MCCer Cliff Amstutz.

rowing ideas and materials from MCC's pioneer program.

Frieda Schellenberg, who designed and coordinated the program, identifies several problems: "Health committees are not as active as we wish them to be; the demands of earning a livelihood conflict with health promoters' community work; there is a tendency to let the MCC nurse do the work in the village health post; keeping records and accounts and fresh medicines on hand is difficult."

Church aid to Zimbabwe

After 14 years of civil war, the flag of the new nation, Zimbabwe (formerly Rhodesia), was raised at midnight, Apr. 17.

"In the matter of government we are novices," said Robert Mugabe, leader-elect. His government faces the resettlement of some 200,000 refugees and 750,000 displaced persons, along with the rebuilding of thousands of dismantled schools and clinics.

Mennonite Central Committee administrators Nancy Heisey and Edgar Stoesz, who visited the country in March, recommended that MCC provide various kinds of aid. Christian Care, a local organization through which MCC had previously channeled aid into Rhodesia, would handle the shipment, and MCC would also work closely with the 4,000-member Brethren in Christ Church inside Zimbabwe.

The Heisey-Stoesz recommendations included the following:

- A mixed-material aid shipment with food, clothing, and bedding valued at \$338,000 plus an estimated \$50,000 for ocean freight
- A shipment of 2,500 metric tons of wheat
- Assistance for resettlement of displaced families
- Finances and materials for two clinics, both of which would be under BIC administration
- The salary of a staff person to be selected

by the BIC bishop and the executive board to work with Christian Care

These needs in Zimbabwe will need to be balanced out with those of refugees in Somalia and Kampuchea. The MCC executive committee will consider all the recommendations of needs and make a decision as to how much aid can be given.

Priest hits martial rule of Philippine government

It is 1984. The U.S. Embassy in Manila has been occupied by a band of angry young Filipinos. The U.S. ambassador has been kidnapped by one contingent of armed youth to an undisclosed place.

Eighty-seven Americans are being held hostage in the embassy building by the gun-toting brigands who have issued a list of 20 demands on the United States government and American corporations in the Philippines. The U.S. State Department, scurrying to disguise its surprise at this shocking turn of events, intimates that the new radical government in Manila tacitly supports—perhaps even masquerades—the embassy occupation.

Thus runs a scenario projected by Vincent Cullen, an American Jesuit priest working in the Philippines. The scenario is realistic, Cullen says, "because the United States refuses

to come to terms with the kind of government it is now supporting in Manila."

President Ferdinand Marcos argues that the martial law of the Philippines does not mean military supremacy, only the civilian government using the military to enforce civil law. And indeed even most critics will concede that something drastic had to be done in 1972 to control the growing violence and political chaos in the country.

But after seven years of experience with one-man rule, many Filipinos are distressed. The list of grievances is long: some 78 percent of the Philippine children are judged malnourished, placing the Philippines near the bottom of Asia's nutritional list. Even President Marcos has lamented that his civil service is beset by corruption similar to pre-martial law days. The national debt has skyrocketed in recent years and is at a stunning \$8.7 billion today.

To the people in rural barrios (villages) where the majority of Filipinos still live, however, the most immediate reminder of the national government is the local officials and police forces. These include the top village official, called the barrio captain, and the military personnel either under the Philippine Army, the Philippine Constabulary (PC), or the Civilian Home Defense Forces (CHDF).

The arbitrary nature of military rule is most felt at the barrio level, according to Father Cullen. For the last 20 years, Cullen has worked among tribal minority peoples here in Bukidnon province on the southern island of Mindanao, 350 miles south of Manila.

On this island where the last seven years have been marked by slow-bleeding warfare with both Muslim separatists and occasional Marxist insurgents pitted against government forces, Bukidnon has been relatively peaceful. People such as Cullen fear that irresponsible military forces on the barrio level will unleash a kind of outrage which will ultimately embroil this province in open warfare as well.

In the last four months alone, three young men in Cullen's parish have disappeared after being taken into custody by barrio officials and military personnel. Relatives of the men and local people fear the three have been "salvaged," the term used here for secret liquidation.

On the island of Samar, known to be a stronghold of the communist New People's Army, the PC and the Philippine Army claim to have killed and captured many insurgents. Church people and local citizens I met said that the experienced guerrillas usually escaped the military operations, and the people killed or captured were for the most part innocent farmers. The result has been a climate of fear among the civilian population not less acute than what I sensed during five years of working with Vietnamese farmers during the war in that country.

In recent months President Marcos and Defense Minister Juan Ponce Enrile have gone on record to welcome the reports of military



EMBM associate overseas secretary Hershey Leaman and Lancaster Mennonite Conference secretary Howard Witmer participated in dedication ceremonies on Mar. 30 for the Mennonite Biblical Institute, Lumban, Philippines. The ceremonies marked the completion of its first year. Seven students were enrolled. The Institute, financed jointly by Eastern Board and the Missions Now Church in the Philippines, offers a three-year diploma course in biblical studies for high school graduates. Leadership training and stewardship education are the highest priorities for the immediate future. Lumban, 50 miles south of Manila, was chosen as the site of the school because it has the largest concentration of Mennonites in the Philippines—810 members in 20 congregations. Fel Sacapano serves as chairman of a board of directors which gives leadership to the Missions Now Church.

abuses from church people. And in some highly publicized cases the Manila government has sent teams of investigators and prosecutors when the complaint was filed by high-ranking church or community leaders.

However, critics suggest that trying only offending military personnel is like the My Lai trial of Lt. William Calley. The low-ranking soldier is brought to trial but the basic question of the legitimacy of martial law is ruled inadmissible.

The "human rights" administration in the United States has made few recent public statements concerning martial law in the

Philippines. Reports are that the United States has been quietly urging Marcos to end martial law. But in an action that critics say belie such reports, President Carter personally intervened in Congress in recent months to plead that there be no reduction in the military and economic aid levels for the Marcos government.

It is such policies, fears Father Cullen, which make believable such scenarios as an embassy takeover. Concludes Cullen, "As long as the American people are being required to support this government in Manila, they have a right to know what's going on."—Earl Martin, MCC Philippines

Believers' church Christology to be discussed, Bluffton

Is There a Believers' Church Christology? will be the theme of the sixth Believers' Church Conference to be held Oct. 23-25 at Bluffton College, Bluffton, Ohio. Featured will be ten prominent theologians, who plan to examine this question from various perspectives.

John H. Yoder, professor of theology at Associated Mennonite Biblical Seminaries and the University of Notre Dame, in Elkhart and South Bend, Ind., respectively, will focus the issues.

T. Canby Jones, professor of religion and philosophy at Wilmington College; Mildred Bangs Wynkoop, "theologian in residence" at Nazarene Theological Seminary, Kansas City, Mo.; and Robert Krieg, CSC, assistant professor of theology and director of field education for the master of divinity program at the University of Notre Dame, will examine the

issue from the present perspective.

Looking at Christology from the saving perspective will be Clarence Bauman, professor of theology and ethics at the Mennonite Biblical Seminary of AMBS; Helmut Harder, professor of theology and Christian education at Canadian Mennonite Bible College; and Clark Pinnock, professor of systematic theology at McMaster Divinity College, Hamilton, Ont.

Vernard Eller, professor of religion at LaVerne College in California; Robert Clouse, professor of history at Indiana State University; Rosemary Radford Ruether and George Harkness, professors of applied theology at Garrett-Evangelical Theological Seminary, will look at Christology from the eschatological perspective.

J. Denny Weaver, of the Bluffton department of religion, is conference coordinator.

Workers provide housing for poor in Lancaster

Walk into one of the unoccupied row houses in southeast Lancaster, Pa., and you may find volunteers painting, putting up drywall, or repairing a broken door. The volunteers are Mennonite Central Committee workers; the run-down house has been purchased by Menno Housing, Inc., at low cost.

Eventually the house will be rented at a reasonable rate to a minority or low-income family who could not otherwise afford the residence. Menno Housing's job is to turn the otherwise unfit houses into comfortable, livable homes.

Menno Housing, Inc., was formed in 1967 by Christians in Lancaster County who were concerned about deplorable living conditions among low-income and minority families. They realized the need for such an organization when they ran into trouble trying to find housing in Lancaster for minority friends.

The concerned persons formed a corporation, pooled funds, bought several houses, and fixed them up through their own labor. Now, after almost 13 years of operation, Menno Housing has expanded over the southeast section of Lancaster. Some 55 houses are being rented at present, with about 55 percent Hispanic occupancy, 25 percent black, 20 percent white.

Richard Martin, executive director of the organization, says that a local housing shortage forces tenants to "take what they can get." Low incomes and inability to obtain credit, compounded with high energy bills, make decent housing difficult for poor people to afford.

By buying, repairing, and then renting houses to people who would not otherwise be able to afford them, Menno Housing works at alleviating "the conditions which breed hatred, crime, and violence," as worded in its original statement of purpose.

One problem Menno Housing tries to be conscious of is the way in which values of property adjacent to renovated housing often increases. Thus renovation can cause further displacement of the low-income community.

Menno Housing provides employment for young minority trainees through the Mennonite Minority Employment Program. It would like to be a setting in which minority youth can gain skills in home repair so they can help alleviate the tight housing situation in their own home communities.

MCC has assisted Menno Housing through loans. A number of MCC staffers have also served as officers for the organization, and others have volunteered time to help with initial labor on preparation of houses for major renovation.

Direct involvement, however, comes through the daily efforts of the volunteers who take hammer and screwdriver in hand, ready

to do whatever jobs may be assigned that day. Keith Barr of Grantham, Pa., a worker since fall, and Berdette Reeser of Shedd, Ore., who has recently joined him, are both serving two-year MCC Voluntary Service terms with Menno Housing.

Frequently requests for repair jobs also call the volunteers when tenants already living in the houses need emergency work. The most frequent repair job is fixing broken windows and storm doors, but others may include replacing faucet washers, door latches, electrical switches, and nonworking furnaces.

"I find it challenging to take a run-down house and make it into a nice-looking efficient home," Barr says. "With rising costs it is a challenge to do that at as low a cost as possible. Of course we don't sacrifice the quality of the finished house just to save money." Total investment per house is about \$17,000.

Day-to-day work with the needy of Lancaster is satisfying for the volunteers. As the volunteers see it, the main service they provide is relief for residents whose housing is inadequate because properties are not maintained by the owners.

"We try to keep our houses in repair as much as possible by responding to the complaints of the tenants immediately, especially if there is a problem which involves the safety of the residents," Barr says.

Pastor Quang comments on Vietnamese fellowships

The Vietnamese fellowship at Ephrata, Pa., shows steady growth, according to Tran Xuan Quang, pastor of the congregation. Currently, an average of 30 persons attend the Sunday afternoon service.

The congregation, which now has 15 members, became a member of the Lancaster Mennonite Conference last year. Three additional persons are receiving instruction.

A Sunday school class in English was recently begun for children because some of them are of Chinese background and do not understand Vietnamese. Judy Nguyen, a native American who married a Vietnamese, is the teacher.

Quang knows of only four groups in Eastern U.S. which are organized as separate Vietnamese fellowships. Most Vietnamese are attempting to integrate into established American congregations, he says. He encourages Vietnamese to organize their own congregations, but he advises that the congregations become members of an established denomination rather than begin a new denomination. He believes worship is most meaningful in one's native tongue. He also feels the Vietnamese language needs to be preserved for those who want to continue to relate to their homeland. "Some of us have the hope that God will open the way to return someday," he says.

Special people in Kildonan East

Parents who have children with mental or physical disabilities need an occasional break. In the Kildonan East area, Winnipeg, Man., a group of concerned citizens, realizing this need, took steps to provide a short-term home for such youngsters.

A few years ago they had acquired the old "Ross House," renovated it, and prepared it for occupancy. Completed last summer, the SPIKE (Special People in Kildonan East) House has room for eight residents. For a fee of \$7.50 per day, these children may receive accommodations for from one to three weeks.

Occasionally, exceptions are made—one young fellow, Ken, has been a resident there since the summer of 1979.

Funding has come from board member contributions, the Winnipeg Foundation, public sources, and other interested parties. For the most part, volunteers staff the program.

Each child is accepted and loved. "Some of the special children cannot speak, some are blind, disabled, retarded; some are stout, others are thin," says Erna Petkau, a volunteer. But they all understand the language of love spoken there.

Ohio rally outgrowth of interest in missions

Holmes County, Ohio, Mennonite churches sponsored a mission rally, Apr. 18-20, to inform church members of current mission activity at home and abroad.

Twelve guest speakers, representing seven Mennonite mission agencies, provided the major input. Meetings were held at the Berlin and Walnut Creek meetinghouses.

Richard Showalter of Mechanicsburg, Ohio, and Paul Gingrich of Goshen, Ind., delivered the mission messages. Liz Hunsberger, recently returned from a Mennonite Central Committee assignment in West Africa, and Fritz Sprunger, on furlough from Japan under the General Conference Mennonite Church, talked about problems related to being accepted in their work.

David Groh of Millersburg interviewed Paul Landis of Salunga, Pa., and Vincent Frey of New Carlisle, Ohio. Frey spoke about God's purposes and the need to build bridges for those who do not believe.

The Evangelism Commission of Ohio Conference is encouraging families to move to a suburb in northeastern Ohio to start a house fellowship. Two families have already accepted the challenge and have moved in. When neighbors ask why they came, they feel they have an opportunity to explain their mission.

Abe Peters, a prison chaplain from New

Carlisle, Ind., described prison life as being hell for the prisoners. The church has forgotten them, he said, and they have lost touch with the church. Remedies? One speaker suggested befriending troubled children as early as the third or fourth grade in school.

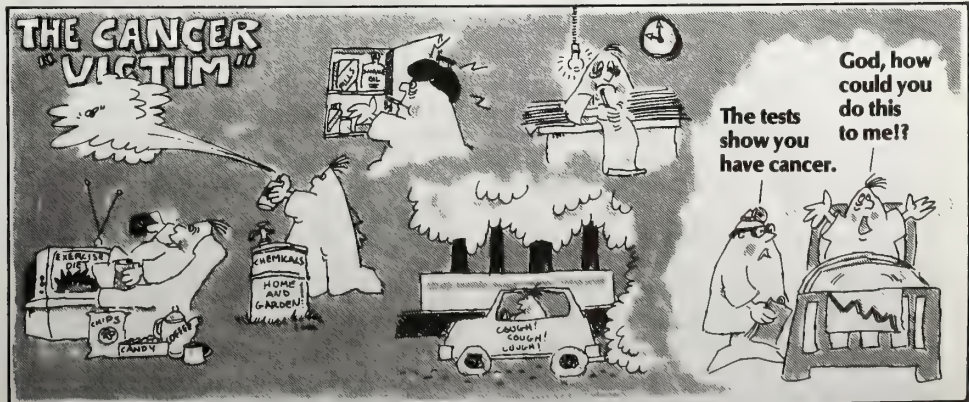
Among the many speakers was Alta Mae Erb, 89, of Scottsdale, Pa., who discussed praying for missions. Her own practice of prayer uniquely qualified her for her assignment. She said, "Prayer is one way we can go around the world. When you pray for a person you have a close relationship with that person. Know where our missionaries are working and study their area, which helps you to understand their culture..." She says Mennonite Board of Missions will mail you a monthly bulletin of latest mission news, on request, so that you can be a better prayer partner.

Richard Showalter spoke on the question: What Is Happening in Mission? He believes that churches are growing because they are depending on the Holy Spirit, have a firm foundation of prayer, have a clear identity of themselves, have a positive relationship to people, are committed to the Lord, and have an attitude of acceptance.

Paul Gingrich said the purpose of the church is to glorify God, bring people to salvation, and point to the kingdom. He said we need to keep

Sisters and Brothers

by Joel Kauffmann



our eyes on Christ, as the Anabaptists did during their day. We can learn from our history.

Devotional skits were given which were in charge of Mrs. Daniel Miller. Short current mission stories were related by Fritz Sprunger, Vince Frey, Liz Hunsberger, Harold Miller, Clair Hochstetler, and Abe Peters.

Clair Hochstetler, VS regional director, said that unit directors, couples, older couples, and carpenters are needed to fill in the Voluntary Service program.

The Holmes County Men's Chorus concluded the meetings with inspirational music.—Delilah Gingerich.

Peace studies group visits Washington

William Penn House hosted a peace studies seminar in the U.S. capital last month. Participants got a firsthand look at the goings-on when they visited Congressmen and sat in on committee hearings that led to the approval of \$13.3 million for the revitalization of Selective Service.

Wilmer Cooper, of Earlham College (Quaker), Richmond, Ind.; J. R. Burkholder, of the Associated Mennonite Biblical Seminaries (Mennonite), Elkhart, Ind.; and Dale Brown, of Bethany Theological Seminary (Brethren), Oakbrook, Ill., and the respective Washington-based peace directors—Robert Cory, Delton Franz, and Louise Bowman—planned the experience.

Professors, students, and friends got a balanced exposure to carefully thought through peace positions, opinions of policy-makers and military personnel, and political action.

"Christianity and Peacemaking in Crisis Times" was the theme of the seminar.

Meetingplace begins second season

The Meetingplace, sponsored by St. Jacobs Mennonite Church, Ont., launched its second season with a premiere showing of a new film, *The Mennonites in Ontario*, on Apr. 25.

This short film, an introduction to Waterloo County's Old Order Mennonites and Mennonite lifestyles elsewhere in the world, is one part of a self-guided media journey developed since 1977. That year, Milo and Laura Shantz of Waterloo saw the need for a center to interpret Mennonite faith and life with the general public.

The Meetingplace attempts to portray in an entertaining yet honest manner the Mennonite pilgrimage and lifestyle through a self-guided tour including photos, narrations, a Swiss cave, a traditional kitchen, and a meetinghouse. For the Mennonites, the aim is to create a deeper appreciation for their heritage. For non-Men-

nonites, hopefully, it will create a deeper understanding of Mennonites. The tour experience causes participants to reflect on his or her own heritage and values.

The Meetingplace and its ministry is supported and sponsored by interested Mennonites in Ontario. It is under the direction of the St. Jacobs Mennonite Church. A special Meet-

ingplace committee takes responsibility for recruiting volunteers, staff, and directing the program.

This past year more than 3,000 persons have visited the Meetingplace during its development. This summer 10,000 persons are expected to visit the Meetingplace and see the films.

mennoscope



Left to right: Noah Hege, Peter Bunnett, Fred Bergman (all Area/Provincial MDS chairmen); Syd Reimer, MDS (Canada) vice-chairman; Eddie Bearinger, MDS (Canada) chairman; Ike Neufeld, Delmar Zehr, Peter Thiessen, Jake Hiebert (Area/Provincial MDS chairmen).

The Glenwood Springs (Colo.) Mennonite Church plans to celebrate the 25th anniversary of its founding during the weekend of Aug. 22-24 here. All interested persons are invited, especially those who were employed at Valley View Hospital and Mountain View Nursing Home and had fellowship in the local Mennonite Church. For more information, please contact Pastor John Otto, 2306 Blake Avenue, Glenwood Springs, CO 81601 or call (303) 945-6461.

Church Alive, a regional renewal conference, will be held Aug. 8-10 at the College of Wooster, Wooster, Ohio. "To Know Christ and Make Him Known" is the theme of the conference. Evening assemblies and teaching sessions during the day Saturday and Sunday will emphasize the present renewing work of God across interdenominational lines, calling old and young to Christ and equipping them for ministry to others. Meals and overnight accommodations will be available on campus. Guest speakers will be available to minister in local congregations on Sunday morning, as there will be no morning session at the conference. Initial planning is being carried out by a program committee comprised of the

pastors of Crown Hill Mennonite Church, Rittman; Aurora Mennonite Church, Aurora; and Living Word Fellowship and Christian Center, Kidron. For more information, contact: Ken Stoltzfus, 4269 Kidron Rd., Kidron, OH 44636.

J. Mark and Eva Stauffer, Chambersburg, Pa. (formerly from Harrisonburg, Va.), will be the speakers at a Single Ladies' Retreat, at Cove Valley Camp, R. 3, B 118, Mercersburg, PA 17236, Aug. 30, 31, Sept. 1. The theme is "Looking into the Mirror."

Mennonite Disaster Service (Canada) met in Stratton, Ont., Apr. 12, for its annual deliberations. Noah Hege is chairman of the host borderland unit of Western Ontario and Minnesota. The agenda included activity reports from the various provincial chairmen, and included detail in how responses to natural disasters had been organized and carried out. Eddie Bearinger, of Elmira, Ont., was re-elected chairman of MDS (Canada); Syd Reimer continues as vice-chairman.

First Mennonite Church, Richmond, Va., will observe the 25th anniversary of the dedication (July 24, 1955) of its present building the weekend of July 18-20, 1980. Friends everywhere, who worshiped with the Mennonite

group in Richmond (originally known as National Heights Mennonite Church), at anytime since its earliest beginnings in 1950 at Chimborazo Park, are cordially invited to join us for a weekend of celebration, remembering, thanksgiving, and renewal of friendships. For information, please contact Lois S. Pate, 2704 Pershing Ave., Richmond, VA 23228; tel. (804) 262-7999, evenings or weekends.

Jonathan Yoder was ordained on Apr. 27, at the Mountain View Mennonite Church, Reedsville, Pa. Officiating were Erie Renno, Mel Shetler, Ivan E. Yoder. His address and phone number are: R. 1, Box 118, Reedsville, PA 17084, (717) 667-6333.

1980 Terry Reunion CPS No. 64 will be held at Goshen College, Aug. 16-17. Lodging and meals reasonable. Reservation card will be sent to you four weeks prior to reunion. Please respond immediately with present address to: Sherman M. Shrock, R. 2, Atwood Lake, Wolcottville, IN 46795.

Goshen College is now taking applications for the position of Admissions Counselor. Position begins Aug. 1. Send résumé, transcripts, and references to June A. Yoder, Director of Admissions, Goshen College, Goshen, IN 46526.

Lakewood Retreat, Brooksville, Fla., was the scene of an annual MYF Retreat, Apr. 24-27, attended by 135 youth and sponsors from the Southeast Mennonite Convention. Robert Zehr, Des Allemands, La., was the resource person. The youth engaged in a variety of activities to help them see themselves and others as persons of worth.

The five-minute, twice-weekly Italian radio program *Parole di Vita* (Words of Life) released on Trans World Radio, Monte Carlo, ended on Apr. 30, after nearly 23 years of ministry. "We've been unable to relate it directly to local church building, and Mennonite mission boards have been unable to provide sufficient funds to carry the program as a second-level priority," explained Kenneth J. Weaver, executive director of Media Ministries, MBM. "The new emphasis on working with congregations in Southern Italy on church outreach places radio on a lower level of priority," he added. *Parole di Vita* went on the air in August 1957, with Luciano Monti as speaker. Elio Milazzo, formerly a pastor of the Church of Nazarene, took Monti's place in 1961. Representatives of MBM Media Ministries and Virginia Mennonite Board of Missions met in Harrisonburg with Milazzo in February and early March to work out a new assignment for him in Florence. Meanwhile, Milazzo will continue to relate to radio listeners and correspondence course students until the radio work is phased out (up to six months).

Mennonite graduate students and faculty will meet Aug. 14-17 in Elkhart, Ind., for the 1980 Mennonite Graduate Seminar. Scholars from a variety of disciplines as diverse as the fine arts, the sciences, and biblical studies are expected to attend. The guiding theme has

been tentatively formulated as The Humanizing Imperative. The seminar is sponsored by Associated Mennonite Biblical Seminaries (Elkhart, Ind.), the Department of Higher Education of the General Conference Mennonite Church (Newton, Kan.), and Student and Young Adult Services of Mennonite Board of Missions (Elkhart, Ind.). The seminar will be held on the AMBS campus. The total cost, including registration, room, and board, will be \$30. Correspondence and requests for information may be sent to Tom Neufeld, Director, Mennonite Graduate Seminar, Box 370, Elkhart, IN 46515.

Host families are needed for Mennonite Central Committee's international visitors' program. MCC also seeks business, institutions, and persons in the U.S. and Canada who can offer working places. The sponsor pays the visitor's pocket allowance and maintenance and a nominal monthly contribution to MCC. The international visitor stays with the host family initially for a six-month period.

Eastern Mennonite College Alumni Association named Hubert Schwartzentruber the 1980 alumnus-of-the-year, Apr. 27, and gave Myron S. Augsburg a special award in recognition of his 15 years at EMC.

Former staff and volunteers at Hudson Memorial Nursing Home, El Dorado, Ark., are invited to attend the 1980 five-year reunion, July 4-6, to be held in El Dorado itself. For further information, interested persons should send their current address to Henry Diller, 655 N. Murphey St., El Dorado, AR 71730.

Between Mar. 25 and Apr. 25, Mennonite Central Committee made seven shipments, totaling 576 tons, for aiding refugees and displaced persons in Mozambique for Zimbabwean refugees, one to Zimbabwe itself, one to Somalia for Ethiopian refugees, and one to Ethiopia for its resettled population. These shipments represent over a million dollars' worth of materials. Many of the food shipments have come as a result of MCC (Canada) working with agencies within the Canadian national and provincial governments. In getting these shipments going, MCC drew supplies from all five of its material aid centers, where items are export-packed. These included centers at Clearbrook, B.C.; Kitchener, Ont.; Ephrata, Pa.; North Newton, Kan.; and Reedley, Calif.

Barbara Claassen Smucker's *Days of Terror* has been judged the best Canadian book for children for 1979 by the Canada Council. The author will share an award of \$5,000 which was presented to her and a fellow writer at the Harbor Front Cultural Center in Toronto on May 3. Smucker will also be honored on May 17 by Kansas State University in Manhattan, when she will receive the university's distinguished graduate award. Smucker, 64, is a 1936 graduate of the KSU School of Journalism. *Days of Terror* is set in the tensions of revolutionary times in Russia, beginning in 1917, and highlights the epic story of a mass

exodus of Mennonites to Canada and the U.S. during the 1920s. The book is published in Canada by Clark, Irwin and Company, Toronto, and in the U.S. by Herald Press, Scottsdale, Pa.

readers say

You warmed my innards when I read on page 363 (Apr. 29) that A succeeded B in an organizational responsibility. The more-frequent word used in reporting such transitions is "replace." It was used twice on the preceding page. The former connotes an amicable change, doesn't it?—Wilbur Hostetler, Goshen, Ind.

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I am a conscientious objector for various reasons, but one of the chief reasons is that I believe in the utter sanctity of human life. How often our CO boys were taunted with the question and argument, "What would you do if you had a gun and someone tried to rape your wife?" Now we are confronted by the same question of rape, but this time the issue is as to whether or not abortion is the answer for pregnancy due to rape. I would suggest that the purpose of these questions in both instances is not to really find out the right answer to the question. But the question is meant to prove that we have taken a wrong position because it is thought we probably would do something other than the position we think we have taken. But the hypothetical question did not convince the CO that he should change his position on war. Need the same argument change our position on abortion? Perhaps the correct answer to both questions would be, "Who knows in advance what he or she would do in a time of untold stress and temptation. But I have things thought out now, and I feel that I know what the ideal and the right thing is that I should do.

Perhaps the writer of the article "Convenience or Responsibility" in the April 8 *Gospel Herald* gave us the right answer when she suggested the possibility of avoiding some abortions by "seeing that the child is born in a situation of love, and that the others involved be redeemed to Christ." I do wish she had pursued this possible solution much further in her discussion of all situations where there seems to be a demand for abortions. A loving Christian community can absorb a lot of hurts, if we are willing and really supportive.

The writer reminds us that the rich, even the Christian rich, will always find a way of getting an abortion, if desired. I guess there are a lot of Christians in the military also, but war is not the act of a Christian as he should be. Arbitrarily terminating human life is the prerogative of God alone, whether it is in war or in pregnancy. It is in no sense possible to differentiate between "potential human life" and "actual human life." So (if it is as the writer suggests) if we have to decide where potential human life actually becomes human life, the issue will never, never, never be solved.

I note that the whole matter is at best a "muddy slough." In a legal sense this is true to the utmost degree. As soon as the courts took it upon themselves to decide when mankind could take upon himself this prerogative of terminating human life, the courts found themselves in a jungle and in a maze. Exact limits and bounds and definitions will never be found, and there will never be clear definitions as long as life is not given preference and priority, over convenience. This other prerogative of terminating life for convenience is not one of God's assignments to man, so it will never be clearly defined. But if the whole thing is a muddy slough in the legal sense, need it be a muddy slough for the Christian? I think not.

Finally I would suggest that we approach each such case with the understanding that life takes

precedence over convenience, and hoping that "the child will be born in a situation of love, and that the others involved be redeemed to Christ." If we start our deliberations with these basic assumptions firmly in mind we are not very likely to get caught in the "muddy slough" that the courts have created by their efforts to ignore eternal values in favor of humanistic values.—Jonathan G. Yoder, Goshen, Ind.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Carpenter—Delagrang.—Delton Carpenter, Burr Oak, Mich., Locust Grove cong., and Bonnie Delagrang, Grabill, Ind., Cuba cong., by James Carpenter and James Miller, Apr. 26, 1980.

Delagrang—Lengacher.—Bradley Wayne Delagrang, and Deborah Kay Lengacher, at Fort Wayne, Ind., Central cong., by Don Delegrang, Apr. 26, 1980.

Haarer—Sommer.—Carl Haarer, Elkhart, Ind., Michigan State University Fellowship, and Lynn Sommer, Kidron (Ohio) cong., by Bill Detweiler and Dan Slabaugh, uncle of the groom, Apr. 5, 1980.

High—King.—Jeffrey L. High, Ephrata, Pa., and Janet L. King, Stevens, Pa., both of Metzler cong., by J. Elvin Martin and Richard Buch, Apr. 26, 1980.

Hooley—Miller.—Bruce D. Hooley, Burr Oak, Mich., South Colon cong., and Bonita Elaine Miller, Constantine, Mich., Locust Grove cong., by Landis Martin and Ora Schrock, Mar. 29, 1980.

Kahrig—Gerber.—Clayton Kahrig and Carol Gerber, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Apr. 5, 1980.

King—Mack.—Arthur H. King, Pottstown, Pa., and Esther Mack, Reading, Pa., at Limerick Chapel, Mar. 2, 1980.

Leaman—Youndt.—Ted Leaman, Kinzers, Pa., Forest Hills cong., and Tina Youndt, Reinholds, Pa., Hinkletown cong., by J. Lester Graybill, Apr. 20, 1980.

Miller—Brown.—Loren Wayne Miller, Glennon Heights (Colo.) cong., and Gina Brown, First Nazarene Church, Denver (Colo.), by Don Wellman, Dec. 24, 1979.

Statton—Miller.—Randy Statton, London, Ont., Valley View cong., and Deborah Miller, Kokomo, Ind., Howard-Miami cong., by Ralph Stahly, Apr. 5, 1980.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Aeschliman, David and Connie (Helmke), Stryker, Ohio, first child, Kristie Nicole, Apr. 26, 1980.

Brown, Gary and Gayle (Erb), Louisville, Ohio, first child, Clifford Douglas, Apr. 27, 1980.

Covelens, Kenneth and Brenda (Weaver), Lancaster, Pa., second child, first daughter, Tara Lynn, Apr. 25, 1980.

Delagrang, Michael and Diane (Miller), Woodburn, Ind., third daughter, Ruth Kristine, Mar. 24, 1980.

Delagrang, Kent and Cindy (Cunningham), Spencerville, Ind., first child, Ryan Anthony, Apr. 4, 1980.

Fewkes, Michael and Linda (Gerber), Baden, Ont., second son, Jason Michael, Apr. 21, 1980.

Gingerich, Ron and Kathy (Yoder), Shipshewana, Ind., second son, Shaun Jason, Dec. 28, 1979.

Gorka, Martin and Helen (Nighswander), Enkhuizen, Netherlands, first child, Simon Joseph, Feb. 19, 1980.

Hartman, Charles and Emma (Ressler), Howe, Ind., third son, Peter John, Jan. 10, 1980.

Heindel, James and Judith (Grosh), York, Pa., second child, first son, Jed Allan, Apr. 25, 1980.

Helmka, Wayne and Ruth Ann (Metzger), Listowel, Ont., first child, Crista Ann, Apr. 16, 1980.

Hess-Yoder, John and Beulah, Tel Aviv, Israel, first and second children, Rachel Elizabeth and Joshua Mark, Feb. 19, 1980.

Holsopple, Dennis and Shirley (White), Hacketts-town, N.J., second child, first son, Kent Dennis, Mar. 11, 1980.

MacDonald, Dennis and Diane (Prosser), Goshen, Ind., second child, first son, Julian Peter, Mar. 5, 1980.

Miller, Harley E. L. and Salome (Brandenberger), Lagrange, Ind., fifth child, fourth daughter, Sherill, Dec. 10, 1979.

Nebel, Grant and Edith (Greaser), Wayland, Iowa, second child, first daughter, Erin Christine, Mar. 19, 1980.

Nichols, Gary and Gayle (Stutzman), Dorchester, Neb., fifth child, second son, Andrew James, Apr. 18, 1980.

Schrock, Dennis and Marcia, Sturgis, Mich., second child, first son, Jeremy James, Apr. 30, 1980.

Selzer, Marvin and Cyndi (Stevens), Hutchinson, Kan., second daughter, Tandra Joi, Apr. 9, 1980.

Stutzman, Brett and Becky (Windler), Lincoln, Neb., first child, Martin Aaron, Feb. 21, 1980.

Swartzendruber, Ron and Sara (Yoder), Sioux Falls, S.D., third child, first son, Marshall Jon, Apr. 22, 1980.

Wiebe, David and Beth (Lehman), Hesston, Kan., first child, Monica Sue, Apr. 4, 1980.

Yoder, Gerald and Patricia (Kilheffer), Belleville, Pa., second child, first son, Christian Patrick, Apr. 16, 1980.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Charles, Ellen F., daughter of Jonas S. and Anna (Frank) Hess, was born at Lititz, Pa., Aug. 30, 1881; died at Goshen, Ind., Apr. 10, 1980; aged 98 y. On May 4, 1905, she was married to Christian L. Charles, who preceded her in death on July 10, 1935. Surviving are one daughter (Anna Mae—Mrs. Lyl Fretz), 2 sons (J. Wilbur and Howard H.), 2 grandsons, and one great-granddaughter. She was a member of Lititz Mennonite Church. Funeral services were held at Goshen, Ind., Apr. 12, in charge of Melvin Lauver and John H. Mosemann; interment in Hess Mennonite Church Cemetery.

Coker, Dorothy M., daughter of Vernon and Martha (Hack) Bottoms, was born at Paducah, Ky., Apr. 20, 1927; died at Kalamazoo, Mich., Apr. 23, 1980; aged 53 y. On May 12, 1945, she was married to Richard L. Coker, who survives. Also surviving are her mother (Mrs. Martha Hack Brown), 6 sons (David, Steve, Bruce, Keith, Glenn, and Craig), 11 grandchildren, 5 sisters (Eula—Mrs. Herman Bog-gess, Juanita—Mrs. Delbert Eich, Mrs. Catherine Lane, Virginia—Mrs. Lee Ort, LaVerne—Mrs. L. C. Schultz), 2 brothers (William and Edward). She was preceded in death by her father and 2 brothers (Robert and Cecil). She was a member of Locust Grove Mennonite Church (Burr Oak, Mich.), where funeral services were held Apr. 27, in charge of James Carpenter and Dean Brubaker; interment in church cemetery.

Graber, Anna, daughter of Peter and Anna (Richer) Liechty, was born in Allen County, July 3, 1900; died of cancer at Parkview Memorial Hospital, Ft. Wayne, Ind., Apr. 24, 1980; aged 79 y. On Mar. 17, 1918, she was married to Ben Graber, who survives. Also surviving are 4 daughters (Marie, Mrs. Agnes Witmer, Mrs. Lillian Hartman, and Mrs.

Carol Stamm), 3 sons (Glenn, Ed, and Harry), one brother (Jonas), and 2 sisters (Lillie Lederman and Katie Neuhouser), 25 grandchildren, and 29 great-grandchildren. She was preceded in death by a son (Raymond), a grandson, and a great-grandson, 3 sisters (Lizzie Witmer, Leah Stuckey, and Verda Graber), and 3 brothers (Silas, John, and Peter). She was a member of Leo Mennonite Church. Funeral services were held at North Leo Mennonite Church on Apr. 27, in charge of J. C. Wenger, Earl Hartman, and Ray Erb; interment in Leo Memorial Park.

Peachey, Thomas E., son of Thomas and Jemima (Yoder) Peachey, was born at Belleville, Pa., Aug. 1, 1914; died at Belleville, Apr. 12, 1980; aged 65 y. On Sept. 20, 1936, he was married to Vesta Hartzler, who preceded him in death on Aug. 3, 1962. On Sept. 3, 1963, he was married to Verna M. Kanagy, who survives. Also surviving are one son (Thomas Lee), 2 daughters (Virginia—Mrs. John Spicher, Ruth—Mrs. David Emswiler), 2 stepdaughters (Ann—Mrs. Frank Breneman, Mary Ellen—Mrs. Harvey Yoder), one stepson (Marlin), 3 sisters (Mrs. Sadie Byler, Mrs. Elsie Peachey, and Mrs. Bertha Spicher), one brother (Joseph G.), 16 grandchildren. He was a member of Locust Grove, Mennonite Church, where funeral services were held Apr. 16, 1980, in charge of Gerald Peachey; interment in church cemetery.

Rittenhouse, Annie O., daughter of Jacob L. and Fannie (Overdorf) Moyer, was born in Montgomery County, Pa., Feb. 14, 1884, died at Grand View Hospital, Sellersville, Pa., Apr. 23, 1980; aged 96 y. She was married to Wallace H. Cressman, who preceded her in death in 1934. She then married Henry B. Rittenhouse, who died in 1969. She is survived by one daughter (Marian M. Nyce), 2 sons (Norman M. Cressman and Ray Cressman), 17 grandchildren, 51 great-grandchildren, 32 great-great-grandchildren, a brother (Harvey O.). A son (Laaden M. Cressman) preceded her in death in 1980, as well as two infant children. She was a member of the Souderton (Pa.) Mennonite Church, where funeral services were held on Apr. 26, in charge of Richard C. Detweiler; interment in Franconia Mennonite Cemetery.

Yoder, Sadie A., daughter of Samuel S. and Lydia M. (Kanagy), Glick was born at Allensville, Pa., July 11, 1896; died at Lewistown Hospital, Apr. 18, 1980; aged 83 y. On Feb. 6, 1919, she was married to Aaron S. Yoder, Sr., who preceded her in death on Dec. 23, 1975. She is survived by 2 sons (Samuel E. and Darvin J.), 4 daughters (Lydia—Mrs. Jefferson Byler, Orpha—Mrs. Ivan Zook, Vesta, and Barbara—Mrs. Donald Bossinger), 2 sisters (Mrs. Lydia Kauffman and Mrs. Linda Wenger), 26 grandchildren, and 16 great-grandchildren. She was a member of Locust Grove Mennonite Church, where funeral services were held Apr. 20, in charge of Louis Peachey, Gerald Peachey, and Erie Renno; interment in church cemetery.

P. 405 by David Kreider; p. 409 by Sarah Burkholder; p. 410 by Leon Stauffer; p. 412 by Waldo Neufeld.

calendar

Human Sexuality Seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 23-25.
MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June 6-8.
Conference Ministers and Spouses Workshop, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., June 9-13.
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottsdale, Pa., June 26-28.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Canada's bishops urge Carter to halt El Salvador arms aid

The Canadian Catholic Bishops have appealed to President Carter to halt military aid to El Salvador.

In a telegram to the White House, Archbishop Joseph N. MacNeil, president of the Canadian bishop conference, said they were joining the American bishops in urging the president to withdraw the military aid package now before Congress in line with the wishes of Archbishop Oscar Romero of San Salvador who was recently murdered while offering Mass. Similar telegrams were also sent to key members of the Senate and House committee considering the appropriation.

Christian communicators from 39 countries to meet near London June 1-8

Nearly 60 media and communications leaders from 39 countries will seek to go "beyond monologue" at the central committee meetings of the World Association for Christian Communication (WACC) to be held June 1-8 at Hildenborough Hall, Sevenoaks, Kent, England.

WACC is a professional service organization which provides funds, consultancy, and helps coordinate communications programs and projects in more than 40 countries. Its central committee is chosen by nearly 250 members—Protestant, Catholic, and Orthodox churches and related groups as well as secular communication organizations.

The theme, "Beyond Monologue," affirms WACC's emphasis on two-way, participatory communication which encourages dialogue among people. Instead of hearing the traditional keynote address and other speeches, the WACC leaders will participate in five study sessions including work in small groups.

Draft information

Since shortly before President Carter's state of the union message, Metromedia Radio's San Francisco rock station, KSAN-FM has channeled public affairs efforts into three-pronged campaign entitled "Draft Board." Services include 24-hour recorded "Hot News Line" providing daily updates on draft information, PSA's aired six times daily reporting local meetings, rallies and gatherings sponsored by nonprofit organizations, and series of in-depth discussions with call-in listener participation and featuring guests such as Daniel Ellsberg and American Civil Liberties Union Director David Landau. Pro and con commentaries by Defense Secretary Harold Brown and various members of Congress have also been aired.

KSAN news director, Joanne Rosenzweig, developed the campaign with help from local draft resistance and information groups. Majority of listener response, says Rosenzweig, has been confusion and questions: "Callers seem to know little of the history of U.S. relations with Iran and Afghanistan or of those countries' connections with U.S. oil supplies" (from *Broadcasting*).

Vatican reported preparing for showdown with Lefebvre

Pope John Paul II has decided to move toward a showdown in the Vatican's duel with French traditionalist Archbishop Marcel Lefebvre, according to reports broadcast by French radio and published in newspapers in Paris.

The pope called a meeting with cardinals of the Roman Curia on Apr. 15, according to a *LeMonde* report speculating that the Vatican planned to employ methods in the Lefebvre case it had used with Hans Kueng, the liberal German theologian.

According to the French radio, the pope intends to give Archbishop Lefebvre a further opportunity to accept the decisions of Vatican Council II and the changes in Catholic worship that were instituted by Pope Paul VI. There will be no excommunication if the 74-year-old leader of the traditionalist movement accepts the decisions, but some form of punishment will be imposed. The broadcast added that despite a number of reconciliation gestures from the pope, Archbishop Lefebvre has become increasingly defiant.

The pope has been moved to action, the sources agreed, because the archbishop—against the expressed wishes of local church officials—went to Venice on Easter Monday and celebrated a traditionalist Mass there. John Paul was also disturbed by traditionalist plans to open a seminary in Turin, it was said.

Zimbabwe's new chief thanks World Council

Prime Minister Robert Mugabe of Zimbabwe has expressed gratitude to the World Council of Churches (WCC) for its support in the liberation struggle in his country.

He told a WCC delegation visiting Salisbury that "it is an honor to express gratitude for the role you have played and to send through you to other people struggling for justice the message of our firm commitment to the principles for which you and we have struggled together, including the principles of nonracialism."

The WCC team was led by Anglican Bishop Henry Okullu of Kenya. Other delegation

members were Baldwin Sjollema, director of the WCC's Program to Combat Racism (PCR); Ninan Koshy, executive secretary of the Commission on the Churches on International Affairs (CCIA); and Max Rafransoa, Africa secretary of the Commission on Inter-Church Aid, Refugee, and World Service (CICARWS).

Tobacco is a religious issue says Carolina church journal

Church leaders in North Carolina have been challenged to speak out against tobacco growing "as a religious issue." The challenge to the church to "stop burying its head in the sands" came in an article in *The Communicant*, monthly publication of the Episcopal Diocese of North Carolina. It was written by E. T. Malone, Jr., a member of the Chapel of the Cross at Chapel Hill and teacher of English at North Carolina Central University in Durham.

In the years when tobacco was not the major source of income for farmers in the state, Mr. Malone said, "The preachers were telling their flocks that smoking was sinful." But when tobacco replaced cotton as a major cash crop, he charged, "The sin of smoking floated away on a bright yellow nicotine cloud of expediency."

Charging that "our ministers and priests have ignored an issue on which they should speak out," Mr. Malone asked, "Is there a major state political figure with guts and a Christian conscience who will face up to this reality, even though he or she risks losing office?"

The writer asserted that "tobacco money is blood money," and that "what is good for our state's pocketbook is cancerous to its soul." He asked, "Shouldn't those persons charged with responsibility for souls comment on this state of affairs?"

Lutheran district votes aid for conscientious objectors

Action that would help conscientious objectors to military service if the draft is reinstated has been taken by the American Lutheran Church's 240,000-member South-eastern Minnesota District.

The district, at its weekend convention in Rochester, urged its 278 congregations to receive and maintain a file of statements from their members who wish to declare themselves as conscientious objectors.

Delegates gave overwhelming approval to the proposal after Bishop J. Elmo Agrimson, the district's president, reminded them that "a high percentage of your grandfathers came to this country from Scandinavia and Germany to escape the draft."

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Home again

In the *Gospel Herald* for September 11, 1979, I reported the beginning of a sabbatical from my work as *Gospel Herald* editor. The sabbatical has ended and as I write, Mary and I have been back in Scottdale for more than a week. "Scottdale," as Mary put it, "never looked so good!"

In a little less than four months we visited 24 Mennonite churches in ten states and three provinces. A majority of these were members of the Mennonite Church, but others included General Conference Mennonite, Mennonite Brethren, and Evangelical Mennonite Conference of Canada. A number had membership in more than one branch of the Mennonite Church.

My object in these visits was to write a profile on the congregation, a project I hope to have published later. Typically, when I wrote for permission to stop, I asked to meet with the storytellers in order to hear the history of the congregation, to interview the pastor and others in positions of leadership, and also to meet new members, particularly those who had recently come to faith in Christ. I sought to understand the congregation in context: how it got there, what direction it was moving—and from the newcomers—what attracted them to this church.

Twenty-four congregations is only a small selection from the hundreds of Mennonite churches in North America. I am well aware that they cannot be considered necessarily characteristic of Mennonites in this continent as a whole. I did not set out to make a scientific survey. But I think it is fair to make a few observations about these contacts.

Because of the route we followed, the congregations we visited were generally younger and smaller than many in the heartland. Except for our final visit in Steinbach, Manitoba, no congregation had many over 200 resident members and perhaps a third were 100 or less. A few of the congregations were as old as 100 years; most were much younger. One was still in the process of forming.

We found a wide variety of organizational patterns. Most have supported pastors, but not everyone. All have some form of church council or board. Some of the younger congregations have written covenants which members are expected to sign every year if they are to continue as members. A few older congregations have attempted to begin the use of covenants but found this resisted.

One city congregation which has experienced a lot of turnover dispensed with a formal membership contact.

Anyone who participates regularly in the congregation's worship and service is considered a member. It seems rather loose-ended, but a retired missionary commented that people of this congregation are as serious about the church as people she has met anywhere else.

We found a wide divergence of opinion and practice in regard to the ministry of women. In some congregations they are welcome to preach, prophesy, teach, or administer. In others it is expected that women will function in only certain specified roles.

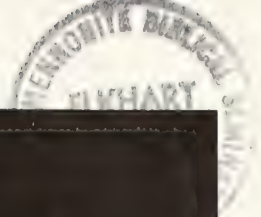
Probably the two most common problems mentioned to us were marital instability and affluence. Some are facing divorce and remarriage as an issue for accepting people from outside the congregation. For others separation and divorce have moved right in. And there was a feeling expressed in various places that we are not completely successful in how we handle money. There are places where some Mennonites are poor, but I heard more concern about wealth.

In a majority of the congregations we visited there has been mission activity, bringing people in the congregation who were not raised as Mennonites. In the few where this has not been happening, there is some concern about that. The word is out that congregational growth is to be expected and most are trying to respond. We were assured by this, for we understand it to be a responsibility of the church.

People are coming into the Mennonite Church from a variety of backgrounds and cultures. We were pleased to meet Italian Mennonites, Hispanic Mennonites, Acadian French Mennonites to name a few. Such cultural variety has the potential to enrich our fellowship. Yet the stereotype of Mennonites as Pennsylvania German people who live in a 19th-century fashion persists throughout the land. One church in Saskatchewan deliberately plays down the word in their name in an attempt to avoid the confusion of the faith with a specific ethnic culture.

I am not sure this stereotype is anything to worry about. I think we can overcome it, perhaps even turn it to our advantage. But I do believe it is important that we continually test our tradition against the working out of salvation found in the New Testament.

On various occasions I had opportunity to ask people why they joined a specific Mennonite congregation. I was rather pleased with some of the responses and I want to discuss this in the next editorial.—Daniel Hertzler

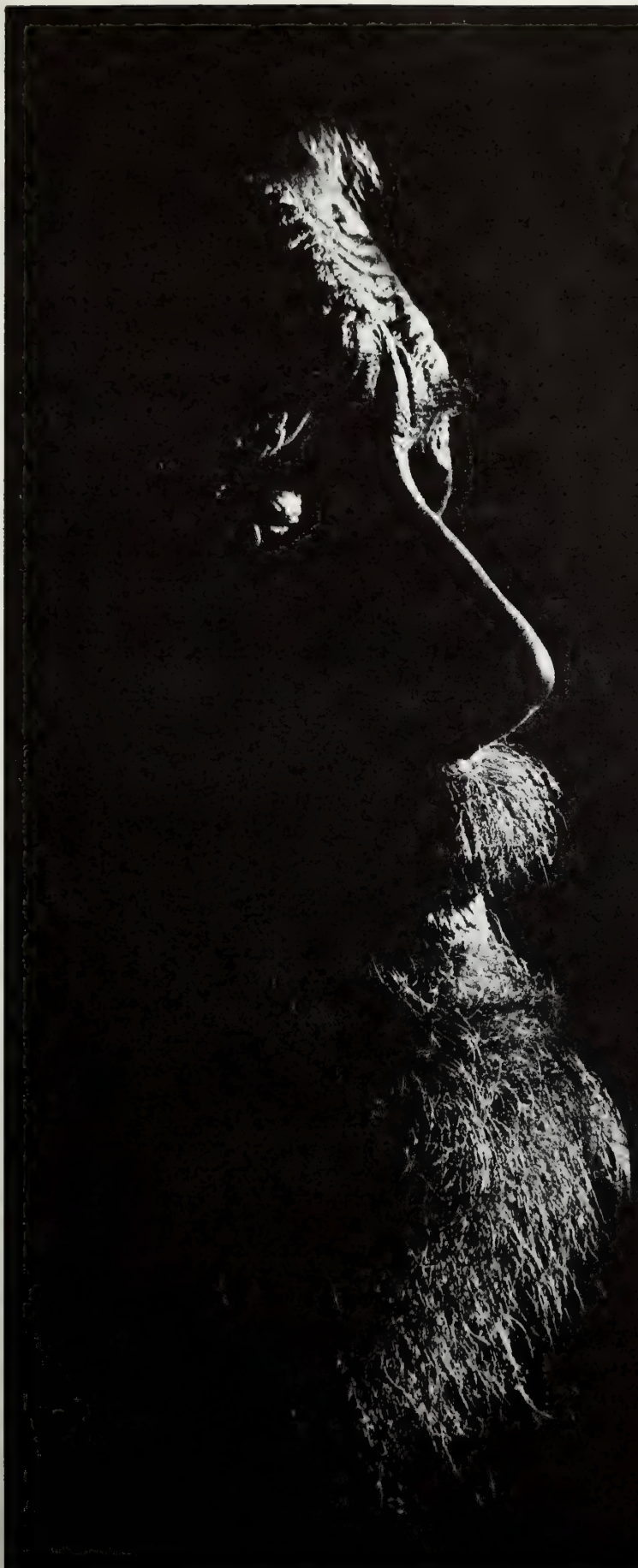


Gospel Herald

May 27, 1980

Integrating humility
and nonconformity

Wonder is
broken knowledge



At one time, Mennonites were so afraid of pride they outdid each other in demonstrating humility. Nonconformity, as Robert Hartzler points out in this article, was, and is, closely related to humility. The thoughts here are condensed from a speech the author, pastor of the Washington (Iowa) Mennonite Church, gave to an interboard meeting, which included General Board and all the program board members and their officers, meeting at the Newcomer Center, Goshen College, Goshen, Ind., Feb. 14, 1980. In view of the assimilation the church has experienced since World War II, it was judged timely for the church leaders to call for a review of these two interrelated ideas—humility and nonconformity.—Ed.

It is the purpose of this article to define the two terms (humility and nonconformity), survey some pertinent biblical materials plus more recent Christian writers, outline the need for a new start, and share some ideas on implementation.

Definitions

Humility (n.)—The quality or condition of being humble; lack of pride; modesty.

Humble (adj.)—1. Having or showing feelings of humility rather than of pride; aware of one's shortcomings; modest; meek. 2. Showing deferential respect. 3. Lacking high station; lowly; unpretentious.¹

A Christian definition for humility is more difficult and complex. The concept of humility in the Old Testament is almost exclusively tied up with persons in *affliction, poverty, and suffering*.² The prevailing and major concept was that of the ash heap. Humility meant misfortune, suffering, and poverty.

In the New Testament, the term almost always refers to a *subjective trait of character* and rarely does it have the objective aspect of poverty and low social status. Christian humility means a *lack of concern for one's own prestige*. It appears in many catalogs of Christian virtues in the Pauline epistles. It is primarily an attitude which controls the way one behaves toward one's fellows.

Nonconformity (n.)—(The state or position of) one who refuses to be bound by the accepted rules, beliefs, or practices of a group.³

A religious or Christian definition is hard to come by as the term does not usually appear in Bible dictionaries and word lists. The concept is largely associated with Romans 12:2 and refers to the transformed life which emphasizes identification with Christ and His way of life as opposed to identification with the world and its lifestyle.

New Testament References

Rather than looking for all the instances in the New Testament where the word "humility" actually appears, I have

chosen to survey some occasions where the trait is displayed by either attitude or behavior or both. Matthew and Luke seem to pick up the most for their Gospels while Mark (Peter) rarely does and John only occasionally.

Matthew

3:13—Jesus was baptized by John rather than vice versa.

5:3—The first beatitude sets the tone for the rest. Blessedness for the Christian begins with a humble spirit.

8:8—Jesus marveled at the faith of the centurion who felt unworthy of the Lord's presence in his house.

18:4—Childlike humility is a prerequisite for entrance into Christ's kingdom.

20:26—True greatness for disciples is realized through humble service.

23:8—Jesus forbids His disciples to use titles of religious rank or prestige.

Luke

1:52—Mary, in the Magnificat, observes how God has scattered the proud, put down the mighty, and exalted those of low degree.

7:38—Jesus allowed Mary of Bethany to wash His feet in public as a lesson to Simon, the Pharisee.

14:11—The places of honor in God's kingdom are given to those who humble themselves.

John

3:30—John the Baptist recognized that his role was to decrease while Jesus would increase.

13:4—As a continuing lesson in humility, Jesus stooped to wash His disciples' feet before His trial and death.

These are some of the occasions recorded in the Gospels when Jesus and His contemporaries indicate the importance of humility. Humility is central to Christian character and not just another good quality to be added to the mature Christian personality.

How about the epistolary materials? The two major references in Romans 12 and Philippians 2 deal with the inherent conflict between humility and prestige.

Paul entreats the Roman believers (Rom. 12:3, 10, and 16): . . . not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him . . . Love one another with brotherly affection; outdo one another in showing honor . . . Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited (RSV).

What such an exhortation may have meant in the first-century Roman world is debatable. I think we can safely conclude that such a self-concept was in sharp contrast to non-Christian views. Paul wanted the Roman believers to appreciate and practice genuine Christian humility.

In the Philippians passage (2:1-11) he pleads with believers to adopt the attitude of Christ as a model for the Chris-

Integrating humility and nonconformity into

tian life. This is the strongest possible argument, the appeal to emulate our Lord and Savior who Himself took the lowly road to true greatness and God's exaltation (3-8).

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross (RSV).

For Paul, the human Christ is the epitome of humility. Humility was crucial to the incarnation and as such remains central to any consideration of the Christian life.

It would be both helpful and interesting to have an analysis of Menno's writings as they treat the subject of hu-

mility. In *The Cross of the Saints* he, too, catalogs the Old and New Testament characters who suffered persecution and then dwells at some length on the humiliation of Christ.

Therefore, my very precious brethren and sisters in the Lord, do take the crucified Jesus as your example and the righteous apostles and prophets of God. Learn through them. . . . Their whole lives were pure love, chastity, humility, obedience, and peace.⁴

I was able to find very little material dealing with humility from modern Mennonite writers. In my library, I had to go back to Daniel Kauffman's *Doctrines of the Bible*, now over sixty years old. Kauffman treats humility in a six-page chapter, one of fourteen, in Part VII on the Christian life. Central to Kauffman's thought is the conviction that humility opens the door of faith. It is the initial quality in man which pleases God.

God nowhere speaks of pride except in terms of condemnation and reproach, and He nowhere speaks of humility except in tones of tenderness, approbation, and encouragement.⁵



by Robert Hartzler

the life of our church

Need for Emphasis

I believe that the Mennonite Church needs to place a new and increased emphasis upon the quality of Christian humility. Why? For these reasons: One, as a sectarian religious group we have to varying degrees fallen into the trap of a false humility which derives pride from being culturally different. Although Mennonites taught and prized humility as a Christian virtue, our humility quickly turned into a cultural and/or religious pride which became a hybrid variety quite resistant to treatment and cure. False humility is like partial deafness in that it is easy to hide and difficult to diagnose. Two, in a time of rapid acculturation we have tremendous difficulty in achieving cultural change without succumbing to the wiles of worldliness. Today, the larger society sees us as a small but vital Christian group characterized by a faithful pacifism, an industrious lifestyle, and a quaint rural root system. But, we drink, smoke, go to shows, buy life insurance, drive Cadillacs, and become millionaires with the rest of society. Third, the decade of the seventies saw a major emphasis on self-development and self-actualization coming from psychology and the social services. We have been influenced by the "me generation." More than we care to admit, we seek instant solutions and gratification. Mennonite marriages are failing because one or both partners are more concerned about their own happiness than that of their spouse.

Integrating Humility into Our Life

How can we integrate humility into the life of our church? First of all, it must become a part of our *consciousness and conviction*. Our literature and pulpits must treat the subject often and at length. "As a man thinketh in his heart, so is he." Nothing will change until our minds change. Humility must become something that we think about and accept as an integral part of our daily walk with Christ.

Theodore Hesburgh credits his predecessor at Notre Dame, John Cavanaugh, with the following comments:

Don't think that you are indispensable. The day you leave, someone else will be doing your job, and quite probably doing it better.

Hesburgh goes on to say:

That rankled my pride, but I accepted it. I still do. Humility is not just a nice virtue; it is the truth. The

cemeteries of the world are full of indispensable men and women, but somehow the world goes on. So does the world of colleges and universities.⁶

All of us need to come to the point where John the Baptist owned that he must decrease while Christ increased. Let those with low self-images remember that Christ died *for* them, and let those with high self-images know that Christ died *because* of them. Only when we have changed our minds by confessing and repenting our pride, will humility be seen in our *patterns of daily life*.

And what would Mennonite life built on a renewed consciousness and conviction for Christian humility look like? First of all, we would have no part of the "me generation" mentality. Self-fulfillment would be left to the claims of Christ. "(Our) food would be to do the will of him who sent (us) and to accomplish his work."

We would not be tempted by our neighbors' mad rush for fame and fortune, but rather having food and clothing we would be content. Our lifestyle would be characterized by simplicity and faithful stewardship motivated by what is right rather than by what is different. We would simplify our lifestyles voluntarily in a crowded world with only limited resources. Cadillacs, Chryslers, and Continentals would be out even if they would be justified on an investment ledger.

Our houses would shrink by at least 50 percent and would be furnished with modest essentials. Humble people would see large, conspicuously decorated houses as out of character with the call of Christ. Our items of clothing would be simple, serviceable, and few. Most of us would shop at used clothing shops rather than administering them as a service to the poor. Our smaller houses would have fewer and smaller closets to accommodate our shrinking and modest wardrobes.

Simply put, true Christian humility taken seriously would revolutionize our lifestyles. The food we eat, the clothes we wear, the houses we occupy, and the vehicles we drive would all become captive to the call of God in Christ Jesus, to say nothing of our occupations and ways of worship.

As intimated above, such a change in conviction and lifestyle will demand a *major teaching effort*. How could we teach humility in our churches and homes? By precept and example!

Guidelines for writers of curricula will need to be reviewed and updated. Perhaps a quarterly emphasis in the tradition of the temperance lesson could be a regular reminder in all our Sunday school materials.

We might want to give some attention to our official creed and statement of faith and doctrine. The 1963 Confession of Faith does not even contain the word, let alone teach, humility in any deliberate or intentional fashion.

Our periodicals and literature could intentionally include articles and material in line with the need. But more importantly, all of us will need to exemplify humility in our characters and everyday lives. Who is that person in your congregation or community who best demonstrates Christian humility? It is a strength which few feel called to cultivate or emulate. Yet it is there, a gift of grace, a paradox which we lose when we grasp.

We can teach our children and converts true humility by

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News Editor: **David E. Hostetler**

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celebrating the virtue as it appears in the lives of true Christians. Only as it is demonstrated in flesh and blood does it produce the power to reproduce itself in the lives of others. It will not happen merely because we set out to do it. It will come as a gift of God to His seeking children.

Nonconformity

By now, I hope you are asking why all these words and paragraphs on humility with only a limited amount of space left for nonconformity. I also hope that you can see that without humility there can be no true Christian nonconformity.

Humility is to nonconformity what air is to fire. Without humility nonconformity is as meaningless as the choice between political candidates, automobiles, brand-name clothing, and yogurt. These differences are matters of taste and choice and individual preference. But when Christians humbly refuse to adopt worldly belief and behavior on the basis of Christ and His will, we have much more than a matter of personal preference. It is my conviction that nonconformity without humility is powerless and quickly perverted into damning legalism.

Who is calling for nonconformity today? For the most part the call is coming from first-generation Christians, many of them from minority cultures. Why? First-generation Christians see the hard claims of Christ much more clearly than those who have allowed it to become "old hat." For them the demands of radical discipleship are more clear-cut and decisive. We must heed them, for they are doing us a valuable service.

The nonconformed life for the Christian is the life transformed by the risen Christ. We will not be satisfied with a nonconformity which is merely different from that of our peers. Our nonconformity must be based on what is right, namely an identification with Christ in simplicity of life and responsible stewardship of resources.

Such nonconformity does not withdraw from the world but offers a Christian alternative of positive involvement. It means choosing vocations in service to humanity and as advocates for justice. Such pursuits will not be very attractive or successful and as such must be based on Christian humility rather than the pride of position or achievement.

How can we integrate Christian nonconformity into the Mennonite Church in the next decade? I don't know. Maybe we should start by taking seriously and listening to those calling for nonconformity. Did we hear the brother at Estes calling for nonconformity in music?

At this point, I see seasoned Mennonites sitting back and smiling paternalistically at first-generation Christians who speak out against alcohol, immodesty, and popular music. We have become so compromised and calloused that we cannot help ourselves. Let's give our younger voices and consciences a hearing. Perhaps we who reacted to the cultural nonconformity of our parents are not able to refocus Christian nonconformity for today and our own generation. Let's not miss the current insights of those who have recently made the break from the world to Christ.

Therefore, I want to underline our need for humility and nonconformity by referring to an author who comments on the close of the decade. Aleksandr Solzhenitsyn in his 1978 Harvard commencement address:

We have placed too much hope in political and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. In the East, it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. This is the real crisis.⁷

This reminder should help us to reaffirm the need for a Christian life much different from a society which is surely destroying itself through selfish materialism. How refreshing and amazingly pertinent are the words of our Lord, "Humble men are very fortunate, for the Kingdom of Heaven is given to them! The meek and lowly are fortunate, for the whole wide world belongs to them!" (Matthew 5:3,5, *The Living Bible*). 

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Those who share

Some suffer in silence
some suffer alone
then there are those
who share with the whole world
each twinge of pain that comes
show me how to be present with each
breaking through to those
locked in silence
reaching out to those
lost in aloneness
bearing with those
immersed in self-pity

—Lois Shank Hertzler



Unusual people

by Sanford and Orpha Eash

The light bulb on the wall flashed on and off. Eli, the dog, peacefully asleep on the couch, woke up, and in a flash was nudging our new friend, Phyllis Gehman. She patted his head, crossed the room, and answered the telephone. It was not an ordinary phone, but a special one called a TTY for deaf people. It sends messages and receives them on a typewriter printout.

Trying to locate Nelson Gehman, we found his name in the telephone directory. We called, but his wife answered: "Sorry, I can't hear." We had to find the Gehmans by other means, and we had our first lesson in the problems of the deaf.

Nelson and Phyllis Gehman are in their early thirties, well adjusted, and happy. They are both deaf. When I was a boy, people called it "deaf and dumb." The Bible uses that term, but "dumb" meant speechless. (We have added other meanings to the word.) Being around the Gehmans for a week would convince anyone they are highly intelligent people, they have to be, to get along in today's world.

Phyllis Yoder Gehman was born to Ralph and Pauline

Yoder near Middlebury, Indiana. She has an older sister, Janis, and a younger brother, Myron. She is the only deaf one.

When Phyllis was a baby she had a severe chest and ear infection. She was treated with the new sulfa drugs. But the parents soon detected a hearing problem. At three years of age, Phyllis was diagnosed as having "hearing severely impaired."

The parents groped with the unknown. They knew no deaf people. But God supported them through their church, Forks Mennonite, near Middlebury, Indiana. They had the wisdom to discern the difference between good and bad advice.

A relative, David Yoder, from the church family, was a trained speech therapist. He advised various clinics and therapists in the Midwest. By the time Phyllis was six, she was fully aware that she was not like all the other kids. She was frustrated, and it caused her to do a lot of hitting and fighting. She was not ready for school.

Indiana University had a place for a few special children where speech therapists could work with them. David Yoder advised her parents to send Phyllis there. They sent her for a nine-month term. That was hard to do, but it was made easier by local students giving her transportation to and from school on weekends. At the end of that term, Phyllis could lip read and talk. She was on her way to better things. She had some tutoring, but she made her way through the public school system.

Phyllis teaching in sign language to two deaf S.S. pupils.

Then, Ralph Yoder, her father, was afflicted with an incurable disease. He was in and out of hospitals for a few difficult years. When he died, Phyllis was twelve, and the family was emotionally and financially drained. Once again the church responded with encouragement, and the Yoders picked up the pieces and went on.

Phyllis liked the Bible memory camps. Sunday, however, was one of her most difficult days. There would be groups of girls together, laughing and talking all at once. As a lip reader, she got very little of the conversation and often had to ask her best friends what was going on. Sometimes they got tired of that too.

Hayride parties with the MYF, or evening camp-outs, or anything going on outside in the dark frustrated her. She had to see to lip read.

By the time Phyllis was ready for high school, she had learned to cope with her problems a little better. She chose the subjects she could handle best, and the teachers cooperated. By nature she was inquisitive and she had a lot of grit. She went through Bethany Christian High School, and some of the students didn't know she was deaf. Phyllis liked sports and excelled in basketball and volleyball.

After high school, she was invited to become a counselor for three-to-nine-year-olds at the Indiana State School for the Deaf. She understood the problems of the deaf children better than the hearing counselors. It was an interesting new life. She also started to learn sign language for the first time. She worked there on and off for over three years.

There is still a controversy between the education specialists today who advocate only oral communication for the deaf versus those who advocate sign language and oral communication. But they all use electronics. The best educators desire to find the methods best suited to the child.

In 1968, the Yoder family attended a wedding at the Neffsville Mennonite Church in Lancaster County, Pennsylvania. Minerva Gehman invited them to the First Deaf Mennonite Church in Lancaster. They went, and in Sunday school class Phyllis found herself sitting beside a tall and boyish-looking young man. He was introduced as Nelson Gehman. This was the first time they met. Nelson was an eager young man and full of life. They say now that God led them together. But it was love at first sight. They were married in July 1969.

Nelson was the only deaf child of Charles and Minerva Gehman. He had two hearing sisters. For his education the parents sent Nelson to the Pennsylvania School for the Deaf for a few years then transferred him to the Maryland State School for the Deaf. He also learned the craft of woodworking. With the skills he developed, he made some beautiful large pieces of furniture that are in the Gehman home today.

Charles Gehman, Nelson's father, helped organize the first gathering of deaf Mennonites in the "Upper Room" of Mellinger Mennonite Church in 1951. He was active in es-

tablishing the First Deaf Mennonite Church on Wittmer Road in Lancaster in 1956.

After Nelson and Phyllis were married they moved into one of the houses on the Gehman homeplace and rented the chicken farm. They communicated in sign language.

In 1976 Charles Gehman died suddenly of a heart attack. It was a real loss to the Gehman family and to the community. Charles was an active man. Today Minerva lives in one of the houses on the farm and has a job in town. Nelson and Phyllis bought the farm at that time.

Minerva Gehman teaches a sign language class every Sunday morning at the First Deaf Mennonite Church. Her daughter Sally in Columbus, Ohio, is the first Mennonite working as an interpreter in the VS program. Phyllis's brother Myron is teaching sign language at Goshen College. It is a simple course, but the interest is high.

Pauline Yoder is active today on the Deaf Ministries Committee of the Indiana-Michigan Conference. The conference committee is searching for ways to get college students into some of the top level institutions with a good deaf education program. There is work to do. Pauline, after a lot of trial and adversity, tells us she would sometimes rather forget the past. But she is finding out now the past has meaning for her. God has prepared her for today, and she is enjoying her work. I suspect she has little patience when the committee problems become so big, and someone tells her "it can't be done."

We attended the First Deaf Mennonite Church in Lancaster. It is a 45-minute drive from Morgantown,



Nelson Gehman at work at the Rutt Kitchen Cabinet shop of Goodville.



Phyllis and Nelson singing a duet in sign language at the First Deaf Mennonite Church.

Pennsylvania, where Phyllis and Nelson Gehman live. We deliberately avoided the main roads with all the signs about the Lancaster Amish. The valleys were full of big farm buildings close together. In spite of the bleakness of the January day, they looked comfortable. The roads were full of Amish buggies going to church. It seemed peaceful and I learned to appreciate the Amish in a new way.

The deaf church service was a different experience for us. There were the same shuffling and bumping sounds, and some squealing small children; but there was no chatter of adult voices. As the service got under way, Esther Groff, an original member of the group, interpreted for us hearing people. Nelson and Phyllis presented a duet in sign language. The beautiful expression on their faces didn't come from the music, but from their feelings of praise to God. Pas-

tor Rohrer's sermon was on prayer. The earnest expression on his face was familiar, but it was all silent.

We enjoyed the fellowship meal afterward. People were standing around visiting in sign language. We hearing people were in the minority. It was a silent group, but so would our hearing fellowships be to the deaf . . . silent.

It was an interesting week at the Gehmans. Phyllis helps with the chores on the pullet farm. Nelson works at the Rutt Kitchen Cabinet shop at Goodville. He goes early and comes home late. A few of the January days were unusually mild, so Phyllis was out trimming fruit trees; she has always loved the outdoors. But she has her frustrations too. She says one day she was cleaning with the vacuum sweeper. It accidentally got disconnected from the socket, and she didn't detect it. She kept on sweeping for quite a while. She laughed about it later and said, "That time I felt deaf and dumb!"

Eli the dog is the self-appointed and self-trained ears for the Gehmans. He stays in the house with Phyllis and catches the sounds that are important and lets her know regardless of where she may be. He is jealous of his domain, and stray cats have no business on the Gehman property. They paid four dollars for Eli as a pup seven years ago.

The Gehmans have done summer camp counseling for the deaf. They have worked with deaf foster and fresh-air children.

It is easy to converse with Phyllis. She has a soft, well modulated voice. We seemed to forget about the Gehmans' handicap, and saw them for what they are—handsome, attractive, and happy Christian people with outgoing personalities. They probably have many of the same problems most of us have, plus a few more.

What does God have in store for this couple? They are dedicated and grateful to God, and are simply happy to serve Him!

SL

The world's noisy and you can't hear it

Deafness is a handicap that holds many hazards. Roy K. Holcomb, director of a school for the hearing-impaired, has gathered 662 of the hazards into a book titled *Hazards of Deafness*.

They are the experiences of deaf people in their daily lives—at home, in public places, with family, and with strangers. These shared incidents give hearing persons insight into the world of silence. It is hoped it will lead to empathy.

As Mr. Holcomb says, the hearing must realize what the deaf experience, if they are to know and understand thoroughly.

The author dedicates his book "to all the wonderful

persons in the world who are beginning to let us, the deaf, be ourselves with pride and dignity."

Read these hazards and weep or laugh. They call for both.

Your car "dies" at a stoplight. You don't know it until the light changes green and you attempt to go. By the time you get your car started the light is red again and there is a long line of impatient drivers behind you. You thank God that you are the only one who knows that you are deaf.

While (you are) cleaning your house, your vacuum sweeper's cord is unintentionally pulled out. You continue to use the sweeper for several minutes before you realize that it is off.

You walk down the street, look behind you and see no one, keep walking and then someone comes up beside you from nowhere and scares the living daylight out of you.

At church, the minister asks for all visitors, or all those

arranged by Helen Alderfer

who attended Sunday school, or all those who want to go to hell, or heaven, or some similar question, to stand. You gamble (in church, of all places) to stand or sit, knowing that you lose either way.

You are in a crowd of a thousand people and feel more alone than if you were standing in the middle of the Sahara Desert.

You nearly get your hand bitten off by petting a dog that was growling to let you know that it didn't like people, much less you.

You are on the freeway or the tollway. You have car trouble. You go to an emergency phone booth and give your location. You wait awhile but no help shows up. Thinking that your deaf speech may not have been understood, you call twice more. Soon three detour trucks and a police car come to your rescue.

You type away and don't hear the bell at the end of the carriage and many of your words end up beyond your right margin stop.

Your stomach growls. You reason that since it occurs in your stomach, it can't be heard outside, never knowing that the growling is louder than that of a mad dog.

You let a friend out of your car. Your car door slams on her coat. You start up; your friend runs for dear life, hollering all the time. You finally glance to the right and wonder what in the world a sixty-year-old lady is doing racing your car on foot, before you realize what has happened.

Grace is said. You bow your head, but look up from time to time to know when grace is over. It is a long prayer and your neck gets a lot of exercise before it ends. In order not to be embarrassed by lifting your head so much, you become an expert at looking out of the corner of your eyes.

You live in a small town or in the country where there are few or no other deaf people. At times you feel like you could scream for deaf company. Sometimes you feel like talking (signing) to yourself and wonder if you do.

Breaking your arm becomes a type of laryngitis.

Some people avoid you like deafness is contagious. These people go out of their way in order not to come in contact with you—no kidding. (You may have to be deaf to believe this.)

You never hear a ball bounce, a ball roll, a ball hit, or a ball caught.

You get your mail at the school for the deaf where you work. Some of it comes addressed to the "School for the Dead," and others to "School for the Death." Hearing people seem to have their problems too.

You are going up a hill on a narrow road. A driver coming up the hill from the opposite side is blowing his horn. From long practice you know that if you don't stay in your lane Gabriel may be blowing his horn.

You are holding a cup of coffee in one hand and talking to a friend with the other. Along comes another deaf friend. You start to greet him with your "coffee" hand and down comes cup, coffee, and all.

You take something out of your pocket. Other things come out, too, and fall on the floor without your knowing it. Later, much later, you find yourself missing keys, loose change, or something which should be in your pockets.

On Christmas Eve and on Christmas Day there is playing of Christmas songs everywhere. But for you, Christmas is

silent as it is the other 363 days of the year.

Deaf people know that the price of their handicap is living with hazards, and that accepting them makes for a better adjustment to life.

Mr. Holcomb encourages readers to share "hazards" with him so that he can share them with benefit to others. 

*Quoted from *Hazards of Deafness* by Roy K. Holcomb, Joyce Media, Inc., publisher.

Which gospel? _____

Theron F. Schlabach has given all of us an opportunity to climb a mountain. From that perspective we can look back across the rolling hills and valleys of recent American Mennonite history. We can see where our wanderings have led us.

Not at all surprising, but fascinating none-the-less, are those numerous seemingly irrelevant detours that must have appeared important to Mennonite Church leaders in their time. That in itself makes the book *Gospel Versus Gospel* an invaluable asset. Surely there must be a better way to lead the brotherhood than to borrow methods, models, and concepts with abandon as we did in the period, 1863-1944.

Perhaps the problem was not only that we nearly borrowed ourselves bankrupt, but that we did not have a clear concept of what the gospel of Jesus really meant or how our heritage was hewn from a rock different from ordinary Protestantism. Consequently, having lost our own central motif, we lighted our brands wherever there appeared to be an inviting fire.

In the process we got a great many things going. Institutions were built from Balodgahan, India, where we bought a village in 1906, to La Junta, Colorado, where we built a 67-bed hospital-and-sanitarium in 1928. Schlabach is careful to make the point that the missionaries of the era were "on the whole quite able people . . . remarkably careful, honest, and competent in practical matters. In commitment and motive they were apparently about as sincere as humans can be."

The book, *Gospel Versus Gospel*, should be read and studied carefully by decision makers and leaders in today's Mennonite Church. On the one hand, it demonstrates clearly that sincerity and commitment are simply not enough. Leaders must also know where they are coming from and what their heritage means for the future. On the other hand, the book gives the sense that in spite of our glaring weaknesses, both of vision and understanding, God can find a way to turn our failures to successes. After all, if the people who led the church from 1863 to 1944 made mistakes while doing their best, are we wise to criticize? If we see now that their gospel did not include the full-orbed vision of shalom, are we satisfied when we have pointed patronizingly to their errors? Or, putting it differently, if insight comes, can accountability be far behind?—*Arnold Cressman*

book review

Wonder is broken knowledge

by Omar Eby

(On reading in Bacon's *The Advancement of Learning*)

Knowledge which is not complete, which is broken, allows for wonder. But that system of knowledge which claims itself to be complete, final, and exhaustive must lead to a loss of wonder and awe and worship, until the "twilight of the gods becomes the Death of God."

Bacon could not have known that his method of scientific inquiry would contribute to those voices gathering arguments and volume through the next centuries to try to silence even the formless speech of that vague divine force in the universe which he himself yet believed in.

So that by the twentieth century, the scientific rationalists (not only the physical scientists but perhaps even more terribly the behavioral scientists) feel they are closing the last small gap to a complete knowledge. Not every one has been delighted. Some passionate romantics abandoned too easily their Western heritage constructed within the framework of a Judeo-Christian myth, and in their hunger and terror devised a private myth as "a momentary stay against confusion." Particularly they felt the need when Christian theology capitulated to the claims of science and technology. Of an earlier decade, D. H. Lawrence, who seemed never to have lost his sense of wonder, is an example of one who fashioned a religion from the passionate throb of his own blood.

In the decade of the seventies one saw the swift rise of fascination with the occult, with astrology, and science fiction. Surely the loss of wonder that modern man feels contributes to his preoccupation with three such pale substitutes for

mystery in the universe and awe in his own life. And perhaps even worse is man's loss of capacity for wonder without a corresponding increase in knowledge. For example, he takes color television and supersonic flight for granted but does not really understand how it works. One lives in a new age of faith without wonder.

Peter Shaffer's play, *Equus* (Broadway, 1976-77), also explores this theme. Dr. Dysart, a psychiatrist, is assigned to treat a 17-year-old stableboy who has stabbed out the eyes of several race horses with an ice pick. From his earliest years as a child, Alan, the stableboy, confused the worship of God with a fascination of horses. Religion and sex become inextricable as the boy moves into puberty; in the last year he rode naked and bareback horses at midnight until he was in a froth of ecstasy as he mingled his sweat with the horses', their breath with his own. The psychiatrist comes to discover that he envies the boy's ability to abandon himself to such passion, to keep alive the capacity for awe, to experience wonder. Finding his profession to be as sterile as his domestic affairs, the doctor is reluctant to "cure" the boy; but the divine (though corrupted) passion must be removed so that the boy can be reduced to a state acceptable to bland, aweless, but all-knowing twentieth-century society.

Wonder is broken knowledge, said Bacon. I agree and would cry that better not to know fully than to know fully and destroy the capacity for wonder. Further, I would cry that it is not possible—not now, not until Time is drawn once more back into the cosmosgenesis—is it possible "to know as we are known." Even to make the claim for complete knowledge is an arrogant presumption that will lead to frivolous distractions to cover the sterile life.

Better to be called mad, irrational, naive, to seek an identification with an act or being of incomprehensible scope and magnitude outside oneself (but which still mysteriously focuses on the center of one's soul).

Better to know, if only momentarily that ecstasy of which Pierre Teilhard de Chardin, that man who was at once both a mystic and a paleontologist, writes in *Hymn of the Universe*:

"It happens sometimes that a man who is pure of heart will discern in himself, besides the happiness which brings peace to his own individual desires and affections, a quite *special joy, springing from a source outside himself*, which enfolds him in an immeasurable sense of well-being. This is the flowing back into his own diminutive personality of the new glow of health which Christ through his incarnation has infused into humanity." (Italics Chardin)

Spare me the arrogant assumption that men and women can fully restore broken knowledge. 

from
The Advancement of Learning
(1605)

I hear (it said) that knowledge is of those things which are to be accepted of with great limitation and caution; that the aspiring to overmuch knowledge was the original temptation and sin, whereupon ensued the fall of man; that knowledge hath in it somewhat of the serpent, and therefore where it entereth into a man it makes him swell; that Solomon gives a censure "that there is no end of making books, and that much reading is weariness of the flesh"; and again in another place "that he that increaseth knowledge increaseth anxiety"; that St. Paul gives a caveat "that we be not spoiled through vain philosophy"; that experience demonstrates how learned men have been arch-heretics, how learned times have been inclined to atheism, and how the contemplation of second causes doth derogate from our dependence upon God, who is the first cause. . . .

As for the censure of Solomon concerning the excess of writing and reading books and the anxiety of spirit which roundeth from knowledge, and that admonition of St. Paul "that we be not seduced by vain philosophy," let those places be rightly understood and they do indeed excellently set forth the true bounds and limitations whereby human knowledge is confined and circumscribed, and yet without any such contracting but that it may comprehend all the universal nature of things. For these limitations are three. The first, "that we do not so place our felicity in knowledge as we forget our mortality." And second, "that we make application of our knowledge to give ourselves repose and contentment, and not distaste or repining." The third, "that we do not presume by the contemplation of nature to attain to the mysteries of God."

. . . If any man shall think by view and inquiry into these sensible and material things to attain that light whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy, for the contemplation of God's creatures and works produceth (having regard to the works and creatures themselves) knowledge, but having regard to God, no perfect knowledge, but wonder, which is broken knowledge. . . ."

by Francis Bacon

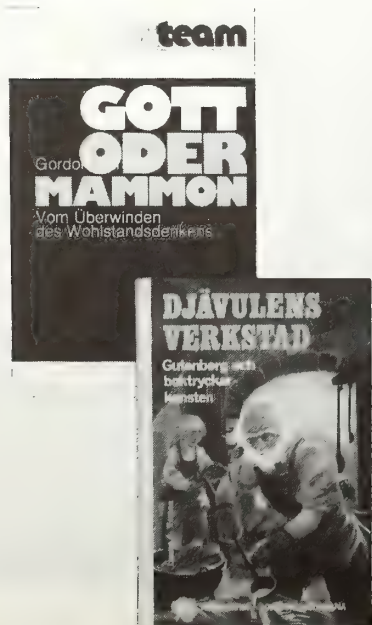


Is Mennonite Publishing House



"I want to use your recent issue of *WITH* as part of a media study package for youth groups. The material will examine rock music from a Christian point of view." — Pittsburgh, Pa.

"I found myself stirred and challenged—and uncomfortable—at almost every page. I found myself wanting to discuss 'where I am' on each issue with a group of fellow Christians who want to have our lives turned upside down if need be so that the life of the kingdom can find true expression in us. This excellent book could provide just such help for serious study groups." — *Faith at Work Magazine* commenting on *THE UPSIDE-DOWN KINGDOM*



"On behalf of the Lesotho Evangelical Church and the Morija Press I wish to express our heartfelt thanks for the great assistance the Mennonite Publishing House has given us in offering us this additional training for Miss Talanyane in technical printing management. It is already very obvious to us that she has benefited tremendously from her stay with you." — Morija Printing Works, Morija, Lesotho

"It has been gratifying to see the very real help that John M. Drescher's book, *SEVEN THINGS CHILDREN NEED*, has been to so many young mothers in study/discussion groups of Young Mother Counsel Service." — American Mothers Committee

"Come and learn of me." "Make disciples and teach them." These statements of Jesus are still the basis of our lives and activities. Thus, it is appropriate to ask, "Is the Mennonite Church effectively sharing the gospel through its literature?" Here are some of the things that are being done:

1. Over 500,000 copies of Herald Press (MPH book publishing name) books were sold last year.
2. The *UPSIDE-DOWN KINGDOM* won the National Religious Book Award for "Best Religious Book" from Religious Book Review and Omni Communications.
3. Provident Bookstores serve over 1,100,000 customers each year.
4. More than 70 people involved in literature production and distribution overseas have received training at MPH — some for as long as five months.
5. Ten book clubs used Herald Press books as club selections in 1979.
6. Provident Bookstores sell over 30,000 Bibles each year.
7. There are 46 Herald Press books that have been translated into foreign languages.

"I was recently widowed when I came across *MY WALK THROUGH GRIEF* by Janette Klopfenstein. After reading her words and crying with her, the guilt feelings I carried around inside of me, afraid to express to anyone, finally were not so terrible and I was able to communicate. How grateful I am that the author decided to share her emotional struggle with us." — Maryland

e a Good *Christian* Investment? Part I

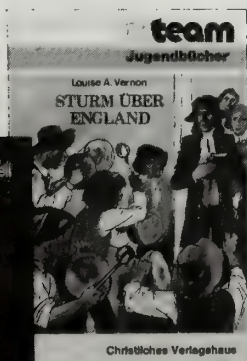
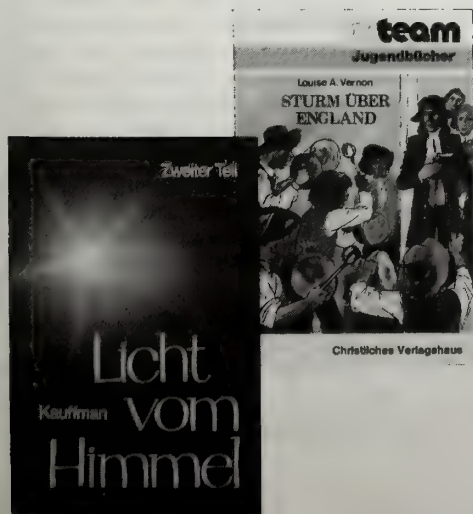
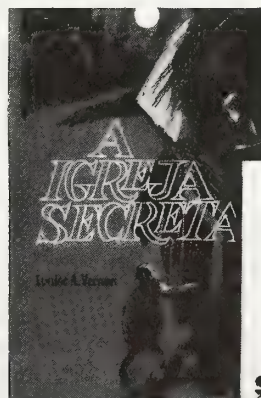


"MAKING DECISIONS: A GUIDE FOR COUPLES by David R. Leaman is the finest book I have ever read on this particular subject. We plan to feature the book in *Marriage*, the magazine of marital enrichment. We will encourage our readership to purchase and read the book and would like to quote several sections from chapter four." —Associate Professor of Psychology, Biola College

"The organizing thesis of this book (THE THEOLOGY OF ANABAPTISM) is Friedmann's insistence that Anabaptist theology is neither Catholic nor Protestant, but *sui generis*, 'existential' Christianity rather than traditional theology of any kind. In the implicit theology of Anabaptists is preserved the union of faith and life which are separated in the explicit 'Pauline dialectics' of Protestantism. . . . Even those of us who believe that there is need for an explicit formulation of theology in categories that will be meaningful to the modern mind will be impressed by the significant contribution which the Anabaptists have made to an understanding of the meaning of radical Christian commitment in a self-serving and oppressive world." —Assistant General Secretary for Ecumenical Relations, American Baptist Churches, U.S.A.

"When people come through our doors we do not know what kind of battle they might be struggling with unless they share it with us. One lady shared with me on Monday. She felt low and heartbroken as she and her husband were having marital problems and considering divorce. It is a part of our responsibility as Christians to share God's love and God's message with them. I also suggested books for them to read which I thought might help them." —Doylestown Provident Clerk

"A PARSING GUIDE TO THE GREEK NEW TESTAMENT and GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT are magnificent aids for the study of the New Testament and should be in every seminary library and in the library of every institution that teaches the original Greek text. Both books help to open up the treasures of the Greek language to every serious student of the New Testament. They accomplish this objective in a competent and convenient manner that contributes to a better understanding of the meaning of the New Testament." —*The Greek Orthodox Theological Review*



"My deepest thanks to you and the staff for their assistance to Mr. Chinoda. He told me here that he had a great time and learned so much in a short time. He is an able man and will transfer this background to his colleagues in Umtali, Rhodesia. We are glad that in the midst of all the problems in Rhodesia, your offices have helped three or four outstanding young men to get a better grasp of publishing. This is to the honor of God." —United Methodist Board of Missions.

As of May 20, \$102,000.00 has been donated toward the cost of the new warehouse and loading dock completed early this year.

Mission boards confer on cooperation in mission

The board of directors of the Mennonite Board of Missions, Elkhart, Ind., and the executive committee of Eastern Mennonite Board of Missions, Salunga, Pa., with staff department heads, met May 7 and 8 at Salunga to discover ways to strengthen each other's call to mission in the '80s. About 40 people participated.

The meeting, the first of its kind since 1967, was called by Eastern Board's president Paul G. Landis, who took office in January of this year. He said he felt the need for the Lancaster Conference mission board to clarify its role with the denomination's Mission Board.

Chairman of Mennonite Board, Roy Kiser, in a devotional meditation set the tone for the meeting by emphasizing the joy Christ brings into our lives: "He gives us the cheer of forgiveness, the cheer of companionship, the cheer of victory," he said. The meeting concluded also on a note of joy as participants pledged themselves to optimism and to emphasize the new things God is doing in His world.

Raymond Charles (for EMBMC) and Dorsa Mishler (for MBM) traced the history of the two boards and showed how they have interrelated through the years. MBM was incorporated in 1906 and EMBMC in 1916. Relationships and areas where ministries intersect were a major part of the two-day discussion. It was pointed out that we need to come closer together today because our structures tend to separate man's needs into categories.

The need for coordination—not competition—was a theme stressed repeatedly. Each board now has mission programs in 19 countries. In Israel and France both boards cooperate in the support of missionary personnel. Stateside there is greater interrelation; both boards, for example, relate to churches and VS programs in New York City and Philadelphia.

The importance of the local congregation and district mission boards was affirmed. Eastern Board chairman Jay Garber said the effectiveness of organized mission depends on the effectiveness of the local congregation to evangelize. "The dynamics of the local congregation put fire in a mission board," he said.

It was emphasized that staff persons are deeply committed to local fellowships of believers. "We are active in our local congregations and cannot be written off as bureaucrats," said Lupe De Leon, secretary for Home Missions, Elkhart.

A discussion on mission theology pointed out that much of our mission theology has been borrowed from other denominations. The time is here, it was asserted, for us to sort out an Anabaptist theology for mission and cooperate in promoting it. It was recognized that we may not always appear "successful" in popular terms.

The Anabaptist approach to mission affirms the local fellowship as the place where new life breaks forth and helps people find salvation in Christ by becoming a part of His church. "Developing clusters of fellowships is not only the goal but also the method of missions," said Donald Jacobs, overseas secretary for Eastern Board.

In outlining trends of the future, Wilbert Shenk, overseas secretary for Mennonite Board, sees a need to risk our denominational life to meet the needs of others who are searching for authenticity in Christian faith but who may not want to become Mennonites. He cited examples of Jewish people in Israel and Catholics in South America who "may not want to join us but may want to walk with us. If we take the risk of losing ourselves, we may find that the heart of the gospel breaks through as the Holy Spirit does His work," Shenk said. He illustrated by a group who on their own opted for adult baptism and a peace position.

Vice-chairman of Mennonite Board Eugene Seals said the church needs to address the alienation, apathy, and loss of identity in our world and provide fellowships where people are truly cared for in the body of Christ.

A discussion on the use of resources emphasized the need to avoid duplication and competition and stressed the need for accountability and flexibility. At the same time we need to discover the joy of sharing with others. Mennonite Board personnel committee chairman Gerald Good and Eastern Board president Paul Landis both felt the church has not yet reached its potential in giving. "Our resources are limited only by our creativity in finding ways to release them," Good said.

In an evaluation session participants expressed appreciation for the opportunity to hear each other, to speak candidly, and to celebrate together the joy of being in mission. The group decided the boards should not wait 13 years for the next such meeting to happen.—A joint release, written by Nathan Hege, editor of *Missionary Messenger* (EMBMC)



Isaac and Laura Metzler

Isaac and Laura Metzler celebrate 70 years together

May 10 and 11 brought much joy to Isaac and Laura Metzler. Their family helped them celebrate 70 years of common pilgrimage at their home in Curryville, Pa. Not all of their eight children, 23 grandchildren, and 22 great-grandchildren were able to visit the couple, but enough were "home" to make it a festive occasion.

Isaac was ordained a deacon at Martinsburg in 1912, and became a minister in 1916. In 1920 he accepted the pastorate at Rockton, Clearfield County, where he served until 1929. He was ordained a bishop in 1924. Returning to Martinsburg for five years, the Metzlers then responded to a call to serve the Glade Mennonite Church, Accident, Md., from 1935 to 1955. The renewed life in the Glade congregation today bears evidence of the fruit of their labors during those 20 years. Isaac is a godly example of one who has "endured hardness as a good servant of Jesus Christ."

Laura has lived in a minister's home all of her life. A delightful and gracious hostess, she has served meals and opened their home to hundreds of guests. Having deep conviction for the mission of the church, she has been a loyal and faithful minister's wife. Laura served many years as the first treasurer of the conference's "sewing circle" (WMSM). Her life of prayer and encouragement to others is a real challenge for all of us to be faithful to Jesus Christ and His church.

Present were: Grace, wife of Paul N. Miller, Morton, Ill.; Myrtle, wife of John King (he was absent because of illness), Harrisonburg, Va.; Elwood, and wife, Helen, Curryville, Pa.; Mary, wife of Carl Stephen, Bel Air, Md.; Kathryn, wife of George Bowser, Accident, Md.; Isaac J. and wife, Hazel, Plant City, Fla.; Edith, wife of Cleo Weaver, College Park, Md.; Wilbur and wife, Esther, Sarasota, Fla. Also present, Mr. and Mrs. Clarence Ramer, a

nephew of Laura's, who was present at the wedding. The family numbers 23 grandchildren and 22 great-grandchildren.

According to one member of the family, the Metzlers received lots of greeting cards and visits from friends and neighbors.

The women from the Cove Mennonite Fellowship made a quilt for them. The names, birth dates and wedding dates of the whole family were embroidered on the quilt. "It sure is a beautiful thing," wrote Kate Bowser, one of the daughters.

The excitement for the couple should last a long time. But the children feel good about the event.

Isaac has been serving the church, ably supported by Laura, since 1912, when he was ordained deacon at the Martinsburg Mennonite Church. Since then, he has been a minister and bishop for many years.

Lancaster church celebrates 100 years in the city

An urban Mennonite church which began its worship and outreach in the latter quarter of the nineteenth century celebrated its centennial Apr. 12-13. East Chestnut Street Mennonite Church, Lancaster, Pa., known for leadership in Lancaster Conference innovations and for its nurture of persons who served the wider church in mission and service programs elsewhere, marked its birthday with a program on the theme, *Our Fathers' Faith in Today's World*.

Two former East Chestnut Street "boys" were brought "home" as speakers for the occasion: John H. Mosemann, Goshen, Ind., pioneer missionary to East Africa in 1934, who also served at the Goshen Biblical Seminary and as pastor of the Goshen College Church for 25 years, delivered three messages on "Jesus the Author," "The Reality," and "The Finisher of Our Faith."

James H. Hess, minister at Warden Park Mennonite Church, Scarborough, Ont., a church committed to community outreach and care of the whole person, began on Sunday night a spiritual life emphasis which continued through the following Wednesday evening. His messages centered in the theme, "Christ's Charge to the Church in This Century: A Charge to Keep I Have."

Except for rather light attendance on Monday night, all celebration and spiritual emphasis sessions were supported well, reports East Chestnut Street's present pastor James R. Hess.

A reminiscing feature on Sunday afternoon stretched into a 3½-hour session. Eighty-two-year-old Jacob E. Brubaker, Landisville, Pa., ordained in 1918 and one of the longest-ordained persons in the entire Mennonite Church, soon had the audience smiling at numerous fascinating anecdotes. As a toy designer with Hubley Company, Lancaster,

Brubaker refused to make patterns for hand grenades during World War II and produced instead 5½ million wooden toy wheels with the help of Mennonite conscientious objectors from nearby Akron.

Brubaker is currently making patterns in his shop to produce 500 commemorative offering-bank replicas of the church building. The take-apart aluminum items will feature the names of all past ordained leaders and missionaries from the congregation inscribed inside the roof. Brubaker made similar banks for the missionary offerings in the late 1940s.

Other persons who grew up or served in the congregation and shared remembrances were Dorothy Landis, Lancaster, Pa.; Maurice Lehman, Lancaster, Pa.; Rhoda Lind, Akron, Pa.; Daniel Mosemann, Goshen, Ind.; and Lloyd Weaver, Sr., Harrisonburg, Va.

East Chestnut Street was begun primarily to meet the needs of Mennonites migrating to the city for employment. When a 40-by-60-foot building erected on donated land grew too small in just over 25 years, it was dismantled and the present meetinghouse built nearby, which has capacity seating for 600.

An enterprising group of Mennonites in the midst of the Great Awakening, workers from East Chestnut Street preached on street corners (until a cautious bishop board stopped that endeavor), canvassed homes and started Sunday schools, and began seven outpost churches which are now congregations in the Lancaster District.

Volunteers told to affirm others unconditionally

Hardworking Voluntary Service vans deposited 65 VSers at Black Rock Retreat near Quarryville, Pa., May 1, for the annual Eastern Region In-Service VS Retreat of Mennonite Board of Missions, Elkhart, Ind.

The VSers traveled from 12 MBM units in Pennsylvania, Virginia, Ohio, North Carolina, Kentucky, Ontario, and the District of Columbia. The weekend event, centering on the theme *Shalom as a Lifestyle*, was planned by VS Eastern Regional Director Clair Hochstetler.

In addition to singing, informal sharing, and recreation, the retreat included three sessions with Conrad Hoover from Church of the Savior in Washington, D.C. A graduate of Union Theological Seminary in New York and an ordained Presbyterian pastor, Conrad is currently retreat master and Potter's House Bookstore manager for Church of the Savior.

Combining informal lectures with periods of reflection—both individually and as VS units—Hoover began by helping the VSers form a personal biblical framework for being people of shalom.

In the second session, Hoover spoke about the need to build a holistic lifestyle of shalom. "The root of shalom is wholeness," he said.

East Chestnut Street introduced the Brunk tent revivals to Lancaster County in the summer of 1950. Outgrowing a vacant city lot, the meetings were several weeks later moved to the Lancaster Airport. This campaign, which drew people from miles around, resulted in 1,800 responses, including 200 conversions. (Brunk plans a thirtieth anniversary campaign in the area this summer.)

On the momentum of the Brunk meetings, after attending a lecture elsewhere in the city on the topic of Central America, Jacob Brubaker and others initiated the Mennonite mission to Central America.

Several leaders of those days testified that they got their start in church work by being singled out publicly by an older ordained brother, who asked them to read Scripture or lead singing impromptu. Said Jacob Brubaker, "This seems to be a lost art. We don't do that anymore. My, what it means to young people when they get singled out by someone older."

Current pastor James R. Hess, former missionary to Honduras, sees East Chestnut Street as "continuing that purpose of ministering to Mennonites in the city." He reports "quite a movement" of young married couples to the city, many in search of cheaper housing.

The membership, approximately 250, includes about 20 percent over age 75 and many in retirement homes; however there are two large young adult classes, a large group of youth, and many children.—Lois Landis Shenk

"Men and women can be healed and enter into the completeness of God's love.

"We are most like God when we can unconditionally affirm others," Hoover continued. "To withhold affirmation is the worst sin. We must always try to see Jesus in other people."

The Church of the Savior leader sparked discussion with his call for Christians to be disciplined in their spiritual life, in their economics, and in their physical being. "Discipline is the consistent and ordered response to the grace of God," he explained. "We can maintain personal discipline only if we have a church, a VS unit, or a community to hold us accountable."

"Reproducing shalom" and balancing the "outward journey" (service) with the "inward journey" (personal faith) were the subjects of the final session.

Hoover expressed excitement at the response of the VSers. They asked good questions and were concerned about the issues," he said. "I'm impressed that so many Mennonite youth are willing to give themselves to voluntary Christian service."

The three-day retreat closed with "Facts and Frolics" presentations by each unit and a Sunday morning closing service.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

The annual **Deaf Ministries Retreat**, co-sponsored by the Deaf Ministries office of Mennonite Board of Missions and Laurelville Mennonite Church Center, will be held June 20-22. Persons with hearing difficulties, their parents, pastors, others working with deaf persons, entire families are welcome. For more information contact Laurelville Church Center, Route 5, Mt. Pleasant, PA 15666; (412) 423-2056.

Wholeness lifestyle seminars, "*Building a Mennonite Theology of the Body*," are sponsored by Mennonite Mutual Aid. They underscore positive health practices with emphasis on individual self-responsibility and mutual caring in the congregation. Congregations can choose among session options such as nutrition, physical fitness, stress management, mental health, and environmental concerns. More information is available from Marvin Nafziger, Mennonite Mutual Aid, 1110 North Main St., Goshen, IN 46526; (219) 533-9511.

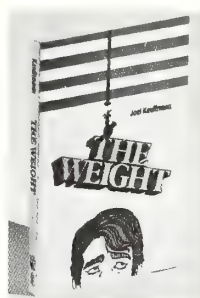
PRINTED RESOURCES

Three **Tracts for Justice** have been produced by Evangelicals for Social Action. The newest one, "*Can My Vote Be Biblical?*" joins "*Ambulance Drivers or Tunnel Builders*" by Ronald Sider and "*You Can Make a Difference*" by Mark Hatfield. To order tracts (15¢ each, bulk rates for quantities of 25 or more, plus shipping) or for more information on ESA, a group of Christians committed to justice and peace, write to Evangelicals for Social Action, 300 West Apsley St., Philadelphia, PA 19144.

The study guide on *Leadership and Authority in the Church*, which grew out of the 1979 General Assembly, offers an opportunity to think about the patterns and roles which lead us. Copies of the study guide, especially useful in a congregational setting of six to thirteen sessions, are \$2 each from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Daughters of Sarah is a bimonthly periodical which believes that Christianity and feminism are inseparable and that Christianity is relevant

to all areas of women's lives today. Two recent issues have discussed "Woman as Consumer"; others have included "Mothering," "Fathering," "Black Women-White Women," and "Women in Ministry." A one-year subscription is \$4 (U.S.)/\$5 (Canada)/\$6 (foreign). Back issues listed above are 75¢ each. *Daughters of Sarah*, 4011 N. Avers, Chicago, IL 60618.



The Weight, by Joel Kauffmann, is a novel about an 18-year-old's struggle with being a Mennonite, a label he had tried to ignore and often defied but couldn't shake, and his decision whether to register for the draft as a soldier or as a conscientious objector. \$5.95 (U.S.)/\$6.90 (Canada) at Provident and other bookstores.

Upon These Doorposts is a six-session training course to help parents, teachers, and other adults understand how children grow in faith. The workbook is \$2.75. The leader's guide is \$1.95 and the leader's packet is \$4.95. From Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

AUDIOVISUAL RESOURCES

In "*Spirituality of Marriage and the Family*" Henri J. M. Nouwen provides insights into the spiritual and ministerial dimensions of marriage and the family, the common wound of loneliness, solitude and intimacy, the wounded healer, and the healing power of hospitality. Nouwen, author of a number of excellent books, is professor of pastoral theology at Yale University. The 53-min. cassette tape is available for a \$1.50 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Mininger appointed Hesston's interim president

Mennonite Board of Education announces the appointment of Jim Mininger, academic dean at Hesston College, as interim president of Hesston College, beginning July 1, 1980, and ending June 30, 1981. The action was taken on recommendation of the Hesston College Board of Overseers on Apr. 29.



Jim Mininger

Jim Mininger, dean since 1978, also teaches part time in Foundation Studies and history. He began teaching at Hesston in 1974.

Jim will succeed current president Laban Peachey whose 12-year term expires on June 30, 1980. Laban will begin as conference minister of the South Central Mennonite Conference in the fall.

The appointed Presidential Selection Committee will continue searching for a candidate to replace Jim.

Challenges of urban ministries discussed in Chicago

Nine Mennonite Central Committee volunteers participated with seminary faculty, urban lay workers, and ordained ministers in the second Congress on Urban Ministry held during late April in downtown Chicago. The Congress was sponsored by the Seminary Consortium for Urban Pastoral Education, which is composed of eight seminaries, including Associated Mennonite Biblical Seminaries, and several Chicago-area Mennonite churches.

Challenges, which served as the weekend's focus, were identified as the need "to stop doing yesterday's work" in order to do tomorrow's work, which is to meet head-on the forces of change in city life. Also, there is an urgency to become "pro-active," anticipating needs before they become crises.

Daily seminars discussed the shape of efforts to rejuvenate economic and social potential in neighborhoods ravaged by "disinvestment," the withdrawal of capital and business energy from a community. Participants examined the threat of new housing, investment, and migration forces; denominational, black, and Hispanic theologies for urban ministries; and models integrating faith and sensitivity.

One spokesman stressed one's being reconciled to God as the basis for social outreach. "There is no teaching without modeling," he commented. "Before we can address structures, we have to begin the growth of being different."—From material supplied by Greg Bowman of MCC

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Gulf states youth discuss draft

Approximately forty youth from the Gulf States Mennonite Conference met Apr. 18-20 at Pine Lake Fellowship Camp in Meridian, Miss., to discuss the draft. Conference youth leaders, Warren and Rhoda Yoder and Duane and Elaine Maust, planned the rally at the suggestion of conference leaders.

Speaker for the weekend was Byron Humphries, peace coordinator for the youth of the Virginia Conference. He led several informal discussions including the biblical base for nonresistance, loving enemies, and peace living. He also informed youth of developments toward the draft and the reactions of the Mennonite Church.

Several skits helped youth understand the necessity of deeply held convictions. A mock court trial showed that nonresistance must be a personal decision. Another youth group used a series of skits to describe different ways conscientious objectors have been treated by the U.S. in past wars. When several young men were forced outside to face a simulated firing squad everyone quickly realized how possible persecution is.

The film, *Question 7*, shown Saturday night, told the story of an East German boy who also faced the question of allegiance. Despite sacrifices he chose to follow the Scripture and his father's advice. His courage to make such a decision challenged the group.

At the close of the sessions Humphries encouraged each young person to fill out sample form #150 and file it with the conference minister, Orlo Kaufman. But more crucial, each one confronted the challenge of working this important spiritual principle into his life.—Elaine Maust

Broadcast triggers five fellowships

The Way to Life is a door-opener in the Stann Creek District of Belize, according to Steve Shank, Eastern Mennonite Board of Missions worker, in Dangriga, Belize. Five fellowships were started directly from people who have taken or want to take *The Way to Life* correspondence courses, Shank wrote in April.

"Once we are located in our new office, there will be an influx in the amount of correspondence done," he noted.

The Eastern Board recently purchased a property in the town where the Shanks are opening an office to relate to radio listeners and Home Bible Studies students.

The radio program and Bible correspondence courses have prepared many of the local Carib people to consider faith in Christ as a viable alternative to ancestor worship, alcoholism, and the like.

Health professionals strengthen base

Mennonite Health Assembly members dug to the foundation of their organization at their 29th annual meeting in St. Louis, Mo., Apr. 4-8.

At their business meeting, the members voted unanimously to change the organization from an assembly into an association. This means that the new MHA will be comprised of organized interest groups in the health and welfare field, such as the Mennonite Chaplains Association, the Mennonite Medical Association, Mennonite Nurses Association, and others.

The affairs of the association will be directed by a board of directors made up of representatives from each interest group which chooses to become a part of the association. Preliminary bylaws were adopted at St. Louis, reports Robert W. Hartzler, president, which are available on request.

The Mennonite meeting was followed by Protestant Health Assembly, Apr. 8-12, at the same place. The new MHA decided to continue meeting with PHA. The next meetings will be held in San Antonio, Tex., early March 1981. Luke Birky, executive secretary of MHA, encourages a large participation in the San Antonio meetings to give impetus to the new organization.

Associated seminaries graduate 28

Richard C. Detweiler, pastor of the Souderton Mennonite Church and president-elect of Eastern Mennonite College and Seminary, will bring the commencement convocation address at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on Friday, May 30.

Twenty-eight students completing their terms of study will be honored. Seventeen will receive the Master of Divinity degree, six of these from the Mennonite Biblical Seminary and eleven from Goshen Biblical Seminary. In addition, three students will graduate with the Master of Arts in Christian Education and two with the Masters of Arts in Peace Studies.

Four one-year Certificates in Theological Studies will also be presented along with two Certificates in Theology.

Commencement week activities include a seminary carry-in meal on Thursday, May 29, to be followed by a commissioning and communion service at 7:00 p.m. Friday's schedule calls for senior breakfast in the morning, with the commencement convocation beginning at 7:30 p.m. All persons present are invited to a reception afterwards.

"We see commencement as a formal recognition and celebration of the ... goals of students preparing for (church) ministries."

Keystone Institutes continue growth

Gathering to study courses on Revelation, the Middle East, Christian women, the Holy Spirit, prayer, Ephesians, and many more topics, housewives, ministers, teachers, students, business persons, and others availed themselves of the high-quality offerings of Keystone Bible Institutes during the 1979-80 season.

Registrations, including both full and part time, numbered 1,818 persons, up slightly from last year's figure.

Week-long seminars were held in churches of the Lancaster-Lebanon-Dauphin-York area and also in Juniata County, Frazer, and Marion, Pa., as well as in Buffalo, N.Y., southern Alabama, and East Union, Iowa.

Additionally a major Keystone Institute was planned and held by the Souderton-Lansdale churches.

Two special one-day conferences, one for business men and women, and another for congregational leaders, brought the season's total institutes to 14.

Mennonite, Church of the Brethren, and Brethren in Christ denominations have traditionally worked together in KBI to open their meeting places and invite well-qualified persons of all three denominations as instructors.

The somewhat autonomous Souderton-Lansdale institute this year offered many well-known Mennonite instructors such as John A. Lapp, Myron Augsburg, John H. Yoder, Cornelius Krah, Katie Funk Wiebe, and Harold Bauman. It reported 500 registrations for its 27 classes which were held at Christopher Dock High School and at West Swamp Mennonite Church, Quakertown, Pa.

In nine Lancaster-Lebanon-Dauphin-York area institutes, 25 Mennonite, Church of the Brethren, and Brethren in Christ instructors served 653 attendants.

Those single institutes, aside from Lansdale, which were supported by the highest average attendance were held at Marion Mennonite Church (near Chambersburg, Pa.) with 359, Weaverland Mennonite Church (Lancaster County) with 255, and Buffalo Mennonite Church (near Lewisburg, Pa.) with 206.

Venturing in a new direction this year, KBI offered a special double class for youth at the Crossroads Brethren in Christ Church, Mt. Joy, Pa., on the topic "Athletics and the Local Church." The course stressed a practical approach to local church competition in athletics and included on-court instruction and play in basketball. The experiment was reportedly well-received.

While Mennonites continued to have major participation with 839 registrations, the Church of the Brethren registrations numbered 182, Brethren in Christ 54, United Zion 24, and other denominations 21. There were

also some who did not list denomination.

"We keep getting requests for institutes in new locations," says KBI administrative assistant M. Arlene Mellinger, who works out of the Keystone office at Landisville, Pa. For a summertime institute to be held in July at Meadville, Pa. (near Erie), the local Mennonite planning committee is arranging to hold classes in a First United Methodist church.

Keystone Bible Institutes are overseen by an 18-member board composed of Mennonites of various conferences, persons representing a number of Church of the Brethren conferences, and Brethren in Christ representatives.

Topics and instructors for schools (except for Lansdale) are planned by Lancaster Mennonite Conference appointed staff Chester L. Wenger and M. Arlene Mellinger who consult with local planning committees.—Lois Landis Shenk

Chicago Mennos plan for parochial school

Increasing parental disenchantment with the Chicago school system has forced inner-city Mennonites into intensive planning to open a parochial school this fall.

There are still a lot of "ifs" to the project, said Lee Hochstetler, chairman of the planning committee and copastor of Grace Mennonite Church, but parents are saying, "Let's do it."

Plans call for starting with a one-room school for grades five through eight and adding a grade year by year as the students grow older. Staffing would be with one paid teacher assisted by volunteers. An enrollment of 30 is anticipated, but an enrollment of 10 would be sufficient for a beginning. Staff is available and a curriculum committee is already functioning.

There are two big problems, though. One is finding a building on the southwest side which will pass inspection by city authorities. The other is finances. The nine Mennonite churches on Chicago's southwest side "are at best lower middle class," said Hochstetler. He said the school would like to accept children whose parents cannot afford the tuition fees. An application for some funding has been made to Mennonite Central Committee and the Central District of the General Conference has set aside \$1,000 for initial costs.

Why start a parochial school? Hochstetler outlined several reasons. There is a lot of tension in the public system. Despite a healthy home environment, the children "are learning survival techniques which are wrong." His own elementary-school-age daughter sometimes uses her lunch money to buy "protection."

Further, minority children are not getting an education. Many can't read even after high school graduation. Three of the churches on the southwest side are Spanish-speaking.

Another reason is to establish a Christian peer group which would help in upholding standards. Pregnancies and drug use are rampant, Hochstetler said. "Our individual

churches in themselves do not provide peer groups for our children, so they drift into other peer groups." In short, "Establishing this school is a mission."

mennoscope

Bill and Lucy Yoder and their son **Jeremy** returned to the U.S. in April from Poland for a three-month furlough. Their address is R. 4, Box 33, Milford, DE 19963.

Jacob M. Tijerina joined the Mennonite Board of Missions Home Missions staff as a staff assistant, beginning May 21. He will be employed for a year in the MBM Home Missions office, where he will be responsible for coordinating office work for the Home Missions Division.



Jacob M. Tijerina

Edward C. Taylor, as interim secretary for Home Missions, working from his home in Cleveland, Ohio, will carry overall responsibilities for the work of the division. A native of Brownsville, Tex., Tijerina served as interim pastor at *Iglesia Menonita Del Buen Pastor* preceding his new assignment. Long-range plans for the Home Missions staff are being developed by the MBM executive office. Consultations with conference and other Mennonite Church leaders are planned to consider the appointment of a new Home Missions secretary to replace **Lupe De Leon, Jr.**, who resigned effective June 15.

A landslide and a rainstorm are keeping southern California Mennonite Disaster Service personnel busy with two long-term projects. A four-month rebuilding project to help the 50 families affected by the October 1978 Laguna Beach landslide was begun May 1. A summer youth squad of eight will be on location with rotating volunteers. A second project involves a five-to-six-month recovery operation with major rotating help from the state and region, the Red Cross, and local interfaith committees to provide aid for those affected by the torrential rains this past February. These rains damaged seven counties and caused some 3,100 families to lose their homes.

Paul and Ellen Oswald were honored Apr. 27 for their 22 years of service at Froh Community Home, a facility for the elderly in Sturgis, Mich. Paul retired May 1 as the Home's first administrator. Froh employees and residents, members of their board of directors, and friends from the Sturgis community paid tribute to the Oswalds during an afternoon program and open house. The main speaker for the occasion was MBM Executive Secretary **H. Ernest Bennett**, who made his

first trip outside Elkhart since surgery to remove a malignant tumor earlier in the month.

John Harnish, a member of the home office staff of Mennonite Board of Missions, Elkhart, Ind., for 15 years, will become publishing manager in June at Bethel Publishing Company, Elkhart. John joined the MBM staff in 1965 as director of design and production, giving supervision to design, darkroom, and printing services.

A director for the MCC (Canada) Peace and Social Concerns office is needed immediately. For more information, contact **Robb Nickel** at the offices in Winnipeg.

A nutrition program has been started in northern Ghana by **Jane Freyenberger**, a worker with Mennonite Board of Missions, Elkhart, Ind. She relates mostly to village women, teaching them how to feed their children so that malnutrition and other sicknesses can be prevented. Jane supervises one extension worker who visits four villages regularly. "Basic health care and home treatment for illnesses have also been included in the teaching," said Stan, her husband. "Each village has chosen a young person to be trained by Jane as its own health worker."

Erma Grove, a worker in Ghana since 1957 with Mennonite Board of Missions, Elkhart, Ind., returned to the USA May 7 for a three-month furlough. Erma, who was a founding member of the MBM mission in Ghana, has been active in leadership training among the African Independent Churches. Her furlough address is Box 370, Elkhart, IN 46515.

Watch next week for

sent

Angie Williams: One of God's Gifts
MBM Perspective (editorial)
Discipleship VS: Exciting, But a Bit Scary
Up Close and Personal
You Guys Are Doing It
Listening to the Deaf
Marching to a Different Drummer
Discoveries in Witnessing
Ernest Sam Asks Toys for Tots

Keep up-to-date
with churchwide missions.
READ SENT!

Mennonite Board of Missions
Elkhart, Indiana



Catherine Mumaw, professor of home economics, gives a demonstration for international cooking class.

Nearly 1,000 adults became students again this year through Goshen College's continuing education program. Course offerings jumped from three last year to 32 this year. Most were held during the evening hours and on weekends for the sake of working people and visitors. Courses in sign language, physical fitness, and small business were continued from last year. New courses included gardening, international cooking, advertising techniques, journal writing, weaving, genealogy, energy conservation, and literature, as well as two special weekend courses. Next year's offerings will probably include courses on China, inflation fighting strategies, the 1980 elections, color slide photography, and a series taught with Oaklawn Mental Health Association, Elkhart, Ind., on female identity. For more information, contact Shirley Showalter, director of continuing education, Goshen College, Goshen, IN 46526.

Toba Indians in the Chaco area of Argentina will soon have the complete New Testament in their language. The manuscript is with the publisher in New York, according to Albert Buckwalter, a worker with Mennonite Board of Missions (Elkhart, Ind.) who has labored for many years on it with Toba associates and his wife, Lois. "They just can't be published too soon" is everyone's feeling here," Lois said. Other translation projects nearing completion are a Toba-Spanish dictionary and a series of Old Testament stories in narrative form in the Toba, Mocoví, and Pilagá languages.

Conestoga Christian School, Morgantown, Pa., has two teaching positions open in junior high English and junior high social studies. Interested persons should contact Kenneth L. Herr, principal, R 1, Box 124, Morgantown, PA 19543, or call (215) 286-9190.

Eastern Mennonite College will host senior citizens in the Elderhostel program July 6-12. Elderhostel is a network of over 300 colleges and universities in the U.S. and Canada which offers special low-cost, one-week summer programs to persons over 60. The college will offer

three courses to the group: "I Thought I Heard You Say," a course designed to improve listening and speaking skills; "Communication: Bird Song and a Shrug," a survey of sign and body language; and "Modern Religious Cults," a study of cults and why they form. The fee is \$130 for tuition, room, and board. For more information, write to Lela F. Snyder at EMC, Harrisonburg, VA 22801, or call (703) 433-2771.

Qualified teacher candidates seeking employment in Mennonite elementary schools are encouraged to find appropriate positions via the MEEC placement service. Contact Kay Predmore, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964.

Ann Arbor, Mich., Mennonite Fellowship is seeking a person with strong biblical background for teaching, discussion input, and to assist with worship coordination. This is a part-time salaried position with a diverse group of 25-35 members in a growing house fellowship to begin this summer. Contact Mrs. Janet Swartzendruber, 2540 Oakdale Drive, Ann Arbor, MI 48104.

Mennonite Hospital School of Nursing, Bloomington, Ill., is seeking applicants for director. The school has 130 students and 18 faculty. Write Jacquelyn Kinder, chairwoman of the Search Committee, Mennonite Hospital School of Nursing, 804 North East Street, Bloomington, IL 61701.

Downtown Philadelphia, Pa., will be the site of the 1980 Region V Assembly, Aug. 1-3. To meet the guidelines set for the urban exposure desired, the Local Arrangements Committee, after considering other options, concluded that the Holiday Inn at 18th and Market Streets offered the best facilities. Keynote speakers will be Richard Detweiler, Lupe De Leon, and Anthony Campolo. The theme for the Assembly will be "God's People Commissioned for the Eighties." The program will also feature music groups from the Mennonite urban churches in Region V, a breakfast sponsored by the WMSC, a lunch for professionals, a Saturday evening coffee and refreshment hour after the evening program, as well as planned tours of Mennonite ministries on Saturday afternoon. Children's activities are planned during the morning and evening sessions for children, nursery through age 12.

Iowa Mennonite School needs a business education instructor for the 1980-81 school year. Call or write Norm Yoder, Principal, Iowa Mennonite School, Kalona, IA 52247. Phone: (319) 656-2073.

Representatives from most of the 40 Atlantic Coast Conference Mennonite congregations participated in one of five Evenings in Missions, Apr. 7-11. Similar events were held at Alpha in Phillipsburg, N.J., and at four Pennsylvania congregations: Cedar Grove, Greencastle; Conestoga, Morgantown; Maple Grove, Atglen; Neffsville, Lancaster. Sponsored by the conference in association with

Mennonite Board of Missions (Elkhart, Ind.), the clustered Evenings in Missions provided local leaders with information and inspiration to encourage partnership in Mennonite mission beyond the congregation.

The debate over President Carter's Selective Service proposal was one of the most emotional and divisive in Congress this year, reports Delton Franz of MCC Peace Section. The proposal passed the House on Apr. 29 by a narrow 30-vote margin only after a lobbying campaign recruited cabinet members and administration officials to press individuals in the House to go along with the request for registration. (Congress wasn't the only one divided. Representatives from 50 Mennonite districts separated on the issue, with 60 percent opposing the measure.) Because of this narrow victory, Senate action could go either way. The outcome will depend at least in part on mail senators receive from their constituents. The National Interreligious Service Board for Conscientious Objectors (NISBCO) encourages conscientious objectors to write to their senators at: Senator _____, U.S. Senate, Washington, DC 20510, or to call (202) 224-3121 and ask for their respective senator.



G. Irvin Lehman

"A teacher in whose classroom wit and wisdom vied for supremacy." That was the tribute paid G. Irvin (G. I.) Lehman at a recognition and retirement dinner held in his honor May 1 at Eastern Mennonite College, Harrisonburg, Va. Lehman will retire June 30 as professor of Old Testament at Eastern Mennonite Seminary. He will nevertheless teach one course in biblical languages each term for the next academic year at EMS. EMS Dean George R. Brunk III called Lehman "an unforgettable teacher of Old Testament to a generation of students." He has a long history of service to the church and various Christian scholarly causes.

A reunion of the descendants of Peter Reist is planned for this summer. The meeting will take place at Lititz, Pa., on Saturday afternoon, July 12, 1980. For additional information, write or call Arthur L. Reist, Chairman, 1980 Reist Family Reunion, 1050 Eden Road, Lancaster, PA 17601. Telephone (717) 569-2079.

Mennonite artists are invited to participate in the second Mennonite Artists Contemporary Exhibition to be held at Goshen College, Goshen, Ind., Oct. 3-31, announced art department chairman Abner Hershberger. The exhibition is open both to ethnic and nonethnic Mennonites who were not included in the first exhibition in 1975. Works of former Mennonites are also welcome. Goshen College will mail details of the exhibition, as well as entry forms, on request. Forms and slides of work

must be received at Goshen College by July 1 to qualify for consideration. If interested, write to Hershberger at the college.

Bethel College history professor James C. Juhnke will discuss "Heating up the Home Fires: Mennonites and World War I" at the Erisman Mennonite Meetinghouse, Manheim, Pa., at 7:30 p.m. on June 2. He will present a slide lecture on the Kansas Mennonites during WW I. Based on a collection of oral history gathered from over a hundred Mennonites who had been drafted, the lecture points out differences and similarities of the Kansas experience with Mennonite experiences elsewhere during the war. Juhnke has authored two books on General Conference Mennonite Church life and mission and has served, with his family, in Botswana. He is currently serving as vice-chairman of the Africa Inter-Mennonite Mission.

Howard Charles is honored in the *Festschrift, The New Way of Jesus* (edited by William Klassen and published by Faith and Life Press, 1980). The ten studies in this volume were contributed by colleagues of Charles and deal with topics from the Old and New Testament as well as the apocryphal and rabbinic writings. Contributors include Millard Lind, John Howard Yoder, Clarence Bauman, Jacob Enz, and John W. Miller. The volume includes a reflection by Charles on his pilgrimage of faith and a biographical sketch by J. C. Wenger.

James Hershberger has announced his resignation, effective Jan. 1, 1981, as administrator of Schowalter Villa—a retirement community in Hesston, Kan., sponsored by Mennonite Board of Missions, Elkhart, Ind. James has served in that post since 1965. Part of the time he also served as pastor of Spring Valley Mennonite Church in Canton, Kansas. The Schowalter Villa board is searching for an administrator to replace James. Interested persons may contact board chairman Paul Brunner, Box 609, Hesston, KS 67062, or call (316) 327-4123.

Ten Mennonite congregations in northern Michigan hosted three separate Evenings in Missions recently with representatives from Mennonite Board of Missions. Ninety pastors, lay leaders, and their families in the northern peninsula met Apr. 18 at Maple Grove Mennonite Church in Gulliver. Across the Straits of Mackinac, to the south, 75 people gathered the next evening at Maple River Mennonite Church in Fairview. The meetings included missionary speaker Glenn Musselman, MBM's

Sent slide-sound presentation, a dialogue report on current mission happenings by Galen Johns of Indiana-Michigan Conference, and Simon Gingerich of MBM.

Forty-five prospective Christian leaders graduated Mar. 16 from Union Biblical Seminary—a postgraduate school in Yavatmal, India, operated by several Christian groups. "We had most of these students in our classes before we moved to Pune," reported S. Paul and Vesta Miller, longtime workers with Mennonite Board of Missions, Elkhart, Ind. "They came from 13 different states in India and from three other countries." Millers moved 18 months ago to Pune, where they are directing the \$2 million project to relocate the seminary in that city. Their efforts continue to be hampered by bureaucratic red tape and rising construction costs.

Calvary Christian School, an elementary school sponsored by the Calvary Mennonite Church in Inglewood, Calif., is looking for volunteer workers to help construct an addition to their building. Volunteers will have their living expenses paid while they are on location. Interested persons with building skills may contact the school principal, Nancy Cash, at 2400 W. 85th St., Inglewood, CA 90305, or Maynard Kurtz at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

The Belton, Mont., CPS reunion will be held at the Assembly of God Conference Center in Hungry Horse, Mont., Aug. 22-24. For information, write Belton CPS, Box 96, Walnut Creek, OH 44687.

Glen Horst, who is currently pastor of the Valleyview Mennonite Church in London, Ont., has been appointed to the newly created post of practical theology at the Canadian Mennonite Bible College in Winnipeg, Man. He will begin his new assignment in the fall of 1981. Part of Horst's present duties at Valleyview include giving leadership to the church's continuing pastoral internship program.

Draft counseling may become one of the most important ministries that religious leaders will have to undertake in the coming months, says the National Interreligious Service Board for Conscientious Objectors (NISBCO). In order to help the many clerical and lay persons who will be facing this challenge, NISBCO will hold a Draft Counselor's Workshop on June 12 in Washington, D.C. The workshop will focus on the religious, moral, and ethical problems of young persons who will be facing draft registration and the options that will be available if the draft returns. Also, NISBCO has just published the 9th edition of *Words of Conscience*, a collection of all the official statements on conscientious objection by religious bodies. The book is available from NISBCO for \$2.00. For further information, contact Shawn Perry, NISBCO, 550 Washington Building, 15th and New York Ave., Washington, DC 20005.

A workshop "Called to Teach" is planned

for parents, teachers, and pastors of the Pacific Coast region for June 26-28, 1980. Based on the "Project Teach" model it will provide Bible study and Anabaptist heritage for the entire group and workshops to help in such areas as understanding the child, use of art, drama, music, and interest centers in teaching the Sunday school lessons. Western Mennonite High School, Salem, Oregon, will provide the facilities for the live-in experience.

The North Main Street Mennonite Church, Nappanee, Ind., invites former members and friends to a 100th anniversary and homecoming celebration for Aug. 16 and 17. The congregation will be 100 years old on May 15.

Hubert Schwartzentruber, who has spent over two decades in urban mission and peacemaking efforts, has been named Eastern Mennonite College's 1980 "alumnus-of-the-year." A 1957 graduate, he currently lives in Toronto, Ont. The award recognized Schwartzentruber's



H. Schwartzentruber

"unique gift of insight and witness concerning justice and injustice in society in areas of race relations, wealth, poverty, and urban ministry."

Representatives from 66 Canadian and U.S. thrift shops and Self-Help stores met to share new ideas and past successes at a meeting at MCC headquarters Apr. 30-May 2. Featured speaker Lois Kreider discussed the thrift shops' image, relations with customers and volunteer workers, and advertising, after which participants offered suggestions and swapped ideas for improvements. A program by four missionaries, a retelling of the historical MCC story, visits to area thrift stores and the Self-Help and MCC Material Aid building in Ephrata, Pa., a walk through the MCC office building, tours of Lancaster County and an auction of shop items for Ethiopian refugees in Somalia helped to make the meeting anything but boring.

New members by baptism: six by baptism and two by confession of faith at Smithville, Ohio.

readers say

I would like to express appreciation for two recent articles, "Living for the Future," by Albert N. Keim (Apr. 1) and "When the Big House Is Full," by Arnold W. Cressman (Apr. 8). Prior to reading Cressman's article I had finished reading an article in the March-April, 1974, issue of the *Harvard Business Review* by George Cabot Lodge entitled "Business and the Changing Society."

Lodge stated that the United States is in the midst of one of the great ideological transformations of Western civilization. America, according to him, is in transition from the traditional individualistic ideology based on the five great ideas of John Locke to a new emerging communitarian view. Like Cress-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$102,111.94 as of Friday, May 16, 1980. This is 13.6 percent of the total needed. 194 congregations have made contributions.

man he thinks this transition is taking place because the assumption of expanding constraints (new lands, new resources) on which Locke's five great ideas rest is no longer valid. Specifically Lodge indicates there is a transition: 1) from community being no more than the sum of individuals in it to individual fulfillment through finding a place and participation in community, 2) from rights to own property to rights of membership, 3) from limited, reactive government to expanding proactive government which coordinates, sets priorities, and plans in a large sense, 4) from uses of property controlled by each individual proprietor competing in an open market to satisfy consumer desires to uses of property controlled by community need, 5) from scientific specialization and fragmentation which attends to the parts by means of experts and specialists to believing that reality requires perception of the whole system and not only the parts. These transitions "may come, as they have so often in the past, with cruelty, bloodshed, repression, and waste. They may come humanely, efficiently, and with a maximum of liberty, as they have relatively seldom. If we perceive the nature of our crisis sooner rather than later and do not shrink from its implications, however threatening to existing assumptions and interests those implications may be, the chances will increase that our transition from our old ideology to a new ideology will be relatively benign. But if we wait, confident of somehow muddling through, we shall lurch from crisis to crisis until large-scale depression and disruption cause us to welcome the orderly relief of dictatorship."

In a complex and highly organized America, with increasing constraints rather than decreasing ones, I believe Cressman and Lodge are correct. Few can live as Calvin and Locke had in mind. It is my perception that the United States is resisting this

ideological transition. The present economic climate of lurching from crisis to crisis and the corresponding political turn to the right indicate to me that we may not be far from "welcoming the orderly relief of dictatorship."

I join with Arnold Cressman in calling the people of God to reject the illusion of expanding constraints and the accompanying ideology of individualism and to accept the new life of cooperation and caring in God's community.—Norman Kauffmann, Bloomington, Ind.

. . .

I would like to respond to the interview of Paul and Loretta Leatherman on payment of war taxes (Apr. 29, p. 350).

I want to affirm Paul and Loretta for their stand in regards to withholding taxes to the war machine. There are a number of people in our community who believe the same way but do not know how to go about it. I respect people who are ready to stand up for their conviction even though it may mean financial or job loss.—Allen King, S. Hutchinson, Kan.

. . .

I agree with Katie Funk Wiebe, "Convenience or Responsibility" (Apr. 8, p. 296), that abortion on demand is wrong, but by making exception for special cases, other than when the mother's life is definitely endangered, are we not in effect agreeing to abortion on demand?

Wiebe seems to conclude that God's commands can safely be set aside when someone decides we have an extenuating circumstance. By this reasoning can we not then say that it is right to steal when my family is hungry; or it is right for a nation to declare war when the president decides here is an extenuat-

ing circumstance? What do we make of the Scriptures, "My commands are not grievous," or "They that honor Me I will honor"?

It is reported that Ethel Waters, whose singing blessed many hearts, was the product of a 13-year-old girl who was raped. If Wiebe's counsel had prevailed we would have had no Ethel Waters.

I agree with Wiebe that government, because of the nature of the unregenerate heart, may deem it necessary to make some concessions to human depravity, but God forbid that the Christian should lower his standards of conduct and witness to what is legal but rather conform to the higher law of God. "All things are lawful . . . but all things are not expedient" (1 Cor. 6:12).—Maurice W. Landis, Lancaster, Pa.

. . .

As I was glancing through the May 6 issue of the *Gospel Herald*, my six-year-old son caught sight of the picture accompanying the article "How Do You Teach Peace to Children?" To a child, pictures speak louder than words. He will not read the article.

For several months we have been dealing with the issue of guns and their proper use. They are very fascinating to him right now. How do I explain the picture of a child with a machine gun printed in a church paper? I appreciate the *Gospel Herald*. There are many fine articles. I do feel that there was not enough thought put into the implications of printing such a picture. I feel a more positive picture would reflect the theme of the articles.—Shirley Geiser, Orrville, Ohio.

. . .

Thank you for the beautiful, well written article "Be Fruitful and Increase" by Paul and Carol Miller, Levi and Gloria Miller, and Paul and Ruth Conrad. In spite of the positive sounding title, I almost hesitated to read the article. It seems as though we've been bombarded with so much pseudo-knowledge in this area and others even from within our denomination.

As the parents of four children, my husband and I have been truly blessed. We are awed by the responsibility God has entrusted to us, but we can look to the future with confidence because He has promised to be with us.

Consider this letter a hearty amen to each of the six parts of "Be Fruitful and Increase." I enjoy reading the *Gospel Herald*, especially articles based on biblical wisdom and common sense rather than those which seem to be reactionary to current issues.—Thelma Thomas, Willow Street, Pa.

births

Aeschliman, Max and Brenda (Gnagey), Archbold, Ohio, second child, first son, Chad Lynn, Feb. 27, 1980.

Aeschliman, Mike and Heidi (Yoder), Archbold, Ohio, second daughter, Crystal Kaye, Feb. 7, 1980.

Clemmer, Galen and Eileen (Hoogenboom), Middlebury, Ind., fourth child, first son, Jeffrey Allen, Apr. 22, 1980.

Gerber, Jerry and Pam (Boys), Harper, Kan., first child, Joel Lee, Apr. 27, 1980.

Graber, Ed and Sandy (Fogelmark), Morton, Ill., first child, Joshua Michael, Mar. 17, 1980.

Greene, Dale and Donna (Tyson), Souderton, Pa., second son, David Lee, May 2, 1980.

Hershberger, Bruce and Norma (Schrock), Edgar Springs, Mo., first child, Nicole Elaine, Mar. 29, 1980.

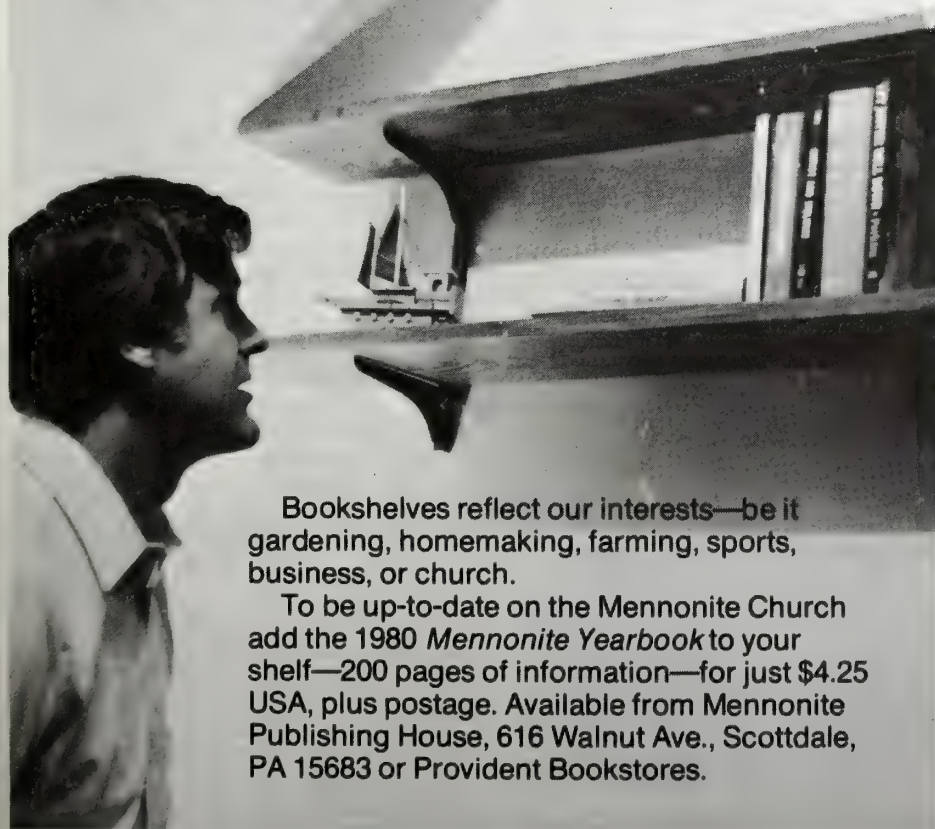
Hertzler, Oliver, Jr., and Lana (Wills), Powhatan, Va., first child, Daniel Wendell, Nov. 28, 1979.

Hess, Marshall and Karen (Sutter), Sarasota, Fla., second daughter, Shana Joy, Apr. 22, 1980.

Horst, Richard and Laurel (Horst), Orrville, Ohio, second son, Gerald Allen, Apr. 29, 1980.

Horst, Tim and Debbie (Cramer), Portland, Ore.,

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first child, Timothy John, May 3, 1980.

Kauffman, Glen and Lois (Ropp), Bridgewater, Va., first child, Justin Ryan, Mar. 29, 1980.

Kennel, Deryl and Mim (Ropp), Harrisonburg, Va., first child, Megan Nicole, Apr. 10, 1980.

Krabill, James and Jeanette (Neff), Abidjan, Ivory Coast, first child, Matthew James, Feb. 25, 1980.

Longoria, Lupe and Lois (Bixler), Corpus Christi, Tex., third child, first daughter, Maria Celesta, Mar. 6, 1980.

Mast, Myron and Judy (Shrock), Shipshewana, Ind., second child, first son, Christopher Michael, Apr. 23, 1980.

Mast, Ronald and Karen (Yutzy), Wayland, Iowa, first child, Kristen Nicole, Apr. 25, 1980.

Metzler, Darwin and Patricia (Hosler), Lititz, Pa., second daughter, Cheryl Lynne, Mar. 13, 1980.

Miller, Glenn and Beth (Finch), Constantine, Mich., fourth child, second son, Chad W., May 5, 1980.

Miller, Warren and Marcia (Yoder), Baltic, Ohio, first child, Jeremy Shane; born on Jan. 21, 1980; received for adoption on Mar. 21, 1980.

Nafziger, Randall and Diane (Grieser), Elkhart, Ind., third child, second son, Stephen Elliott, Apr. 13, 1980.

Nisly, Randy and Phylliss (Miller), Greentown, Ohio, first child, Rachel Ann, May 2, 1980.

Ramer, Larry and Lois (Stauffer), Dalton, Ohio, third child, second son, Jason Mark, May 5, 1980.

Ronald, Dennis and Galene (Hostetler), Windber, Pa., second child, first daughter, Denene Maye, May 9, 1980.

Schwartz, Wayne and Mary Jane (Erb), Wellesley, Ont., second son, Trevor Scott, May 1, 1980.

Shaw, Jeff and Robin (Stauffer), Lincoln, Neb., first child, Renee Nichol, May 3, 1980.

Short, Gareth and Judy (Rufenacht), Archbold, Ohio, first child, Crystal Dawn, Apr. 13, 1980.

Showalter, Wayne and Joanne (Breneman), Broadway, Va., second daughter, Sharon Joy, Apr. 24, 1980.

Smucker, Don and Cynthia (Nestler), Tiskilwa, Ill., first child, Joshua Paul, Apr. 25, 1980.

Steiner, Stephen and Beverly (Horst), Orrville, Ohio, first child, Landon Joel, May 6, 1980.

Taylor, Steven and Teresa (Harmon), Wyandot, Ill., first child, Joshua Steven, Apr. 28, 1980.

Yoder, John and Joyce (Shoemaker), Bryan, Ohio, first child, John Conrad, Mar. 22, 1980.

marriages

Allen—Grieser.—Edwin R. Allen, Jr., Toledo, Ohio, Community Christian Church, and Sandra Lee Grieser, Archbold, Ohio, Lockport cong., by Randy Nafziger, uncle of the bride and Ron Connerly, brother-in-law of the groom, Apr. 19, 1980.

Detweiler—Nafziger.—Dennis Detweiler and Cynthia Nafziger, Hickory cong., Hickory, N.C., by Mark Landis, Mar. 22, 1980.

Esh—Kauffman.—Richard Dale Esh, Morgantown, Pa., Hopewell cong., and Betty Lou Kauffman, Parkesburg, Pa., Coatesville cong., by Irvin Engle, uncle of the bride, May 3, 1980.

Gahman—Delp.—James Gahman, Pipersville, Pa., Deep Run East cong., and Darlene Delp, Harleysville, Pa., Towamencin cong., by John Esh, May 3, 1980.

Garber—Esh.—J. Phil Garber, Mount Joy, Pa., Mount Joy cong., and Cindy Esh, New Providence, Pa., United Methodist Church by Nathan Showalter, Apr. 19, 1980.

Long—Miller.—Paul B. Long, Jr., Lisbon, Portugal, Presbyterian Church and Mary Jo Miller, Kalona, Iowa, Kalona cong., by Howard Keim, Apr. 26, 1980.

Miller—Day.—Dale Lee Miller, Alliance, Ohio, Beech cong., and Donna Mae Day, Louisville, Ohio, Baptist Church, by Leonard Garber, Mar. 29, 1980.

Rittenhouse—Wismer.—Gary Scott Rittenhouse,

Evangelical Lutheran Church, and Cynthia Rae Wismer, Methacton cong., Worcester, Pa., by Clayton L. Swartzentruber, May 3, 1980.

Stutzman—Kennel.—Allen Stutzman, Shelton, Neb., Wood River cong., and Peggy Kennel, Shickley, Neb., Salem cong., by Glenn L. Roth, Apr. 5, 1980.

Tack—Yoder.—Duane Eugene Tack, Nashua, Iowa, Lutheran Church and Jeanne Maria Yoder, Nashua, Iowa, East Union cong., by J. John J. Miller, May 3, 1980.

Thiessen—Kauffman.—James Mark Thiessen, MB Church, Inman, Kan., and Gloria Mae Kauffman, Red Top cong., Bloomfield, Mont., by Jonas Beachy, Apr. 12, 1980.

Warkentin—Gingrich.—Byron Warkentin, Fort Wayne, Ind., Maplewood cong., and Connie Gingrich, Freeport, Ill., Freeport cong., by ——— Ridgeway, Feb. 1, 1980.

Weaver—Brooks.—Sidney Weaver, Waynesboro, Va., Hildebrand cong., and Tammy Brooks, Stuarts Draft, Va., Mountain View cong., by Charles Ramsey and Marion Weaver, father of the groom, Apr. 19, 1980.

obituaries

Clymer, Reuben C., son of John S. and Catherine (Wenger) Clymer, was born in Lancaster Co., Pa., Oct. 7, 1881; died at the Mennonite Home, Lancaster, Pa., Apr. 26, 1980; aged 98 y. On Nov. 12, 1902, he was married to Daisy F. Burkey, who died Oct. 10, 1967. Surviving are one son (Harry I. Clymer, Sr.), 2 daughters (Bertha F. Shirk and Elsie C. Buckwalter), 2 grandchildren, 6 step-grandchildren, and 2 great-grandchildren. He was a member of Hershey congregation. Funeral services were held at the Conestoga Mennonite Church on Apr. 30, in charge of Ira A. Kurtz and Christian J. Kurtz; interment in adjoining cemetery.

Gingrich, Alva J., son of Joel and Nancy (Miller) Gingrich, was born in Johnson Co., Iowa, Oct. 19, 1904; died at the Pleasant View Home, Kalona, Iowa, Apr. 27, 1980; aged 75 y. On May 11, 1927, he was married to Mildred Schneider, who died in August 1974. Surviving are 2 sons (Alva, Jr., and Duane), 9 grandchildren, 5 great-grandchildren, and 2 sisters (Mary Gingrich and Lydia—Mrs. Merton Miller). He was preceded in death by 4 brothers and 2 sisters. He was a member of East Union Mennonite Church, where funeral services were held on May 1, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Haines, Elsie Mae, daughter of John H. and Mary Ellen (Demy) Espenshade, was born in Middletown, Pa., Sept. 27, 1895; died at United Zion Home, Lititz, Pa., May 2, 1980; aged 84 y. She was married to Paul A. Haines, who preceded her in death. Surviving are one daughter (Mary Ellen—Mrs. Martin Heisey) and one son (Robert E.). She was preceded in death by one daughter (Alma). She was a member of Elizabethtown Mennonite Church, where funeral services were held May 5, in charge of Russell Baer, Richard Frank, and Walter Keener; interment in Geysers Cemetery.

High, Anna M., daughter of Daniel and Elizabeth Weaver, was born in Goshen, Ind., June 15, 1884; died at Pleasant View Rest Home, Manheim, Pa., Mar. 29, 1980; aged 95 y. On Dec. 9, 1909, she was married to David F. High, who died Aug. 21, 1940. Surviving are 2 daughters (Elizabeth—Mrs. John H. Eberly and Bertha—Mrs. John G. Oberholtzer), 2 sons (Daniel and Leroy), 24 grandchildren, 43 great-grandchildren, and one brother (Benjamin F. Weaver). She was preceded in death by 4 daughters and 2 sons. She was a member of Stumptown Mennonite Church. Funeral services were held at the Groffdale Mennonite Church on Apr. 2, in charge of Luke Nolt, Paul G. Landis, and Lloyd Eby; interment in the Groffdale Cemetery.

Hostetler, Oliver H., son of Henry E. and Saloma

(Slabach) Hostetler, was born in McPherson Co., Kan., Aug. 8, 1889; died at Schowalter Villa, Hesston, Kan., May 2, 1980; aged 90 y. On Mar. 20, 1913, he was married to Leah Beyler, who died July 2, 1961. On July 21, 1962, he was married to Pearl Helmuth, who died Mar. 25, 1978. Surviving are 5 daughters (Mildred—Mrs. Lloyd Hartzler, Elda—Mrs. Don Kreider, Edna—Mrs. Elmo Kline, Avis—Mrs. Harold King, and Opal—Mrs. Elbert Pankrat), one son (Clarence), 3 sisters (Ida—Mrs. Harold Sommerfeld, Stella—Mrs. Gideon Yoder, and Juanita—Mrs. Titus Ramer), and 5 brothers (Ura, Titus, Amra, Leo, and Pius). He was preceded in death by one son (Donavan). He was a member of Pleasant Valley Mennonite Church, where funeral services were held May 5, in charge of Robert O. Zehr and Elmer Wyse; interment in Pleasant Valley Church Cemetery.

Martin, Orie C., son of Amos and Clara (Troyer) Martin, was born in Garden City, Mo., Aug. 13, 1903; died at Manson, Iowa, May 1, 1980; aged 76 y. On Sept. 3, 1965, he was married to Eretta Egli Reynolds, who survives. Also surviving are 2 step-daughters (Mrs. LaVonne Onnen and Mrs. Jean Klare), 4 step-grandchildren, 2 brothers (Clarence Martin and Owen Martin), and 3 sisters (Iva Martin, Elsie Martin, and Vera Brown). He was a member of Manson Mennonite Church, where funeral services were held on May 3, in charge of Irvin Nussbaum; interment in Rosehill Cemetery.

Nussbaum, Menno J., was born at Dalton, Ohio, July 18, 1895; died at a nursing home, Twin Falls, Idaho; aged 84 y. On Dec. 6, 1921, he was married to Kate Miller, who survives. Also surviving are 2 sons (George and John), one daughter (Ruth Marten), 17 grandchildren, 3 great-grandchildren, one brother (Simon), and one sister (Katherine Zimmerman). He was preceded in death by one brother. He was a member of Filer Mennonite Church, where funeral services were held on Apr. 28, in charge of Royden Schweiter and Jacob Quiring; interment in Twin Falls Memorial Park.

Slabaugh, Katie, daughter of Mose and Lydia Slabaugh, was born at Sugarcreek, Ohio, Apr. 7, 1895; died at Meadville City Hospital, Meadville, Pa., Apr. 29, 1980; aged 85 y. In 1917 she was married to John P. Yoder who died in 1943. In 1952 she was married to Eli J. Slabaugh who died in 1954. Surviving are 5 daughters (Mary—Mrs. Leland Christner, Alice—Mrs. Nick Rine, Catherine—Mrs. Abe Gingrich, Lura and Fannie), one son (Mose), 17 grandchildren, 15 great-grandchildren, 2 brothers and 4 sisters. Funeral services were held at the Maple Grove Conservative Mennonite Church May 1, in charge of Frank Dutcher; interment in Walnut Grove Cemetery.

Wagner, Clara, daughter of David and Emma (Steider) Wagner, was born at Roanoke, Ill., Oct. 26, 1889; died at El Paso, Ill., Apr. 26, 1980; aged 90 y. Surviving are one brother (Henry), and 3 sisters (Beulah Bachman, Rose Donze and Laura Donze). She was a member of Roanoke Mennonite Church where funeral services were held Apr. 29, in charge of Robert Harnish and Norman E. Yutzy; interment in Roanoke Mennonite Cemetery.

Cover by Robert Maust; p. 419 by Robert Dill; pp. 422-424 by Sanford Eash; p. 436 by Jim Bishop

calendar

MMA Board of Directors, Goshen, Ind., May 30-31.
Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June 6-8.
Conference Ministers and Spouses Workshop, Laurelville Mennonite Church, Mt. Pleasant, Pa., June 9-13.
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottsdale, Pa., June 26-28.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

items and comments

Cassettes reach thousands in South India

Cassette recorders are extremely popular throughout the developing world and the Arcot District in South India is no exception. More than 40,000 people have now taken part in the cassette ministry of the Arcot Lutheran Church which began two years ago. Augustine Jeyakumar, coordinator of the project which is being supported by the World Association for Christian Communication (WACC), reports that there are now 23 centers for the cassette ministry, with five more to be opened soon.

Villagers, ranging in age from small children to grandmothers, are both listening and expressing their ideas on the Christian faith and social issues through the program. Carefully chosen "cassette persons" in the centers take the gospel out of the church buildings into the center of village life. There has been work in 895 villages since the program began in April 1978. Programs are recorded at the studios of the Christian Arts and Communications Services (CACS) in Madras, but the Arcot Lutheran Church is hoping to produce programs locally in the near future.

"We receive criticisms from people that some city-produced programs do not suit the rural audiences," Jeyakumar explains. He has organized consultations for writers and singers from the village congregations to prepare material. He reports that "the results have been excellent."

Group in China announces plans for national Protestant church

Structured, officially sanctioned religious life appears to be reemerging in Communist China.

Plans for the formation of a new national Protestant church are detailed in an "open letter to brothers and sisters in Christ" drawn up by a government-recognized group and circulated in church circles in China and abroad.

Andrew Hsiao, president of the Lutheran Theological Seminary in Hong Kong, who received a copy of the open letter, calls it "the most important document in relation to the Christian church in China to come out in recent decades."

The 2,000-word document from the so-called Three-Self Patriotic Movement was sent to Hsiao by mail over the signature of Shen Teh-Jung, associate general secretary of the Three-Self group which met in Shanghai from Feb. 25 to Mar. 1. The document makes it clear that foreign influence is not welcome.

"We need greatly to strengthen the pastoral work of our Christian communities," the letter

states. "This is an urgent task which calls for our deep commitment and leads us in a most concerted way to see the necessity for the formation of a Christian national structure. After earnest prayer and long deliberation we have decided to proceed with the preparatory work for this organization."

Tobacco consumption descends to new low

The use of tobacco products by adult Americans has dropped to the lowest level per person since 1898, a report by the U.S. Agriculture Department shows. Government figures show tobacco consumption per capita steadily declined in recent years, reaching a low in 1979 of 7.91 pounds for every American over age 18.

American adults used less tobacco per person (7.57 pounds per year) in 1898 during the Spanish-American war, when chewing tobacco was the vogue and cigarette smoking considered an eccentric habit.

Agriculture Department officials said the recent trend toward declining use of tobacco products can be traced to health warnings first issued by the surgeon general in 1964. The department's report lumped together cigarette, cigar, smoking tobacco, snuff, and chewing tobacco.

St. Benedict, Europe's patron, invoked in papal peace appeal

Standing in the ancient Umbrian town of Norcia, where Saint Benedict was born exactly 1,500 years ago as the Roman Empire crumbled, Pope John Paul II (Mar. 23) decried violence of all forms and called for a new age of peace in the world.

"We are praying for peace in Europe and throughout the world," the pope told a crowd gathered under rain for his Angelus message in the central Italian birthplace of Western monasticism's founder. "We are praying for peace for human freedom, in keeping with the dignity of man's ideas and works. We are praying for social justice and genuine love, without which human life is to some extent stifled."

The pope then asked for a halt to threats of both advanced weapons and terrorist violence. "We are praying for an end to the fearsome menace brought by the modern means of destruction, and an end to the menace hidden in the hearts of people who are ready to kill and destroy," he said.

Israel cabinet okays settlement in Hebron

Led by Prime Minister Menachem Begin, the Israeli cabinet voted narrowly to implant a Jewish settlement in the heart of Hebron, a city of over 50,000 Palestinian Arabs on the disputed West Bank of the Jordan.

It was the first cabinet authorization for Jewish settlement in an Israeli-occupied Arab

city. In Washington, White House officials bitterly criticized the Israeli move, which one official described as "throwing carpet tacks into the road" of Middle East peace negotiations.

Citing biblical ties to the city and the right of Jews to live anywhere in Judea and Samaria (West Bank), the cabinet—by a vote of 8 to 6, with three ministers abstaining and one absent—approved plans for two Jewish institutions: a yeshiva, or religious school, with about 50 live-in-students, and a field school of about 80 part-time students who would study Jewish historical roots in Hebron and the surrounding area.

200,000 persons rally for Jesus

In a rally demonstrating the pulling power of the television pulpit, some 200,000 Christians from throughout the U.S. thronged downtown Washington, Apr. 29, to call the nation to repentance. Singing, clapping, and offering praise to the Lord, the crowd of evangelical, pentecostal, and charismatic Christians—Protestant and Roman Catholic—heard a day-long parade of 60 speakers warn of impending national catastrophe unless the nation renounced sin and returned to God. The rally on the Mall, called Washington for Jesus, surpassed the crowd of 178,000 attracted by Pope John Paul II on the same spot last fall and, according to National Park police, was the largest religious gathering in several decades. Similar gatherings were being held elsewhere for those who couldn't make it to the nation's capital. The rallies all had a similar theme, based on 2 Chronicle 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Rights group lists 400 held in Soviet prisons

The Soviet Union has jailed or punished more than 400 dissidents since it signed the Helsinki agreement of 1975 endorsing human rights, Amnesty International (AI) has charged. In a 200-page report entitled "Prisoners of Conscience in the USSR," the London-based human rights organization also said dissidents imprisoned for religious or political beliefs "endure conditions undreamt of in the Western world."

U.S. Protestantism called still "100 million strong"

Martin E. Marty, best-selling Lutheran theologian, told a group of Maryland college students in Baltimore, that current American religion, though more individualistic than the "homogenized" brand of the 1950s, is still strong. "Protestantism did not go away," the churchman said. It is "100 million strong."

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What do Mennonite churches have to offer?

For more than 100 years, Mennonites in North America have sought to do evangelism, often with modest results. In *Gospel Versus Gospel*, a history of Mennonite mission activity from 1863 to 1944, Theron Schlabach charges that too often the methods used in these mission efforts were borrowed from other traditions. He scolds those missionaries for failure to appreciate the mission resources in their own Anabaptist-Mennonite tradition.

In my recent tour of Mennonite churches, I specifically asked to meet people new to the Christian faith and to the Mennonite Church in order to hear their testimonies and to learn what attracted them to a Mennonite Church. With all the smorgasbord of churches available today, why join an obscure little group such as Mennonites? The answers varied, of course, but I think I found a pattern.

It was set first by Jon and Julie Mumma of Chesapeake, Virginia. Julie was a Mennonite from Pennsylvania, Jon a converted drug addict from New Jersey. They met at a charismatic congregation in Norfolk. They had visited the Mt. Pleasant Church at Chesapeake, but it seemed too conservative. Some time later they went back again. "I saw there had been a change," said Jon. "Maybe part of it was in me." So they eventually became a part of the Mt. Pleasant congregation.

Though Julie expressed some concern about the complex of family interrelationships in the congregation, "We don't have any family here," Jon affirmed "the close fellowship, the idea of community. I had a hard time understanding this peace thing—I am a temperamental fellow—but this is one specific thing the church is helping me to understand."

In Seattle, Washington, at the opposite end of the continent, I met Ann Marchand, who had gone there to serve in Mennonite Voluntary Service. Now she had become a pastoral intern at South Seattle Mennonite Church with a view to attending Mennonite Biblical Seminary in the fall. An article about Ann by Peggy Kilborn Newcomer appeared in *The Mennonite* on February 5, 1980. As a devout Catholic, Ann found much to cherish at South Seattle Mennonite, but it did not meet all of her needs. "Once or twice a week Ann ends daytime activities with 5:30 p.m. mass at St. Joseph's Catholic Church. 'This is important to me,' she explains. 'Mennonite worship is so unstructured; I

miss ritual and liturgy. I think also that Catholics put more emphasis on meditation and prayer, and I need this reinforcement. But,' she continues, 'there's no sense of community at that worship. For that I go to the Mennonites.'"

Dorcas Lara, who grew up in a Mennonite Church, but whose husband did not, said of the Shalom Mennonite Church in Tucson, Arizona: "We enjoy the fellowship. It's like a family."

Her husband, Jess, was impressed by "the interaction among all the people in the congregation. It is not divided into age-groups." He spoke also of the "broad interest in mission and missionaries."

Richard Reese of the Calvary Mennonite Church in Inglewood, California, enrolled his daughter in the Calvary school and a requirement to attend that school during the week is to attend a Sunday school on Sunday. So he took his daughter to the Calvary Sunday school and by degrees was pulled into the congregation. "When I made my little prodigal split," he said in reference to a period in his life when he was not involved with church, "I thought Christians had no fun. But I have found that Christians' fun is much more intense: we are not numbing ourselves with drugs and so the joy is free to come out."

Now it may well be that people of almost any denomination would respond in a similar fashion to the question of why they joined a specific congregation. Having not asked them, I cannot speak for them. And this is not really our question. The question is what do Mennonite congregations have to offer to those who have no church?

The evidence from my few contacts is that in addition to the study of the Bible and preaching of the gospel, Mennonites can offer a community of concern, to surround the newcomer with love and interested fellowship.

This does not mean that no one else does this or that Mennonites always do. But it is to suggest that we consider this a part of our heritage worth cherishing and practicing. When we seek to win others for Christ, our best method is to open our arms and our doors and invite them in to share with us in working out our salvation in as biblical a manner as we can discern together. It is the Mennonite way.

— Daniel Hertzler.

Gospel Herald

June 3, 1980

73:23



Sermon for
a summer
morning (1)

The call to be helplessly grateful

by Bruce Yoder

Text: Luke 18:18-30; Romans 12:1-8

Familiar Bible stories are like jokes that the preacher tells—as soon as we know that we've heard this one before, our minds drift off, returning just in time to hear the familiar punch line and smile a polite smile. But a good story is a wonderful thing. It offers our minds and our hearts room to roam. Unlike moral laws or ethical categories, a story provides opportunity to explore and to discover ourselves, our world, and our God. We can “get into” stories in a way that we cannot “get into” laws, categories, and regulations. Jesus did not assign His students religious theories to be memorized. Rather, He told a good story, and in the telling created space for His hearers to wander about and wonder about it.

A filmmaker was once asked what he meant to say in a movie he had made. “If I had wanted to say something,” he replied, “I would have sent a telegram.” If God had wanted only to say something, to provide us with a list of do's and don't's, a stack of religious boxes into which we were to shove our lives, He would not have needed to become one of us. The incarnation is God's story, a story God tells as well as one about God, and it neither can nor should be reduced to the punch line. There is more to the story than its moral.

Enter the picture. Luke has pictured for us in his Gospel an enlightening encounter between a rich ruler and the rabbi Jesus. Like Eustace Clarence Scrubb in C. S. Lewis's *The Voyage of the Dawn Treader*, we will learn much about the ways of God with us and us with God if we enter the picture and allow it to become our world. Let's go.

Standing on the inner edge of the crowd, clustered around the storyteller from Galilee, we hear Jesus say, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” Without knowing what has gone before or what is to come, we will be tempted to take this nugget of information and assume that we have in hand the complete reason for Luke's telling us this tale. Others have already yielded. They have tried to make sense of the moral and have forgotten the story.

Recent attempts have sought to soften this hard saying. “Jesus didn't really mean what He said.” This approach not only tampers with the truth, but it also sidesteps the slapstick humor of Jesus. The very earliest attempts at understanding took the tact of ascribing blame to a careless scribe. “The manuscript was copied incorrectly.” In Greek, as in English, “cable” and “camel” are so similar that one might mistakenly write one for the other. Originally, the reasoning

runs, Jesus used the simple hyperbole of threading a cable through a needle.

In the 1400s, someone suggested that the eye of the needle was the name of a small gate in the Jerusalem wall. If a camel would get down on its knees and have all of its packs removed it could crawl through. Fortunately, no one has tried to put these last two explanations together, or we would have rich men sliding into heaven as easily as a cable could be strung through a doorway.

The explanations offered for that chunk of religious gold mined from the middle of the story carry neither the truth nor the humor of Jesus. Can't you just imagine that big, dumb, shaggy, hump-backed, sleepy-eyed, cud-chewing camel trying to figure out how to get through the eye of a needle. “Well, uh, maybe right hoof first. No, no, maybe left—no. Maybe if I could back up and get my tail through first and have someone pull.” The latter adaptations aren't as funny. Nor are they as truthful. The saying was and is, “It is impossible for a rich man to enter the kingdom of God.”

Looking at this tough aphorism alone we have one of two reactions. One is, “That's right. Those rich folks who have more money than they need, these doctors whose fees total a hundred grand annually paid by patients who make ten thousand a year, those corporate executives who are making a mint by ripping us off at the gas pumps—those guys are never going to make it.” The other response, usually offered after we learn that everyone who makes \$1,800 a year belongs to the rich half of the world, is, “It all depends on the attitude of the one who has the money. I know a fellow who is a millionaire, and he teaches Sunday school, supports a missionary personally, lives in an integrated neighborhood, and drives a Volkswagen. You can't tell me he won't get into heaven. And besides, wasn't Joseph of Arimathea rich and a disciple?”

Get back to the story. In order to avoid a game of Bible Ping-Pong—you serve one verse and I'll return another—let's get back into the story. The disciples did not respond as we do. They shook their heads and asked “If the rich cannot be saved, who in the world can be?” (Lk. 18:26). They assumed that it took wealth to live the kingdom life. If the rich are not going to enter the Messiah's kingdom, who will?

Along with the disciples, a great many people toiled under the assumption that the kingdom of God would come as more and more people lived holy lives. It was like priming the pump. If you poured enough holy people into the pump, God would begin to act, and soon the water of the kingdom would be flowing freely. The Pharisees in particular

Bruce Yoder is pastor of First Mennonite Church, Richmond, Va.

assumed this. However, they had so rigidly regulated daily life that only the wealthy who could afford not to work were able to keep the ritual laws for holiness. The more the Pharisees offered assistance for the common folk by way of religious regulation, the more they boxed them in, and the fewer the number of people who had the time or energy to walk the way of ritual purity and holiness. Only the rich were able to achieve righteousness.

So it is not by coincidence that the two stories that precede this Lukan tale end with the sayings, "Every one who exalts himself will be humbled, but he who humbles himself will be exalted" (18:14) and "Anyone who will not receive the kingdom of God like a little child will never enter it" (18:17). To this we can add Paul's comment, "Do not think of yourself more highly than you ought" (Rom. 12:3).

Evidently the rich young ruler had the same hunch, or he would not have come to Jesus. Why would he approach this backwoods rabbi if something was not missing in his highly regulated holiness? Musicians know that technical ability is not all that is needed to make good music. A piece can be correct technically, and yet it can be dead. To such persons the advice is given, "Don't play the music. Let the music play you." In this encounter Jesus gave the same advice. "Give up your ethical bookkeeping system, and live in the trust of a loving relationship with Me and My disciples. Quit trying so hard and try Me."

But the prosperous fellow wasn't ready for something that easy. We could see it coming in his first question. "What must I do to inherit eternal life?" "Nothing" is the answer that Jesus gives. But this eager seeker's mind is still conformed to the pattern of this world (Rom. 12:2). He has not yet begun the process of transformation. He was still of the mind that the way to a meaningful life is to try, try, try.

The rich have time. The rich cannot enter the kingdom of heaven because they have time to take time to be holy. The religious cannot enter the kingdom because their name is Yoder, they belong to the Conference of Sound Doctrine, and preach sermons weekly. No one can enter the kingdom of God by doing the right things whether those things mean observing all regulations for ritual cleansing when there is even the slightest hint of impurity, or living in community, driving a small car, jogging daily, and heating with an alternative energy source. No one is going to wriggle into heaven. And the harder we work at it the funnier we look and the further we are from our destination.

The call to discipleship is not the call to a new law. It is not a new list of ideals to be met or tasks to be accomplished. It is not the call to be technically perfect. Before it is anything else, the call to discipleship is a call into relationship with Jesus Christ and the body of Christ. Within the dynamics of the story, we hear Jesus say, "Go and rid yourself of the very thing that you believe is absolutely necessary to insure your religious welfare, and come, follow Me." Pastor, sell your books and give up your busy schedule. Church institution, go, sell your charts, your strategies, your typewriters, and telephones. Then come, follow Me. Busy housewife, quit trying to raise three children without failure, while you serve on two church committees, attend WMSC regularly, and do volunteer work for the local hospital.

Typical Mennonite, go, sell your perfect church atten-

dance record, your good family name, your reputation in the community, your good habits of not drinking, smoking, and dancing. Nothing is essential as a guarantee for your well-being *except Me*. Don't be conformed to the Avis mentality of this world that holds to trying harder as the key to salvation. Be transformed. Be continually transformed by being continually in relationship with Me. Be in My company and in the company of My disciples.

With our good names and good deeds, our good habits and good traditions, we are easily recognized as the truly religious. But are we sensing, at times, like the rich ruler, that rigidly ordered righteousness leaves something to be desired?

Church as the fellowship of good deeds to be done, church as the society for the preservation of good habits, church as the passer on of a lengthy list of religious regulations is a burdensome institution. It boxes us in. It ties us into knots. There is no room for life. There is no space to discover the manifold mercies of God who has forgiven us not only our many blunders, but our pious pride that assumes we do not come to Jesus as sinners but as "pre-Christians."

The church not a sapper, but supplier. The call of Jesus to us to be a disciple is first of all a call to entrust all that we are and have and desire to our relationship with Him and with His other disciples. There is nothing that we have to do but give up what we have erroneously and sinfully believed would guarantee us entrance into the kingdom. The call to discipleship is the call to be helplessly grateful for the love that unlocks the door to the kingdom for us.

Church then becomes not the sapper of energy but its supplier. Like a good story, the relationship with Jesus gives us space to discover what we are made of. Without predetermined things to do, we are free to give ourselves to God and to others. And that is not a burden. That is a joyful and thankful response in the face of love that has smiled so graciously on us. The technical rigor of religion is relaxed. The good news of love freely, though not cheaply given, is heard.

It is the gospel of a relationship in which we can be the persons we were created to be that prompts us to gift others with the graces given us. It is not the preservation of our personal reputation that spurs us on. Rather, it is the call to discipleship, the call into a relationship of grace with Jesus, who, for the eternal fellowship with God that was set before Him was able to endure the cross, scorn its shame, and now reign at the right hand of God. 

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An interview with Bob Yoder

by David E. Hostetler

Robert Yoder, of Eureka, Ill., was appointed stewardship secretary of the Mennonite Church under the Board of Congregational Ministries in January 1978. He has been serving on a half-time basis since then while operating a 700-acre farm near Eureka with his son-in-law. What follows is an edited transcript of a recent interview conducted by David E. Hostetler, news editor of Gospel Herald (GH) with "Bob," as he is more commonly known.

Gospel Herald: What are some of the things you've learned since becoming stewardship secretary?

Bob: I've learned, first of all, that Mennonites are a warm, friendly people, and I've appreciated this. I have two overwhelming impressions that keep hitting me everywhere I go. One is that the Mennonite Church members are still very deeply committed to the Bible as God's Word. Yet, we do have a great deal of difference in how we interpret the Bible.

GH: How would you apply that specifically to economics?

Bob: In this way—and that really ties into my second observation—that we are a tremendously affluent people. I was really not prepared to meet the degree of affluence that I met. And it ties into my first point in that we look at this af-

Mennonites are doing quite well compared with other denominations. But if we compare our giving with our resources, we are doing very poorly.

fluence in different ways.

Some of us see it as a direct result of God's blessing for our goodness, our hard work, and that kind of thing. But others of us simply interpret it as being in this North American culture at a time in history when we have simply been permitted to operate in an economic system which has allowed us to become very wealthy.

GH: What are some of the evidences of affluence?

Bob: Well, it's obvious in our standard of living, the way we have been successful in business, the way we operate our business, even the degree of institutional structures that we are developing in the church.

GH: Are Mennonites becoming interested in ecology and energy conservation because of their theology, or only because they are forced to?

Bob: There are many and I count myself among them, who see ecology and energy conservation as part of the stewardship of nature. For example, as a farmer, I have been conscious of soil conservation for 25 years or more. But, obviously, I am much more interested in ecology now than I was in the 50s.

GH: Do you think Mennonite business people or anyone having money in the church have taken a special interest in the boards and agencies and the way they use their money? If so, how is that being seen?

Bob: Yes, I find a great many Mennonite business people who are very much aware of what is going on in the church, who are dedicated to what the church is doing and to our church program, and who are showing this by the amount of money they are contributing.

It's interesting to notice, though, that many of our Mennonite business people feel lonely. They have perceived the church as looking at them with jaundiced eye for being successful in business. And yet, on the other hand, they see the church as very desirous of having their wealth to run the church program. Others are probably no more aware than any other cross-section of the church might be.

GH: So do the dedicated business persons or professionals feel they have adequate control over the directions boards and agencies are taking?

Bob: Mennonite business and professional people would probably desire to feel more integrated with the church program. I think they would want to get more involved in it than they perhaps are. . . . The danger, though, that I would caution against here is that as more and more people have money, we should not allow wealth to become overly influential in the operation of the church. After all, we are all equal as God's children, and just because a person has money should not automatically give him more access to the decision makers of the church than the person who has little. In fact, I think we need to bring in more of what I would call "blue-collar Mennonites." To be on a committee or church board means that you must have free time as a self-employed person, or as an employee of the church, to attend

the necessary meetings. It is hard for a person who works 40 hours a week at a teaching job or in the factory to find the time to give to that kind of work. But I think it is necessary that this type of person also be represented.

GH: Do you have words of counsel for the average church member regarding stewardship?

Bob: I mentioned earlier that Mennonites as a group have a deep commitment to the Scriptures. But we are also reading as North American Mennonites; we read the Scriptures through North American eyes. And we live in a culture and an economic system which talks a lot about ownership. We handle money. We talk about property that is "mine." I, for example, speak of "my" farm, "my" car, "my" house.

It's almost impossible for us, unless we put forth a great deal of effort, to really grasp that the word stewardship really does not denote ownership. It denotes managership, or taking care of what belongs to God. We in the Mennonite Church are presently giving out of our surpluses, as we would give to charity. I think a truer understanding of stewardship would help us to see that in a new light and in a much better light.

GH: But in terms of our economic system, where capitalism requires new capital and/or recapitalization, what do you say to the question of accumulation?

Bob: I personally do not believe that in our system we can simply give everything away. To operate a farm or a business requires a great deal of capital. And so I make a distinction between what I call capital wealth, on the one hand—which is necessary to legitimately operate a business in our economic system—and status wealth, on the other hand, which results from the profits that come from a business.

As Christians we have to distinguish between these two. Even though I might accumulate a great deal of status wealth that I could spend as I wish, my commitment as a Christian steward would say that I try to examine that in the light of my deeper commitment to Christ. Just because I could financially afford to do something would not mean that I have the right to do it. In fact, it would mean that I probably would not do it in most cases, and would simply funnel those funds into the work of the Lord.

GH: Then, what counsel would you give boards and agencies which work within this environment?

Bob: I am committed to and supportive of the agencies that work for the Mennonite Church. But I think they have a problem related to our move toward budgeted giving. I strongly favor budgeting, but along with it has come depersonalization. When we give to the budget we have tended to lose ownership and personalized feeling for our colleges, for the Mission Board, and for the various other agencies of the church.

As a young person in a rural congregation, my concept of Goshen College was of Dean H. S. Bender who came to visit the congregation. My concept of the Mission Board was of J. D. Graber who came to visit in the congregation. And I think we in the agencies must not assume that we can just put out the call for the needs to our people and expect them to respond.

We should, as a group and as a community of believers, feel ownership. This is one of the keys to having us move ahead in our commitment to Christ through stewardship. If you look at the Mennonite Church giving statistically in

comparison with other denominations, we are already doing very, very well—better than many or most of the mainline denominations. So I think that any move forward in terms of per-member giving, has to come from a different way of promoting than simply high pressure, slick paper, advertising. I personally feel it's going to have to come from a deeper personal commitment to Christ and a conviction that this is the work of the Lord, and we really want to give ourselves to it. That is the starting point we really have to work from.

GH: Could this process be helped by better listening and interacting?

Bob: Yes, I think we have to ask ourselves how much institutionalization the Mennonite Church should have. Institutions are like people; they have survival instincts. Some of that's good. But there needs to be more two-way communication between district conferences and the agencies. I am glad to see that district conferences haven't gone away and died. District conferences in a new way need to be a communicative voice from the people to the institutions. I am happy to see, for example, the move to put conference people on the General Board. I think this is a very positive step forward.

GH: Now let's go to the statement of stewardship that you have worked out together with Ivan Kauffmann. We will take each of the five items and get a brief comment on each. The first is "motivation based on an individual's response to God's grace and love as experienced through Jesus Christ." What do you mean by that?

Bob: If we are going to move ahead in stewardship, it must not come from feeling that I am pressured or having my arm twisted to give more money to the church. I am a steward because I see myself in relation to God's love and forgiveness. Stewardship begins, and I want to emphasize this, not with giving, but with receiving. I have first received the grace of God in my heart—the forgiveness of my sins—and because God gave and I have received, then I am in a position to start to give.

GH: The second reads, "The faithful management of all resources"—is this a recognition of God's ownership and the individual's managerial role?

Bob: This simply reflects what I said earlier about our North American society which strongly stresses ownership. We need to see ourselves, not as owners, but as managers. That goes a long way toward helping us see ourselves in the proper perspective.

GH: Three. "Firstfruits' giving"—what do you mean by that?

Bob: I am very much challenged by the concept of firstfruits—that we are firstfruits' people, as James says. A new kind of people. And I am saying by this that we can no longer afford in the church to base our giving on what may happen to be left over at the end of the year.

As a farmer, when I prepare my year's cash flow projections, and my budget, I know very well there are certain things that will be required in terms of capital inputs into the business, and I know that I'm not going to have loose cash lying around at certain times. But the firstfruits' giving concept puts God into my cash flow projections on the same basis that I put the seed corn and the fertilizer and everything else, and I simply don't wait to see what might happen

I strongly favor budgeting, but along with it has come depersonalization. When we give to a budget we have tended to lose ownership.

to be left over at the end.

GH: "Resource base giving?"

Bob: Mennonites are doing quite well when compared with other denominations. But if we compare our giving with our resources, we are doing very poorly. I mentioned the affluence in the church and I am sure that Mennonite income is far above national average. But if you just take national average figures, we are still not even half way to a tithe. While I don't stress tithing as a legalistic thing, it's a good starting point. We need to look at our resources, and many of us, quite frankly, if we held only to tithing, would get by quite cheaply. It would be an easy cop-out for us, because we could give God 10 percent of our income and live like kings on the other 90 percent. We are just as responsible for the 90 percent that we keep as the 10 percent or more that we give.

Of the churches I have visited, when I ask them how they build their budgets, 95 percent respond in this way: We

know what we want to give our pastor, we know what the heat and lights and phone bills are going to cost, we know what the Mission Board askings are, we know what the colleges are asking for, and a number of other things like that. They put all these together and this becomes the budget. This doesn't even begin to speak to the question of what resources God has given the congregation. By resource-based giving, I mean we simply start looking honestly at our resources and give out of that perspective rather than simply out of what the church might be asking for.

GH: What about mutual accountability and sharing, and the use of resources entrusted to each of us?

Bob: Mennonite people find it easy to talk about theology, their salvation experience, and their commitment to the Holy Spirit and to the church. But it is difficult for us as Mennonites to talk about money matters. I am saying that we need to start discussing the economic and lifestyle questions with the same openness that we talk about our Christian commitment. There is a definite need to start moving toward a new sense of mutual accountability to one another.

GH: If mutual accountability is taken seriously, what will that do to the enormous amounts of money going to other causes which many in the brotherhood would not approve?

Hear, hear!

Alternate health care

In early March I attended a conference which examined issues of professionalism and Christian lifestyle. There an idea occurred to me which I want to share.

We were discussing current changes of the pastoral ministry. In the past leadership was called from within the Christian community. Ordination followed a period of mutual testing both of the leader and the fellowship. As professionalism has crept into our churches, however, pastors select and prepare themselves, and are approved by congregations on the basis of professional qualifications.

Rather than professionalizing our pastoral ministry, someone suggested, we should subject not only pastors, but our professional servants (teachers, nurses, doctors, lawyers, and so on) to group scrutiny before "ordination." This is a brilliant suggestion, and I would like to give it substance for the practice of medicine.

Suppose a congregation, or several congregations, were to call a physician to be their minister of health. Responsibilities would exist at several levels both within and outside the fellowship. Within the community the physician would supervise preventative and acute health care. This could include the traditional role of evaluating individual complaints to develop a diagnosis and plan of treatment. Additionally the physician could provide leadership for exploration of community health concerns, including family interactions, sex education, marital relationships, and healthful lifestyles. Another important area for exploration by such a team would be technological and nontechnological interventions

into disease appropriate to a people attempting to be sensitive to God's power and their own place in creation.

This minister of health could also fulfill a role in the outreach of the community. Health needs outside the fellowship but poorly provided for by existing medical structures could be assessed and the efforts of the congregation directed toward appropriate intervention. This might include educational programs regarding drug abuse or sexual practices for schoolchildren in the broader community, a prenatal clinic for unwed mothers in an urban setting, or health care for individuals in a retirement home or hospice.

The physician in this capacity would be responsible to the members of the congregation and they to him or her. It is obvious that mutual discernment would be required in extending and accepting such a call. A salary for these services should be roughly equal to that paid other congregational pastors.

The benefits to the physician are obvious. He or she would be offering direction and care not as an impersonal technician, but rather to the people dearest to him or her. Opportunities to structure appropriate interventions in health care would be multiplied by familiarity and by a common value system and sense of mission. A balance for professional ideals would be provided through discernment of the Spirit's leading in the life of the Christian community.

The fellowship's benefits are also apparent. The physician in this setting becomes merely a brother or sister among God's people, with sensitivity and training in health care. Health concerns can be viewed now as part of the spectrum of stewardship of resources, for which one is accountable within the Christian fellowship.

Bob: Obviously God's program is larger than the program of the Mennonite Church. But I am a Mennonite by choice. I believe that the programs of the church are programs which are good. And so, as in my family situation, I feel a primary responsibility to my church, the Mennonite Church. I recognize that there are large amounts of money going outside the church, some to causes that are better than others. But mutual accountability, I would think, would at least say that we need to start to ask each other where our money is going and to what kind of programs. How does this fit our understanding of the Scriptures? How does it fit what God is attempting to do in the world today? And then let the Holy Spirit speak to us.

We do need to work harder at personalizing our own church programs and really asking ourselves how the programs can be improved and how we can have more personal involvement and more ownership in them.

GH: Do you have a final comment?

Bob: I am thankful for a church which has allowed a layman and a businessman like myself to serve in the capacity of stewardship secretary. I have received a great deal of affirmation from people who have said it's a good thing to have a businessman in my role. 



Because a fee for service would not exist for this minister more than for any other within the congregation, reassessment could be made of the economics of medical care. Perhaps MMA could be stimulated to prepare a policy for such a fellowship that would exclude standard physician's fees and would be tailored instead to technological and pharmacological fees which the congregation identified as acceptable interventions into disease. In this light, it is possible that concern within the congregation could be stimulated to take large segments of health care out of expensive and impersonal hospital settings and return it rather to nurturing homes within the community. Such decisions would be made in the Christian fellowship using the resources of the minister of health in addition to the insights of other members, elders, and ministers.

As a physician I feel uncomfortable with our unquestioning acceptance of present health systems and would welcome more direction from the church in modeling alternative forms of health care.—**Daniel Conrad, South Bend, Indiana**

Where there is money there is interest.

In recent conversations with churchwide committee board members and staff from the General Board I have become aware that travel costs for these people and other churchwide servants are becoming if not prohibitive, then extremely worrisome. The major factor causing airlines to increase their prices seems to be the ever increasing price of oil. (Some may argue that oil is a better sounding excuse than greediness for greater profit. However, the ticket prices

are rising whatever the motive and therefore the problem for us as a church remains.)

I propose the following solution to the problem. First, that we restate our commitment of being a peoplehood church where all members have a part in shaping policy for churchwide programs. Second, that we accept the travel implications of this commitment. Third, that we *not* seek increases in per-member askings for the different boards and institutions to cover the rising prices of airline tickets. Fourth, and most importantly, that we look to the congregations for help in covering these costs.

Here is the heart of the proposal: any congregation who has a member serving on a committee for churchwide programming would be expected to contribute a certain percentage of the total travel costs during the term of their service. For example, we have a member of our congregation serving on the Relief and Service Committee of the Mennonite Board of Missions. His is a four-year term. Each year our church budget would include an item for his travel that would cover say, 50 percent of the ticket costs.

There are major advantages which could be realized from this. First, the congregation would take more interest in the work of their member at the meetings which would then increase the visibility of that particular board. Where there is money there is interest. Second, the per-member askings would not need to be increased, but in fact could possibly be decreased. Third, we would retain our high commitment to having policy shaped by representatives throughout the entire membership rather than by "the chosen few."

I offer this proposal for discussion and consideration by the powers that be.—**David L. Myers, Portland, Oregon.**

Iranian crisis preoccupies Peace Section

The crisis between Iran and the U.S. was the focus of several recommendations passed at the Mennonite Central Committee Peace Section semiannual meeting May 9 and 10 at MCC headquarters. The section also discussed its concern about conscientious objectors in South Africa, the growing arms buildup under NATO in Europe, and the suffering of those in Uganda and Kampuchea.

The section agreed to initiate a serious effort to sensitize the North American constituency about the grievances of the Iranian people and to be peacemakers in the situation as possible. Specifically the section passed a resolution to encourage Mennonite city churches and student groups to relate to Iranian students in the U.S. in the spirit of reconciliation, to assist in arranging for a Historic Peace Church delegation to attempt to meet with Iranian Ambassador Farhang at the United Nations, to encourage MCC to explore assisting Iran in its development needs through its regular overseas program, and to explore joining an interchurch delegation to see President Carter or Secretary of State Muskie to support peaceful negotiations and to discourage any form of military intervention.

Additionally the Peace Section moved to "consider appointment of persons to visit Iran, either as a Mennonite effort or as part of a larger interchurch effort, anticipating that such contacts should contribute to reconciliation and mutual trust and provide resource for constituency education," when there is opportunity.

The recommendations were passed after section members met with Merlin Swartz, Mennonite professor of Islamic Studies at Boston University, who visited Iran in February. Swartz warned that "we cannot assume the Carter administration has now abandoned the military option. It takes very little imagination to see that such action could be very risky and result in a more serious crisis."

At the semiannual meeting Peace Section also welcomed special guest John Steele of



Merlin Swartz, left, addresses the MCC Peace Section concerning Iran. Listening are section members, from left, Harry Loewen and Ernie Regehr, and (with backs to camera) Kathy Royer and Atlee Beechy.

South Africa, father of religious draft resister Richard Steele who is now imprisoned for refusing to serve in the armed forces there. After hearing his story the section acted on recommendations made in response to a report on South Africa conscientious objectors prepared by MCCer Bob Mossman.

The Mossman report outlined that a small number of South African conscientious objectors are in the United States, well over a

hundred in Europe, and a small number in other countries in Southern Africa.

Marian Landis of Peace Section staff described continuing efforts of MCC to work with church leaders in Uganda at the task of recovering after the turmoil of the Idi Amin years. Under discussion is the possibility of MCC assisting in the support of church leaders who would direct reconciliation projects in that country.

Action on Cuban, Haitian refugees

The current flight of thousands of Cubans and Haitians to the coast of Florida and the resulting large-scale emergency has drawn the attention of Mennonite Disaster Service and Mennonite Central Committee. MDS became involved when President Carter declared the situation a national emergency.

A resolution emphasizing commitment to refugees and displaced persons in the world, complementing MCC's ongoing commitment to development and justice, was passed at the January annual meeting. Under this mandate, MCC staff have begun a preliminary review of the situation to determine need and response.

"At this time, it appears there will be a need for sponsors for these (Cuban and Haitian) arrivals," says Reg Toews, associate executive secretary. "Additionally, there may be a need for material aid, especially for Haitian arrivals, and we also want to see what we can do to aid the Haitians in establishing status as refugees."

The Cubans' refugee status appears determined, Toews added. While MCC plans to respond to arrivals of both nationalities, it is felt the Haitians have not received widespread media attention and therefore have particular need.

MCC and MDS are coordinating all response with the Florida Mennonite churches.

The refugee emergency situation has made

federal disaster and emergency benefits available and MDS is responding accordingly. The Federal Disaster Response and Recovery Department of the Federal Emergency Management Agency is responsible for basic services in the Florida refugee situation. The Central and South Florida MDS unit, along with support from MDS Region I and national MDS, has been activated.

Earl Sheats, area MDS contact person from Florida City, Fla.; Arthur Kraybill of the South Florida MDS unit committee, Sarasota; and MDS Executive Coordinator C. Nelson Hostetter visited the Miami area to evaluate the situation and determine possible MDS response. Their visit included a Cuban refugee processing center at the unused Opa-locka Airport in Dade County. Several thousand refugees have come there.

Full processing of the refugees is now taking place there with the majority of the Cuban refugees being united with families already living in the area. Prior to the refugee flotilla, 680,000 Cubans were living in the Miami area.

In addition, Kraybill, Sheats, and Hostetter visited a Haitian refugee center at Miramar Elementary School, an unused facility in the metropolitan area. One hundred and fifty Haitians were in process there.

The MDS representatives also visited federal

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A Magazine About People
in Mission

June 1980

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Angie Williams: One of God's Gifts



The midafternoon sun glittered through jet-tinted curls as Angie Williams took a break from her typewriter. *Let's start at the beginning*, I suggested, hoping to discover a clue to her sparkling eyes and friendly smile. From a small Choice Books office in

Harrisonburg, Virginia, we wandered back over the years.

Like many Mennonites, Angie grew up in a solid Christian home. Her father, Bruzer Bass, was a licensed Methodist minister before he died eleven years ago. "My parents deserve a lot of credit for where I am today," Angie said. She admitted, however, one can miss building a personal relationship with Christ, even though growing up in the positive atmosphere of a Christian home.

Born seventh in a family that later grew to nine, Angie is one of God's gifts of love. And his love went with her from the quiet farmlands of Halifax County, North Carolina, to the pinnacle of power in the Pentagon and beyond.

The Bass family moved in 1954 to Newport News, Virginia, where Angie's father delivered supplies to Hampton schools and ran a barber shop evenings and Saturdays.

As one of the first students in office training at Carver High School, Angie gained on-the-job experience in a nearby hospital. She not only worked part time and acted in class plays during her high school years, but studied hard and was valedictorian of the class of '57.

High school years also brought spiritual growth. One of her married sisters lived near Calvary Mennonite Church and attended sometimes. Angie and a younger sister began attending Calvary in 1955.

"The love and understanding of Pastor Nelson Burkholder and his wife, and their interest in me as a person, were important factors in my decision to join the Mennonite Church," Angie said. "The emphasis on each person studying the Scriptures was another." Although she had accepted Christ at nine and was baptized, she made a more mature commitment during high school.

Angie's husband, Rivers, attended the same high school, but she didn't really know him then. One night the youth of his congregation (Church of God) threw a Christmas party to which Angie and three of her sisters were invited. The next Sunday,

Rivers and two of the other fellows dated three of the Bass sisters.

In and out of the Pentagon. Near the time of her graduation, Angie decided to take civil service exams. The only one of her group to pass, she began secretarial work at Fort Monroe in early 1958 and worked there until marriage in 1963. After high school, Rivers attended the Peninsula Business College and took a job at the Newport News Ship Building and Dry Dock Company.

Shortly after marriage, Rivers was laid off at the shipyard, and so they went to Washington, D.C., in search of work. Rivers landed a job at the United States Book Exchange for one year, after which he transferred to the Federal Bureau of Investigation. Angie worked at the Pentagon as secretary in international logistics for the U.S. Army. Before long she was promoted to Top Secret Control Officer for another division.

Two things got Angie out of the Pentagon. First, she couldn't live with the hypocrisy she saw there, even though she felt, and still feels, a need to pray for people in government service. "We received many letters from the parents of servicemen in Vietnam concerning needs they had, such as for boots or milk. We had to answer with 'personalized' letters from the Secretary of Defense or the President who never saw them. This turned me off!"

Second, the public dissent against the war put her in a tight spot. Angie was an active member of First Mennonite Church of Hyattsville, Maryland. "One day during a major demonstration against the war," Angie related, "I went to get a sandwich, and who should I meet in the snack area but a fellow church member and peace advocate, Paul Peachey. 'What are you doing here?' I asked. 'What are you doing here?' Paul replied. He was there as part of the peaceful demonstration outside.

"I began to see that something was wrong when Paul and I stood on opposite sides of the same fence. 'Lord, if you get me out of here, I'll never ask you this again!' I said."

During the next few years, Angie worked in the Armed Forces Institute of Pathology for a forensic pathologist—one of the government's highest consultants on suspicious deaths. The department investigated the deaths of the three astronauts in Florida and conducted the autopsies on John F.

Kennedy for the Warren Commission.

In 1968 Angie transferred to the Smithsonian Institution, where she worked for the director of astronautics until 1971. That year Pastor Kenneth Good persuaded Rivers and Angie to go to Mennonite Church General Assembly in Eureka, Illinois. "I give him credit for giving us a churchwide view," Angie said. During the Assembly, Myron S. Augsburger asked Angie to join the administrative staff of Eastern Mennonite College.

To the Shenandoah Valley. "We sensed that God was leading us to the Shenandoah Valley. It was a big change for us to ponder." They accepted Myron's offer and were able to sell their house in Greenbelt, Maryland, in one month's time. "This was a sign that God confirmed our decision," Angie said.

Looking back on their Washington experience, Angie noted, "It's one thing to be a Christian here in Harrisonburg; it's another to be a Christian in the Pentagon."

Living the gospel wasn't always easy in the big city—buying a home in an all-white neighborhood, giving an honest day's work in an office where many did less than their best, or working through the trauma of two miscarried pregnancies.

But living the Christian way had its own rewards in building solid relationships and respect for her faith. "When I travel through the airport, I occasionally call the Smithsonian to talk with some of my former colleagues," Angie said.

After the family settled in Virginia, Rivers went back to school at Eastern Mennonite College. Later he began working for the college, first in Learning Resources and then, after a heart attack, managing the college bookstore. His illness was a turning point in their lives.

Weathering the storm. "I had just been elected vice-president of WMSC during General Assembly in 1973 and had learned that our second child was on the way. None of our relatives lived near us," Angie noted. "Being able to see the Lord's hand in

Continued on page 5



Angie Williams reads a bedtime story to son Bertram.

MBM Perspective

Through the years churchwide tasks have taken me to Ontario, beginning with clerking at the pre-Provident bookstand during sessions of Mennonite General Conference 1953 in Kitchener. During the sixties I had repeated opportunities to share facets of youth ministry, including a spiritual life week at Rockway Mennonite School and a July holiday weekend at Chesley Lake with Ontario teens. Since returning from Ghana in 1973 I have represented MBM in the province in well over a dozen congregations and several conference settings, including a family weekend at Hidden Acres.

During the last ten days of March Merlin Becker-Hoover and I once again were in the province from Nairn in the west to Markham in the east to Vineland in the south. On an accelerated schedule set up jointly by the mission boards of Ontario and Western Ontario conferences, we talked about the ways God is at work among the MBM family. But we also listened.

Ontario continues to fascinate and endear me at the same time that it enthuses me for mission. MBM Prayer Partners are active, with almost fifteen out of our current intercessory band of seventy-two living in Ontario. Alice Gascho of Breslau explained several months ago how as a young girl she always wanted to be a missionary. As a Prayer Partner, Alice said, "I believe God is fulfilling that desire in a greater way than I could have dreamed. To be able to go into so many countries to so many people every day with prayer is more than I dreamed possible."

Real tea and flannel sheets. Then, too, the grace of hospitality is yet alive among Ontario Mennos. Tea is served freshly brewed from a pre-warmed pot. Real maple syrup accents many a snack. Elmer and Vera Erb at Wellesley taught us the proper way to enjoy old-fashioned donuts without holes: break into pieces in china sauce dish, drench with Elmira maple syrup—"At least a third full of syrup," Elmer instructed—savor bit by bit around the family table just before bedtime. Bedtime, too, was special: cotton flannel sheets offered just the right warmth for an early spring night with snow struggling to survive on the front lawn.

I sense a relaxed seriousness among our sisters and brothers north of the border. They know how to laugh, that's for sure. I shared a fun evening with the Ontario Mission Board executive and staff work force in the Snyder Room at the Stone Crock. They welcomed me wholeheartedly as together they celebrated with a light touch their common participation in mission.

The fullness of that participation was underscored the following day as Hubert and June Schwartzentruber ignited conference sessions with outreach fire. Hubert and June carry a two-faceted assignment: to provide a structure for accountability as they guide Ontario congregations in exploring their own community settings for mission; and to explore frontiers for conference witness beyond where Mennonite congregations are now rooted.

In a fast-paced, carefully documented presentation, with the help of an overhead projector, Hubert made the case for contemporary mission. A Gallup Poll last year underscored his contention that secularism is the principle orientation of most

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Hubert and June Schwartztruber pose for SENT with Ontario Mission Board President Gordon Erb during the late March meeting of Ontario and Western Ontario Mennonite Conferences. (Photo by Ron Rempel)

Canadians. While 88 percent of Canadians believe in God, only 34 percent attend church or synagogue; 52 percent agree that organized religion is irrelevant.

The sky's the limit. Hubert lauded the 37-mission congregations in Ontario Conference for efforts in inviting people to faith in Jesus Christ, and in investing \$131,000 through the conference mission board in 1979-80. But the job is just getting underway, Hubert intimated.

In rapid-fire sequence delegates saw opportunities flashed on the screen:

Hunta—500 rural miles north of Toronto where five Mennonite households have migrated.

Jane Finch—an "inner-city" Toronto suburb comprising the most densely populated area in the province, with 18,000 out of 42,000 people under seventeen.

Pioneer Park—a community on the edge of Kitchener where 300 new families are expected each year in the next decade.

They kept coming, almost like poetry—O'Connor Hills and Milliken Mills, Rawden and Durham.

"The sky is the limit," Hubert went on. "If you give June and me a chance, we will run the conference bankrupt. But we will give you your money's worth." He was dead serious as he chuckled.

Conferees responded with zest. Harold Schmidt of Baden headed quickly to the mike. "A fresh wind is blowing in Ontario, and I like it. As a farmer I know that a little electrical current in the prodger is marvelous in motivating and moving cattle. If we neglect to take this vision seriously, we risk going bankrupt spiritually."

The discussion was just getting going when the lunch bell rang. But the purpose of the session was accomplished. Retiring mission board president Joe

Nighswander summed it up forcefully: God is calling us to act with integrity.

I sense that such action is already in process among many gifted people ready to keep enlisting and investing many financial resources for extending Christ's church throughout Ontario, springing from an enthusiasm which takes seriously Christ's mandate for mission—beginning at home.

Don't miss the Ontario-based feature on page 14, and watch for several others coming up in *Sent* next issue. Thank you, Ontario, for raising the temperature in my mission thermometer once more.—Willard E. Roth

ANGIE WILLIAMS (continued from page 3)

it all—looking for the good in this difficult experience—helped me to keep my sanity and my faith. If God won't help us when we're down, then he's not God.

"Just before Rivers' heart attack, we were in dialogue with Dean Daniel Yutzy and others at EMC. We got into a lot of Bible study and learned to rely more on the Holy Spirit. Through these relationships and experiences, the Lord prepared us to weather the storm."

In May 1976 Angie joined MBM Media Ministries as administrative assistant for Choice Books. "I believe it is one of the most worthwhile ministries, bringing a lot of people in touch with the gospel who are not reached by other means. The ministry crosses denominational lines, and this stretches me. I enjoy it."

She feels one of the best things happening through WMSC in the past few years is spiritual renewal. Books, study guides, and retreats are a part of this. "Bible reading and silence before the Lord, expecting him to speak to us through the Word, are highlights of my WMSC retreat activities. It has been an avenue of growth for me. As I travel to and from retreats, my tape recorder goes with me—to listen to the Word on tape. This is one way I work at spiritual growth," Angie said.

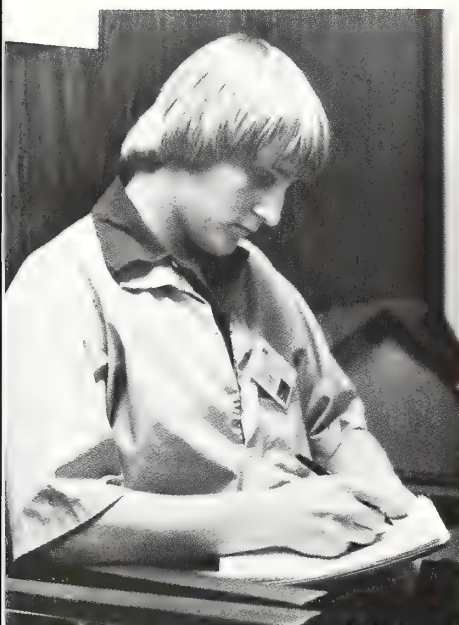
Amid a busy schedule, Williamses still make time for each other and for friends. "To love Jesus is to love people," Angie noted.

In recent years, Angie has rearranged her priorities. "I'm trying to cut back on travel to maintain balance in my life, to look for God's timing. I want to have time to enjoy my husband and family and to entertain friends. I like to take the family along as often as possible so they don't feel the church is taking me away from them. I have to leave a happy family to be able to go off and be a blessing to anyone else."—J. Allen Brubaker



Discipleship VS:

Exciting, But a Bit Scary



Eric Glick (Edmonton, Alberta) grabs a free moment to catch up on journaling during afternoon break as a messenger at Good Samaritan Hospital.

Gail Metzger was waiting for friends she had never met when we came into the Phoenix airport. Almost instinctively, we picked her out as a Discipleship VSer among the waiting crowd.

In overalls on her day off work, Gail picked up the plus-100-pound projector case at the baggage claim as though it were an overnighter. She maneuvered the VS van through the terminal traffic maze like a native Arizonian, though she had been there only six months. And she chatted nonstop as we went.

Later that evening, in the circle of 29 VSers gathered in the fellowship room of Sunnyslope Mennonite meetinghouse for their weekly check-in, Gail came up with an apt capsule describing what Discipleship VS is all about: "It's exciting . . . but also a little scary."

Now in its third year, MBM Discipleship Voluntary Service builds on the more than three decades of cumulative Mennonite Church VS experience to offer a new model for learning and living the Christian way.

Discipleship VS blends varying portions of mission, education, intentional living, workaday world, church, and structured living in an intense, yet reflective setting.

Through contemplation and meditation, according to Discipleship directors Gene and Mary Herr, the goal is personal and spiritual growth which comes through disciplines: accountability, praying and reading Scripture, journal writing, employment, assigned readings, and household living.

During the five short February days we moved about in Phoenix, three marks of Discipleship VS were imprinted in our memory: scriptural nourishment, fraternal admonishment, and neighborly involvement.

Nourished in the Scriptures. Sheryl Janzen (Koinonia congregation), a 1977-78 participant, is one of six congregational persons joining with the 21 regular VSers this year. Sheryl told us, "Getting into the Bible in a personal way through journaling has been a major component of Discipleship VS. Hearing the writers of the Psalms speak, knowing that the Bible is not theory but life experience, provides a way for me to deal with problems."

Each week participants are expected to read, reflect on, and integrate assigned biblical passages. *What is happening in your prayerful listening and responding to the Lord through the Scripture?* is the worksheet question to be answered in writing week by week and month by month. Those answers provide the beginning point for one-to-one accountability conversations with a spiritual director.

Question two moves from Scripture to life: *What are the rhythms and patterns in your relationship with yourself, the significant others, and the larger culture and world as you bring these to the Lord who loves you and enables you?*

"Meditation has opened up a new world to me," said Crist Peachey (Reedsville, Pennsylvania) as he



munched whole-wheat peanut-butter sandwiches during lunch break from his work as a floating craftsman at a cabinet shop. "But the rub comes," Crist went on, "in living that out on the job. I still have a lot of growing to do."

Dee Miller (Hutchinson, Kansas) explained, "My contact with God has become more conscious, more personal, more intimate. I'm learning much about spiritual awareness and spiritual being." Dee mentioned such helpful tools as contemplative prayer, discipling, and submission.

Admonished by sisters and brothers. Discipleship VSers live in seven-member households, each linked to a Mennonite congregation. Glendale House, 4231 West Vista, relates to Trinity; Central House, 1432 East Fillmore, to Sunnyslope; Koinonia House, 1910 East El Parque, to Koinonia in Tempe. Each



Christ Peachey, Koinonia household, checks in by phone with a fellow VSer.



Top: Discipleship VSers link together in a fellowship circle as they wind up their weekly Wednesday evening check-in at Sunnyslope Mennonite meetinghouse.

Above: Gail Metzger walks about 13 miles each day in her job as a messenger at Good Samaritan Hospital.



Above: MBM Voluntary Service director Rick Stiffney engages Phoenix Discipleship participants during a February visit.

Right above: Beth Graybill, moderator of the Central household at 1432 East Fillmore, Phoenix, hopes for a letter from home.

Right: Russ Coon patiently models sucking and swallowing as 14-year-old Tommy struggles with the straw of a juice glass at Getz School in Phoenix, Arizona.

household chooses a moderator and host.

"Seven adults mean seven different ways of doing and deciding," Dee observed. "Coming to grips with meeting at center point means that I'm not always getting my own way, nor are my household sisters and brothers getting theirs.

"Community living has the potential for really bringing out the negative. I find when I try to pick up on the positive aspects, my whole attitude changes," Dee said.

Crist mentioned that he is finding that decision-making need not be rushed, that talking things out with household mates "helps a lot."

Discipling can go on beyond a household as well, attested the congregational participants. "I needed a group committed to accountability," Mary Mae Klassen (Trinity congregation) said as she served

Valentine's Day breakfast. The four of us, including husband, Norman, talked about the impact of Discipleship VS—personally, maritally, and congregationally.

Both Mary Mae and Norm were in Voluntary Service earlier—she in Phoenix as a registered nurse in 1957-58; he in Hagerstown, Maryland, as an orderly at Brook Lane Hospital. After nearly ten years in construction, Norm, too, went into nursing.

"For us," Mary Mae underscored, "the difference between Discipleship VS and an ordinary congregational small group is a clear sense of mission."

"The Discipleship model," added Norm, "goes beyond social clique to dynamic spiritual development. Accountability is the key antidote for naval gazing and provides a realistic edge to discipleship. Some of these kids really get into it; you can almost see growth week by week."

"How often do we bare ourselves to one another," asked Mary Mae, "so that our sisters and brothers can tell us, 'We care'?" She shared an occasion when in a fellowship circle of decision, a VSer left the group. The group told the VSer, "We don't like what you are doing. But we stand with you."

Involved with neighbors. "Living out the Christian lifestyle is the top aspect of Discipleship VS," said Denise Sprunger (Berne, Indiana), "showing love to one another, beginning with the household and moving out to our neighbor." Integrating theory and life, Denise maintained, means applying reading and reflection to working and witnessing.

Earlier, Norm and Mary Mae had echoed similar sentiments. "We are the vessels through which God's love flows," they said. "I remember," recalled Mary Mae, "the release which came when I sensed for the first time that I didn't need to convert people—that's the job of the Holy Spirit."

She mentioned telling a disheartened co-worker to read Psalm 57. After the co-worker did so, Mary Mae panicked, worrying what to do next. "But I was inwardly

reassured: *don't panic; that's my word.*"

An integral part of Discipleship VS is ordinary work, usually as employees and sometimes as volunteers.

Beth Graybill (Leola, Pennsylvania) works at Youth Etc (Evaluation and Training Centers), a non-profit agency aiming to help teens "identify and resolve personal and family difficulties." While we watched Beth and a colleague firmly insist on following agreed guidelines as six fellows created humorous television commercials, we began to sense why 85 percent of the young men who go through the program "have few further special problems."

Dave Rozema, Beth's supervisor, told us, "She's doing an incredible job. Many of the activities we simply couldn't do were it not for Beth's full-time volunteer efforts."

At Getz School we observed Russ Coon (Cordell, Oklahoma) in a classroom for severely, profoundly, multiply handicapped children. As we signed the guest log and pinned on visitors' badges, Principal Billingsley applauded Russ's work: "Not many young men with strong backs are ready to work at a job that is basically caring."

From eight until two each school day Russ devotes himself unreservedly. While he is there, he is all there: work at Getz is intense and demanding. During the hour we watched from a corner of the classroom, Russ was patiently caring for fourteen-year-old Tommy; modeling sucking and swallowing as Tommy struggled with the straw of a juice glass (in twelve minutes he may have drunk two ounces); carrying Tommy behind the screen to change his diapers; exercising Tommy's fingers; stroking his face; talking and smiling and showering love in a hundred ways—visible and invisible.



"Sure," Russ admitted during break, "it's emotionally exhausting, but so fulfilling as children like Tommy respond to touch and caring and concern. It's neat that everybody's learning, including the teacher. This is the best education—better than the college classroom."

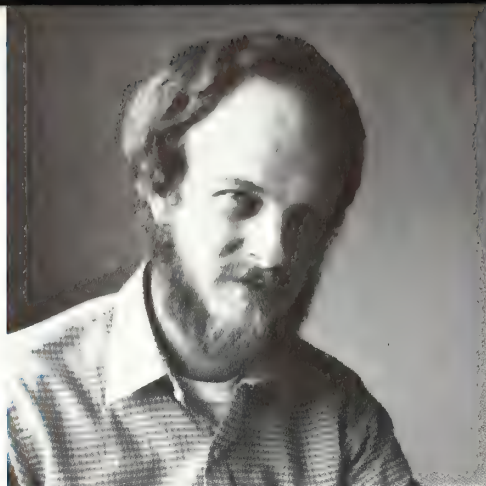
"Little things are important here. Tommy tracked the penlight three times with me today," beamed Russ. "Like the Christian walk, work here is one step at a time."

Coupling reading and reflecting with household living and on-the-job working, then, makes Discipleship

VS real life—the arena for seeing and sharing the creative power of Christlike love here and now.

Yes, Gail, we agree. Discipleship VS is exciting—but a bit scary.

— Alice and Willard Roth.



Bob Brunk Harnish

location: I live in the Hyde Park neighborhood of Chicago's South Side and serve as contact person for Chicago area SYAS.

background: I grew up in downstate Illinois at East Peoria, where the Illinois River meets the prairie in a chaos of ravines, gullies, and worn hills.

I grew up both urban and rural. My family of seven lived crowded together with many neighbors on one of those flattop hills. But, down the side of our hill were woods, streams, and paths. For me, life was a combination of solitude that included walks in the woods, and time together such as fierce basketball games at the garage hoop.

I went to Goshen College, majored in psychology, and married Carol Brunk (thus my middle name). Unsure of how to fit my interest in church and counseling together, I took a year of studies at Associated Mennonite Biblical Seminaries.

interests: My interest in pastoral counseling brought me to Chicago Theological Seminary, where I'm currently working on my doctor of ministry degree in counseling. Other current interests are jogging—including jogging jokes—and birdwatching.

biggest challenge: Perhaps this is common to others beginning such a ministry, but the biggest challenge I have is the difficulty of building solid, caring relationships with students and young adults in the face of other necessities and my half-time work limitations. Newsletters need to be sent out, committees prepared for and attended, and workshops planned. All these are important, but at times they seem like the ravines of East Peoria—slowly eroding the terrain, which in this case is direct contact with people.

vision: In the city the ethnicity of one's own beliefs is exposed. We are no longer at the center—old assumptions are challenged and we are called to discern which of our beliefs are baggage and which are central.



Sharon Detweiler

location: I work out of the Philadelphia Mennonite Council offices as SYAS director for students and young adults living in Philadelphia.

background: My home community is Telford, Pennsylvania, and my home congregation, the Souderton Mennonite Church. I received a BA in political science from Rutgers University. Before taking on SYAS responsibilities I worked as a legislative analyst for the New Jersey General Assembly. I plan to enroll part time in Temple Law School this fall.

interests: Music, sports, and reading are my main interests. I often attend concerts at the Academy of Music and sports events at the Spectrum or Veterans Stadium. My own athletic endeavors include running 2½ miles a day and studying and practicing for a U.S. professional tennis instructor's rating. Most of my reading consists of Christian literature—Mennonite publications mainly.

biggest challenge: Many young people are nonchalant about their spiritual life, even those schooled in the best churches and educational institutions. Their spiritual confusion is largely due to an inability to translate their belief in God into a practical, "on-the-street" wisdom. My greatest task is to attack this nonchalance and inspire Mennonite young people to commit their lives more fully to God.

vision: I believe that God calls believers to a costly discipleship, full of painful sacrifices and indescribable joy. The greatest reward is to watch a young person come out of that vast gray area of Christian mediocrity and begin to make real decisions of serious, joyful commitment to God.

I hope to see the Mennonite Church become more careful about giving time and attention to its young people. The church of tomorrow will be defined by the youth of today, and their leadership skills and insights must be recognized *now*.



Myrna Burkholder

location: I live in New York City at Menno House, a residence for Mennonite young adults and students located on the east side of Manhattan. I serve as SYAS director for all of NYC—Manhattan, Brooklyn, Queens, Staten Island—and keep in touch by mail with young adults in New Jersey.

background: I am originally from Goshen, Indiana, where I was a member of College Mennonite Church and where I attended and graduated from Goshen College. I first came to New York thirteen years ago for graduate study in art education at Columbia University. Now, after career changes from teaching art to social development to literacy education, I find myself working for the church, trying to help other young Mennonites adjust to the city as I did a number of years ago.

interests: My avocation for many years was playing the cello. While I still play occasionally, my interest in the arts has changed from being an active participant to a passive observer. I enjoy attending concerts, plays, movies, and art museums. I also enjoy reading and biking for rest and relaxation.

biggest challenge: The biggest challenge for me is to help young adults feel as if they are themselves part of the church instead of the church being back home in Pennsylvania, Virginia, Ohio, or Indiana. We in the city have little in our daily lives to remind us of who we are or what we believe. We have only our Bibles, our deeply ingrained sense of faith, and each other, though we are separated by miles of highway, bus routes, and underground subways.

vision: Through my work I envision the church as saying it cares about its urban young adults and fully welcome them into the life of the church. This vision gives me the impetus to carry forward.



Arden Shank

location: I live in Northwest Washington, D.C., and work as the SYAS urban director for the Washington metropolitan area.

background: I grew up on a farm in Sterling, Illinois, and attended the Science Ridge Mennonite Church. I graduated with a religion major from Goshen College in 1974. My wife Maribeth and I have been in D.C. for the past five years. For three of those years, in addition to being SYAS director, I also worked as assistant director for Eastern Mennonite College's Study Service Year in Washington. In addition to our children—Nadia who is four and Justin who is two—we share our house with three other people.

interests: Our membership with Community House Church has been an important part of family life—to be involved in a local Anabaptist expression of the church in the city. The children love “to go to worship” because they see God's love and human fallability in action. I'm an avid reader of current books and magazines on religious issues and life. Refinishing furniture allows me to use my skills in carpentry. I plan to begin seminary this summer.

biggest challenge: I see one-to-one contacts with students and young adults as the most challenging part of my work, which is fortunate, since that's the part I also enjoy most. Rather than throw an event and hope someone will show up, I see one-to-one relationships as the building blocks for planning seminars, social gatherings, or a fellowship group.

vision: The people of God are a diverse group. We, as a church, need to cultivate that diversity in order to communicate what it means to be part of God's people in this world. My goal is to help young adults find their place in relationship to their faith and the church.

“The greatest reward is to watch a young person come out of that vast gray area of Christian mediocrity and begin to make real decisions of serious, joyous commitment to God.” —Sharon Detweiler

Media in the Urban setting

You Guys Are Doing It

A therapist at Woodrow Wilson Rehabilitation Center in Fishersville, Virginia, heard one of MBM's *Choice VII* radio programs. First released in January 1979, this series is one of Media Ministries' ties to the Mennonite Church urban thrust. Here's the message the therapist heard:

You're dashing across the parking lot with only ten minutes to spare for some last-minute shopping before the stores close. And then you see her, a woman not much more than thirty helping her young husband lever himself from a car into a waiting wheelchair. You have already passed them on your errand, and then you think: "I'll bet they could use an extra hand. Of course, they might not appreciate it. Isn't it always more polite to ignore people with disabilities?"

A second glance at the distressed look on the woman's face gives you an answer. "Can I give you a hand?" you ask. They nod quietly. In a moment, the two of you maneuver the man safely to his chair.

"Thanks," they both echo. "It just wasn't going right today." Then the man continues: "You know, so often people act as though I'm not here. It's as though they were embarrassed by my presence or maybe embarrassed by their own good fortune. Thanks so much."

You smile, and hurry on to your shopping.

Sometimes it's good to notice, you decide; in fact, it's always right to be aware of others and to offer genuine help when it's needed. Wouldn't you want the same done for you, like Jesus taught? Think about it, when it's your choice.

After hearing this radio spot, the therapist called Media Ministries. He commented that professionals often think nobody but themselves can understand the needs of the handicapped and help them in a beneficial way. "But you guys are doing it," he said, affirming the Christian perspective of the program.

Choice VII is a series of 65, ninety-second messages targeted to

listeners who are capable of helping to change the plight of the disadvantaged and powerless. The series has aired on about 450 stations with 180 currently releasing it, many of these in urban areas.

The Spanish Council triggered another media tie-in to the urban scene. The council invited the JELAM staff in Puerto Rico to lead a broadcast training workshop in Indiana. Four public service radio spots grew out of the workshop in the summer of 1978, with Media Ministries providing \$700 for production and distribution. "Our objective," said Latin Concerns Secretary José Ortiz, "was to encourage our Spanish churches to use media to reach unchurched persons."

At the close of his thirty-minute radio program, Raymundo Gomez, of Carlsbad, New Mexico, invites listeners to attend his congregation. Raymundo was one of nine persons who benefited from the first media training seminar sponsored by JELAM in Puerto Rico in 1977. The Spanish Mennonite broadcast board headquartered there receives an annual \$100,000 subsidy from MBM for its work; they in turn assist U.S. Spanish churches.

Media Ministries worked with Mennonite Publishing House and Mennonite Board of Congregational Ministries to create a bookrack ministry for inner-city churches. The objective is to provide quality Christian paperbacks at reasonable cost for inner-city churches who want additional resources for nurture and outreach.

Last October, three Media Ministries representatives took part in a black leaders seminar in New York City to explore ways to work together. Dwight McFadden, Black Concerns secretary, feels this was "the beginning of dialogue in trying to determine how the black communities and Media Ministries might work together." —J. Allen Brubaker

Joel Ortiz and Ruben Esquivel record Spanish radio spots during workshop in 1978.



The phone relay system broadens the deaf person's world

Listening to The Deaf

by Renée Giovarelli

What if suddenly at the age of sixty, you lost your hearing completely? What would it mean to never hear laughter, music, running water, or the cry of a baby again?

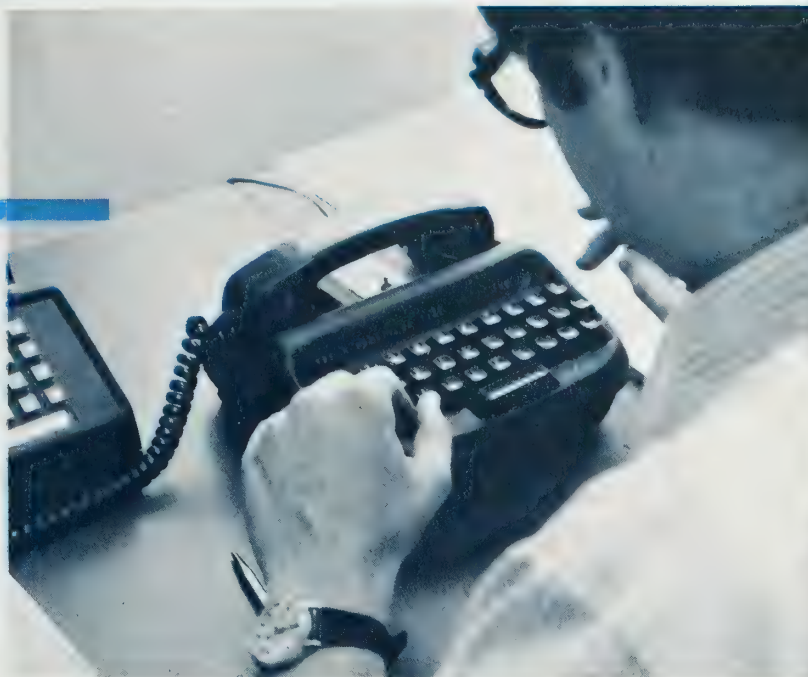
For the elderly, who often have a mobility handicap as well, the telephone is their link to the outside world. Security is found in having at one's fingertips emergency aid or a reassuring conversation with a friend. When that mode of communication becomes difficult or impossible to be used because of a hearing loss, the hard-of-hearing and deaf elderly lose much more than a luxury.

The Community Outreach Program for the Deaf (COPD) in Tucson offers a telephone relay system along with other services, including counseling, job development, and interpreting for hearing-impaired people. In Pima County, where I work, 29,380 people have been identified as hearing-impaired. Of those, 3,780 were classified deaf. And, the population of hearing-impaired persons is rapidly increasing.

Last year, COPD received a grant to buy alternative communication equipment, including TTYs, ring signalers for the phone, doorbell lights, flashing alarm clocks, bed vibrator alarm clocks, and a device that signals a mother when her baby is crying.

The equipment is a visual—and in the case of the bed vibrator, a tactile—alternative to audio devices. The equipment was distributed to eligible persons at no cost.

The TTY is perhaps the most important com-



munication device available to deaf people. It consists of a typewriter-like keyboard, a place to attach the handset of a phone, and a screen. The TTY can be used with any phone.

A TTY on one end transfers typed messages into varied frequencies which are picked up by a TTY on the other end and appear on the screen as a typed message.

As a VSer in Tucson working with COPD my duties vary, but the majority of my time is spent answering the TTY and relaying calls to hearing people without the use of a TTY. The calls I receive range from social to business to emergency calls.

People who have been deaf since birth often have little contact with hearing people. The communication barrier is overwhelming. Through the TTY and the involvement of persons such as me, many deaf people have a chance for the first time to communicate their needs.

Many deaf people cannot read lips and do not have clear speech. Their ability in these areas does not depend upon intelligence as much as a talent that can be compared to artistic or musical ability. With communication limited to sign language, which relatively few hearing people know, the deaf population becomes an isolated subculture. The phone relay system in a small way increases contact between the hearing population and the deaf population, broadening the worlds of both groups.

Renée is one of a number of persons who, in the past several years, have worked at deaf concerns through MBM Voluntary Service. MBM also works with hearing-impaired people through Home Missions, employing Reuben Savanick half-time as director of Deaf Ministries and publishing *Signing*, a newsletter that links Mennonite hearing-impaired and concerned persons.



Bruce Weber served in MBM Voluntary Service in Tucson, Arizona, from 1977-79. Photo by John Skrypnik.

Marching to a Different Drummer

Bruce Weber is one of those rare men who marches to the beat of a different drummer.

Although he's only 26, he has found his calling and is answering it. He doesn't seek high wages or

clutter his Waterloo home with prestigious possessions. He has rejected his love of being a skilled cabinetmaker in favor of a greater love to help others.

Weber is the key component to a new program being offered by Kitchener's House of Friendship. He is a "Mr. Fix-it" who does home repairs and fixes broken appliances for the poor.

"I know there is a need for this type of service and to say, sorry, I won't respond would not be proper for me. But I don't deserve any pat on the back."

Martin Buhr, director of the House of Friendship, says experience indicates such a repair service is needed in the region, but he was unable to provide it until he found an eager and skilled worker willing to accept wages which are "not lavish."

Weber, a Mennonite who was brought up on an Elmira area farm, began his training as a cabinetmaker at a St. Jacobs firm when he was 18. He spent the past two years repairing appliances for the poor in Arizona after he offered his services to the church's voluntary mission program. When he returned home in November he hoped to do similar work.

The minor repair service, Buhr says, is a demonstration project which began early this month. Need will be tested during the first year of operation, and expected costs of operation, totaling about \$17,000 including Weber's salary and all expenses, will be met through donations from churches and individuals.

Labor fees charged against users, primarily the working poor and those collecting welfare or other forms of social assistance, will range from \$1 to \$6 an hour and are expected to raise only about \$1,700 each year.

Buhr says so far he's been able to raise only about \$7,000 for the program and unless more money is donated the costs will have to be met out of the agency's general funds.—by permission from the *Kitchener-Waterloo Record*



Discoveries in Witnessing

JAPAN: On the train

Feeling discouraged about so few attending Nakashibetsu youth club, I mentioned to a friend that I should hold the meeting on the train on my way to Nakashibetsu because I see more students on the train than at the church. The next time, before the train had even left Kushiro station, some high school students accosted me and wondered if I spoke Japanese. We ended up talking and playing games the whole two hours and twenty minutes to Nakashibetsu. They turned out to be members of the basketball team from Rausu High School, where Minoru Yoshida, a Mennonite, is an English teacher.—*Mary Beyler*

INDIA: In the classroom

From every class at our graduate school for nurses we get comments from the Hindu students indicating the effect of this atmosphere of love and caring which we try to maintain in the school. Not so long ago, one of them said, "Sister, you really want us

to learn! We have never seen this kind of caring behavior before. You take so much trouble for us!" This kind of remark gives us the opportunity to tell them that we take all this trouble for them because we are followers of Christ who cares for us and for them.—*Florence Nafziger*

IRELAND: Through a magazine

I am involved with a magazine called *Dawn*. I don't believe in predestination, but I do think this was meant to be! *Dawn* is an Irish journal for nonviolence about five years old. I think it is the only journal of its kind in Ireland. It attempts to promote nonviolence, civil rights, and movements for change, and provides a forum for critique of the church as an institution in Irish society. Basically, *Dawn* is edited and produced by a small team of volunteers from Belfast and Dublin, of which I'm now a part.—*Dawn Ruth Nelson*

GHANA: Beginning at home

In Amasaman, the rural village where Anna Marie Kurtz and I live, those who are attracted to the church continue to be mostly young people. Our house is an informal gathering place for them, and that is probably where most of our real work takes place. Witness continues in formal lessons in church, prayer cells, private counseling and sharing, tract distribution in the home and clinic, and in contacts as we take people to the hospital.—*Lydia Burkhart*

PUERTO RICO: In the suburbs

My place of service has been largely in northeast Ponce, where the second fellowship is beginning. Here are seven suburbs with no church. Each Sunday afternoon we are using the community center of one of these suburbs. Three persons have come to faith in Christ and are preparing for baptism. In a home visit, one of them said, "I have such an emptiness and am so bored. What must I do to have a new life?" She eagerly received Christ!—*Gladys Widmer*



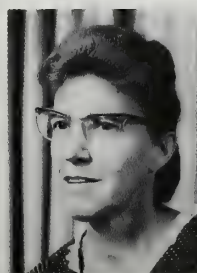
Mary Beyler



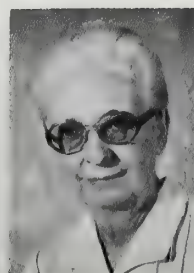
Florence Nafziger



Dawn Ruth Nelson



Lydia Burkhart



Gladys Widmer

The Caring Crowd Corner



Ernest Sam Asks Toys for Tots

Did you ever stop to think how important toys are? They teach you skills. They help you learn about the world. They make taking a bath more fun. And, they keep you out of your mom's way so she can make supper.

Recently, I flew to Mississippi to visit a group of Voluntary Service workers who help people who don't have very much money fix up their homes. The name of the group is *Partners Tool Box*, but they call themselves the "Dumbo Appliance Company." I don't know why they call themselves that. They're really smart. One VSer said they know that if a wire melts, that means they shouldn't touch it.

I was in Mississippi to work out some last-minute details for the new Children's Caring Project to help support *Partners Tool Box*. The day I was there they were working at Mashulaville Day Care Center. The Center takes care of children whose parents need to work. Since I'm not very good at fixing things, I volunteered to play with

the children.

But I found the children didn't have many toys to play with. The director, Sara Miller, told me they probably couldn't run the day care at all except for the help they get from the VSers who work there.

Right away I wanted to help, and I told Sara I was sure my

friends all over North America would want to help too. So she made a list of all the things they need.

Since there are so many helpers around, I decided that if we get more money than we need, we will give it to the Mashulaville VS unit to help them run their summer Bible school.



HELP THE CHILDREN AT THE MASHULAVILLE DAY CARE CENTER GET THE TOYS THEY NEED



LEGO'S
PLASTIC CONSTRUCTION MATERIAL
80 PIECES



PUPPETS: ANIMALS, MULTICULTURAL CHARACTERS



PLAY HOUSEKEEPING DISHES, KITCHEN ACCESSORIES, POTS, PANS, UTENSILS, ETC.



WOODEN BUILDING BLOCKS, ALL SIZES AND SHAPES



VARIETY OF TOYS FOR 2-3 YEAR OLDS. EMPHASIS ON ANIMALS, COLORS, SHAPES.

FOR ITEMS OTHER THAN HAND PUPPETS, MONEY TO PURCHASE ITEMS WILL BE EASIER TO HANDLE THAN ACTUAL ITEMS. SUCH THINGS AS HAND-MADE BUILDING BLOCKS, THOUGH, WILL BE ACCEPTED AND APPRECIATED.



SEND TO: TOYS/ERNEST SAM
BOX 370
ELKHART, IN 46515

HERE IS MY CONTRIBUTION SO THE CHILDREN CAN HAVE:

☐ PUPPETS	☐ LEGO'S
☐ KITCHEN STUFF	☐ WOODEN BLOCKS
	☐ ANIMAL, COLOR, SHAPE TOYS

NAME _____

ADDRESS _____

To receive the Children's Caring Project for *Partners Tool Box*, write

Ernest Sam,
Box 370,
Elkhart, IN 46515.

agencies, the Red Cross headquarters, and refugee agencies in operation such as the International Refugee Committee, Catholic Refugee Services, and Church World Service Refugee Service.

On the Haitian side, there are 45,000 Haitians in the area who are able to absorb some of the incoming arrivals.

The federal government agencies involved in the refugee situation are gearing up for a large, open-ended program. Human rights considerations mean that up to 250,000 Cubans could be allowed to enter the United States, and 40,000 have come in already. About 12,000 Haitians have already entered the country.

"MDS, and other agencies are gearing up for a gigantic program unless public sentiment might influence Congress to reverse the present policies of allowing refugees to enter," said Hostetter.

MDS will establish a volunteer center at the Opa Locka Mennonite Church in a northern suburb of Miami, which will be a central point for MDSers from seven Mennonite Church congregations in south Florida and one VS unit under Eastern Board, Salunga, Pa. Twelve MDS volunteers will serve on a rotating basis, being lent to other agencies as needed. "Basic and immediate needs are being taken care of by federal agencies; MDS is serving as a backup," explained Hostetter.

Sheats will be project coordinator for the next six to eight weeks, and Al Kurtz of Brooksville, Fla., unit director, will be in communication with Region I.

Somalia to receive workers

The United Nations Commission for Refugees and the Somalia National Commission on Refugees have asked Mennonite Central Committee to place up to 12 workers in Somalia to work with refugees from Ethiopia.

"By our quick action in recruiting personnel and providing material aid, we are taken as a serious agency by the UN and the government and have established ourselves as an agency on which they can count," states Ray Brubacher, secretary of MCC-Africa.

On a recent visit, Brubacher discovered that MCC is expected to carry major responsibility for community development, agriculture, irrigation, handicrafts, and more in the Geddo region of southwest Somalia, one of the three major refugee areas.

MCC already has four workers in the country and is now negotiating with a couple who previously worked in Kenya to do research and project design in the Geddo area. With other agencies responding to emergency medical and material needs, MCC can take more time to consider the overall approach to long-term development.

This year, rains have come late and this could lead to a drought and might create a food shortage throughout the country.

Masters of light and music

"Let there be light" was God's first command of creation and the theme of the 7th annual Mennonite Festival of the Arts held Apr. 27 at the Conestoga Mall in Waterloo, Ont. Drama, demonstrations, displays, and presentations by artists from a number of Mennonite groups in Ontario served to "sensitize the audience to the creative force of light both as a physical manifestation and as a symbolic extension of heavenly glory, divine revelation, and the presence of God."

At the main entrance, in the west wing of the cross-shaped mall, a small art exhibit of illustrations and woodcuts lined the wall. On the wall of the north wing, a loaned collection of Rembrandt reproductions urged the visitor to view a slide presentation, "Rembrandt, Master of Light and Dark," shown by Jan Gleysteen of Scottdale, Pa. The slide lecture, shown four times to 850-900 persons, explains the use of light and shadow by the 17th-century artist, a religious man who was associated with the Dutch Mennonites.

Outside the theater, a scientific display explained the physical properties of light. At the opposite end, in the south wing, the Elmira Youth Players performed a movement drama, *The Light of the World*. At the east end, a display of old candles and lamps and a survey of the work of D. B. Dettweiler, a father of Ontario Hydro, illustrated a brief "History of Lighting."

Music is a big part of Mennonite art, and the Rockway Mennonite School's Junior and Senior Choirs, the Bethany Mennonite Church Bell Choir, the Menno Singers, pianists, and the Murray Good family contributed their own brand of "light and lively" art throughout the afternoon. Even the children participated in a

Gleysteen in Ontario enjoys involvement with audience



Children's Music Workshop led by Karen Haack.

Also for children were the "Story Ship," readings from Barbara Smucker's book *Days of Terror*; "hands-on" art activities, new this year; silhouette drawings and demonstrations. And, of course, there were the needlework, craft and photography exhibits and demonstrations that naturally go with art shows, and a special display of log-cabin quilts.

The Festival was sponsored by the Women's Committee of the Rockway Mennonite School Association and coordinated by Miriam Cressman and Lois Snyder.—Brenda Smith

Journey back in time

It is both sobering and strengthening to study the way our ancestors lived. It takes imagination, sensitivity, and persistence to penetrate the veil of time, particularly with four hundred years and an ocean to cross.

Yet, it is worth the effort, according to the twenty-eight people who attended the They-Came-from-Europe seminar sponsored by the Lancaster Mennonite Historical Society this spring. Held at the society's headquarters in Lancaster, Pa., from 7:00 to 9:00 p.m. on five successive Thursday evenings, Apr. 10 to May 8, the classes were taught by John W. Heisey, historian, genealogist, and German translator of York, Pa.

The seminar focused on the European background of the German-speaking people of southeastern Pennsylvania. It examined the daily life and times of people who lived in the sixteenth to the eighteenth centuries in Western Germany and Switzerland. It revealed the humanness of those who worked and dreamed, loved and feared, believed and died.

In addition to the maps, charts, slides, and displays of relevant books and pictures provided by the instructor, many class members brought in items to enhance this "voyage in reverse." Best of all, numerous enlightening questions were asked and answered. How to do overseas research at home and abroad was also discussed. Each student received a lengthy chronology and bibliography prepared by Mr. Heisey.—Mary F. Heisey

Church workers: Spend more time with wives!

God spoke through the prophet Malachi to pastors, staff persons, and their spouses of the Southeast Mennonite Convention at an annual retreat, May 5-6, near Tampa, Fla.

Jess Kauffman, veteran pastor and leader in Christian camping, spoke to the forty-two persons present. He placed the Book of Malachi in the historical setting of Ezra and Nehemiah, but insisted that the message of the prophet was exceedingly relevant to today. "The prophecy reveals a sensitive God—and a

stultified people—a people who had become insensitive, calloused,” said Kauffman. He then asked, “If God were to zero in on the Southeast Mennonite Convention and tell it like it really is, would we experience some surprises?” Kauffman assured us that whatever God says to us today will, as then, be in the context of His unfailing love.

Vi Kauffman, Jess’s wife, met with the women of the retreat in a separate session. She reported to the men that they had “wonderful wives who would stand with them in any ministry to which they are called, but that the men should deliberately plan to spend more time with their wives.” The written evaluations of the retreat loudly echoed Vi’s report.

Three-month report of contributions to the churchwide boards and agencies of the Mennonite Church—April 30

During the first quarter of the 1980 fiscal year contributions to the churchwide boards and agencies increased less than one percent (actually .8%) over that of the same period for 1979. Total contributions received (excluding alumni gifts) were \$988,441; this was 55 percent of the total of \$1,786,355 needed for budgeted programs by the boards and agencies.

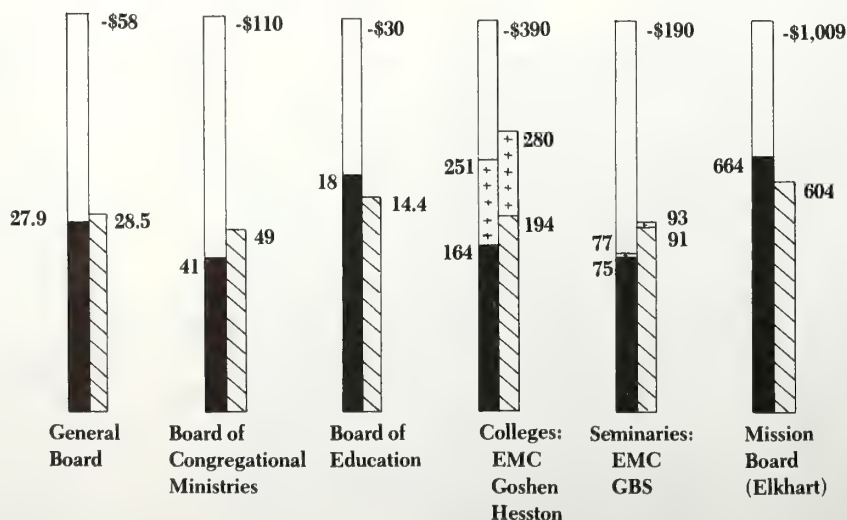
The first quarter of the fiscal year is the usual time for the giving level to be rather low; however, boards and agencies will need to consider two other factors which affect their program.

1. The recession: contributions have increased only slightly over the preceding year; if this trend continues, less dollars will be available, hence program may need to be reduced during the year.

2. Inflation: a similar number of dollars will purchase less program in 1980 than in 1979 because of inflationary increases in costs of program. This may call for additional reductions of program.

The church constituency is requested to respond to these needs in the following ways:

1. Thanksgiving for God’s many gifts to the church, and specifically for the contributions to the boards and agencies in the first quarter.
2. Prayer for guidance that leaders of boards and agencies will have guidance and wisdom from God for making decisions about their programs.
3. Prayer for finances that God through His people will provide the finances needed to carry out the churchwide programs as He wills.—Ivan Kauffmann



(shaded columns: contributions received for three months
lined columns: contributions received for same period in 1979
+++ total with alumni contributions added
add 3 zeros -000- to all figures given above in chart)

Do-it-yourself peace education in Philly

Who is qualified to do peace education? A group of young adults from Diamond Street Mennonite Church in Philadelphia believe that they and anyone else who claims to be a pacifist are.

The young adult group which meets once a week became concerned that the renewed pressure for a military draft would have a strong impact on the low-income areas of Philadelphia, which are heavily recruited by the military.

The group’s first attempt at peace education will be to set up a display outside one of the local shopping malls. Local folk singers will be used to attract a crowd. Diamond Street young adults will be on hand to talk one-to-one with interested persons.

The young Mennonites made a strong effort to obtain permission for staging the event, but after checking with the mall and three different city agencies who had no idea what the regulations were, they decided to simply proceed on faith with their plans.

None of the persons involved has had training as peace educators, but as Daniel Grimes, spokesperson for the group, said, they have had to work seriously through what they believe and how they acquired those beliefs since most of them are from non-pacifist backgrounds.

Church Alive plans finalized

Renewal and Christian growth are two major concerns of the planners of Church Alive for Aug. 8-10 at Wooster College in Wooster, Ohio. The regional conference has arranged for a variety of speakers and worship leaders.

Teaching sessions on Saturday, Aug. 16 include the following: John I. Smucker, Elkhart, Ind., Personal Brokenness; Dan Yutzy, Upland, Ind., The Baptism of the Holy Spirit; Angie Williams, Harrisonburg, Va., The Spirit Controlled Life; Norman and Betty Charles, Lititz, Pa., The Christian Family; Ray French, Lewistown, Pa., Purposeful Worship; Lawrence Brunk, Aurora, Ohio, Seven Checkpoints for Authentic Renewal; Keith Kingsley, Elkhart, Ind., Christian Community; Roy Koch, Elkhart, Ind., Making Room for Change in Our Congregations; and John Schmid, Wilmore, Ky., It’s Worth Your Life. Schmid’s topic will be addressed to youth in particular.

Yutzy will speak on Friday evening on The Church Is Coming Alive and Saturday evening on Youth Alive. These evening meetings will feature post-service praise festivities.

Sunday afternoon Smucker and French will lead a session, There’s Wholeness in Jesus. And Smucker will bring the closing address on Sunday evening, That Others Might Live.—Ken Stoltzfus, Kidron, Ohio

Pastoral enrichment center approved

A working proposal for a Mennonite pastoral enrichment center was approved during the Apr. 16-17 meeting in Elkhart, Ind., of the Home Missions Committee of Mennonite Board of Missions. It is anticipated that the center will open in the fall of 1981, possibly in Elkhart.

"New in-service opportunities must be made available to urban as well as rural and suburban pastors," said Home Missions Associate Secretary Edward C. Taylor.

The center would primarily help pastors of mission churches who have had limited opportunity for academic training and who are seeking skills in urban ministry and church planting. Short-term courses at the center will equip pastors to preach, teach, administer, and counsel, as well as understand better the Mennonite Church and its beliefs and organization.

Ed said the goal of the center is to provide enrichment for all 125 mission pastors in the Mennonite Church by 1985. "We cannot make an impact on the urban scene, for example, when our pastors are 'burned out' or discouraged about their ministry and their own self-worth," he said.

In other business, the Home Missions Committee—whose members represent seven conferences, seven states, one province, three races, and both sexes:

- Asked the staff to prepare an analytical report on the Pittsburgh urban project conducted jointly by MBM and Allegheny Conference.

- Voted to continue cosponsoring the Evangelism and Church Growth Team for another year with Mennonite Board of Congregational Ministries.

- Accepted the recommendation of the Deaf Advisory Committee that the Deaf Ministries office have a full-time rather than half-time director because of the increased work load.

- Reviewed ways in which the MBM Home Missions Committee might function in order to accomplish more effectively the work of missions in North America.

New series tells MCC story

"Resolved: That we accept our duties as Mennonite Central Committee as outlined by a resolution passed at the meeting of the different organizations at Elkhart, Ind., July 27-28, 1920, calling this committee into existence...."

So begins *From the Files of MCC*, the first volume in a series of three by Herald Press, which tells the MCC story based on original documents. Editor Cornelius Dyck says that these publications stem from a realization that most previous writing has been about the organization and that readers needed to have first-

hand materials. This first volume documents the birth of MCC and some of the early happenings.

The second, *Responding to Worldwide Need*, follows the expansion of MCC to the Middle East, Africa, and Asia. In the chapter on Vietnam, for example, an actual letter relates how Daniel Gerber disappeared. Other documents describe the development of Teachers Abroad, PAX, the Self-Help Program, and Mennonite Economic Development Associates (MEDA).

Witness and Service in North America, the third volume, looks at spin-off programs such as Mennonite Mental Health Services, Voluntary Service, Mennonite Disaster Service, and MCC Peace Section. More than half this volume deals with the peace witness of MCC. The range of issues is broad and includes readings on capital punishment, racism, abortions, offender ministries, disarmament, and speaking prophetically to government about the military.

Two more volumes are in the works. *Something Meaningful for God*, consisting of biographical sketches of those who have played significant roles in MCC, will come off the press in May 1981. The final volume, to be released in May 1982, will focus on issues and choices faced by MCC persons in ministry.

Canadian council reviews Choice Books programs

Choice Books representatives in Canada met Mar. 17-18 in Winnipeg to discuss their paperback bookrack ministry.

Director Paul A. Yoder of MBM Media Ministries, five provincial supervisors, and related board and staff drafted a set of guidelines concerning the composition of purpose for the Choice Books Canadian Council.

During the past four years the Canadian supervisors (and representatives from two sponsoring committees) have been meeting as an ad hoc group for consultation and planning.

Under the new guidelines, each cooperating conference in Canada will place one representative on the Choice Books Canadian Council. The following groups will be asked to name a representative to the Council: Evangelical Mennonite Church, Mennonite Brethren Church, Mennonite Church, Evangelical Mennonite Mission Conference, Evangelical Mennonite Brethren, Northern Light Gospel Mission, the Zumnerfelder Church, and the Conference of Mennonites in Canada (GC).

The group identified the following objectives: expansion in chain stores, placing Choice Books in new geographical areas, coordination of interprovincial interest and communication, trouble shooting between programs, relating to the Harrisonburg office, purchasing, and pooling financial resources.

Council members also decided to ask affiliated church conferences to contribute a total of \$6,000 to the work of the Council, to

contract with a qualified person for two days consultation per month in marketing and sales, and to invite other Canadian conferences and church groups to affiliate with them.

The Council also reviewed central buying for Canada and decided to continue on an experimental basis. The group heard reports from each provincial program and examined ways to increase its effectiveness.

What college retirees do

Two retiring Goshen College faculty members—Mary N. Royer, professor of education, and James R. Clemens, college librarian—have a total of 77 years of service between them. But they are not dwelling on their productive past; both are actively involved in the present and looking to the future.

Royer is moving a 47-year accumulation of teaching materials from her college office to her home. Officially retired last year, she was asked to return this year to teach children's literature and Christian education. Later this month she will lead a reading teachers' workshop in Michigan, then travel on to Pennsylvania for another workshop and a seminar on Children and Books.

She also plans to continue educational consultant work for schools and churches and her work in the Christian educational program at College Mennonite Church. She and her family also plan to do some writing about their parents (Ohio Mennonite leaders I. W. and Christina Neuhauser Royer) and some writing for children.

Royer graduated from Goshen College in 1930 and the following year received her master's degree in elementary education from George Peabody University. While doing her doctorate studies through Ohio State, she helped Goshen College to become Indiana's first liberal arts college to be accredited for teacher education. In 1933, she began the town's first kindergarten, still a significant part of GC's education program.

James Clemens denies that he ever did anything to warrant his listing in *Who's Who in the Midwest*, but is satisfied with his job after a 30-year stint as college librarian. A major event in his career was the 1967 move from the overcrowded old library to the bigger and sorely needed Harold and Wilma Good Library. Finding books became still easier in 1977 with the installation of an OCLC, Inc., library computer terminal, useful for cataloging, inter-library loans, preparation of catalog cards, and searching. But within the library, Clemens can find any obscure book and converse intelligently on almost any subject.

Clemens graduated from Goshen College in 1935 and taught English, French, German, and history in eastern Pennsylvania from 1936-49, with a four-year stint as director of Civilian Public Service campus in Virginia and Iowa during World War II. On invitation from GC president Ernest Miller to serve as librarian,

Clemens went to Columbia University Library School and joined the GC faculty in 1950.

For the next few years, Clemens plans to work part time, "and I'll use the rest of the time to pursue my hobbies—reading, gardening, bird-watching, and music." He agreed with Royer: "It was a privilege to have been called to this position."

Family Cluster lab set for August at Laurelville

A third churchwide Family Cluster Leadership Training Lab, sponsored by the Mennonite Board of Congregational Ministries, will be held at Laurelville Mennonite Church Center Aug. 10-16.

Rebecca S. Erb, who holds a master's degree in child development and family relations and is Christian Education Consultant for United Churches of Christ in Rhode Island, will direct this training event. Experienced trainer teams will work during the week with the trainees and with the family clusters.

Two groups of persons will be participating in this lab: families who want to experience the Family Cluster approach to family life education and to enjoy a variety of activities with other families, and adult members of participating families and other individuals who want to be trained to utilize the Family Cluster model in their local congregations, communities, or conferences. (As the daily schedule for persons in training is quite demanding, it is recommended that only one parent in a participating family register for training.)

An MBCM spokesman suggested that congregations consider providing some financial assistance to trainees or families to encourage their attending the lab, as the benefits will feed back into the life of the local congregation.

New congregational training course released

How Children Grow in Faith is the focus of the latest congregational study guide prepared by The Foundation Series publishers. The title, *Upon These Doorposts*, which takes its cue from the passage in Deuteronomy 6:6-9, reflects the view that the nurture, care, and the response of faith by children occurs in the context of the day-to-day life of the family of God through congregational and household settings.

In the day-to-day life of the family of God all members of the congregation participate. The loving attention of the elderly members, the songs, and prayers in worship take their place alongside of the instruction and discipline of teachers and parents in the classroom and in the home to call and invite children to respond in faith as God calls them. This training course *Upon These Doorposts* is viewed as

a congregational study suitable for all adult members of the people of God.

This study prepared by three writers focuses on three areas of concern. In chapters 1 and 2 Marlene Kropf, Portland, Ore., explores the contributions of the intellectual, moral, emotional, and spiritual perspectives to an understanding of the manner in which the development of faith occurs as children grow from infancy to adulthood.

In chapters 3 and 4 Bertha Harder, St. Louis, Mo., explores the manner in which The Foundation Series, through the formal teaching settings of the Sunday school, shares the content of faith with the children.

In chapters 5 and 6, Linea Geiser, Goshen, Ind., explores the informal settings of the home and congregation which children see the faith demonstrated through the ongoing life and experience of the congregation and family.

mennoscope

Rosedale Bible Institute is offering two weeks of summer school July 7-11 and 14-18. Write for free brochures to Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

Linville Hill Mennonite School needs an administrator as well as grades 4-5, and 5-6 classroom teachers. Contact Verna Miller, principal, R. 1, Box 269, Paradise, PA 17562, or call (717) 442-4447.

Three Goshen College faculty members will extend their international experience this month with trips to Poland and to Central America. Gerhard Reimer, professor of German, and J. B. Shenk, director of career services, will visit Poland for three weeks each as guests of Warsaw Agricultural University. Marvin Blickenstaff, professor of music, will give piano recitals and master classes in Belize, Costa Rica, Haiti, and Honduras on a concert tour. Reimer and Shenk's visit is part of a faculty exchange agreement between Goshen College and the Polish university. Participants in the exchange pay their own transportation to the host institution but, once there, they have the institution's support to study their chosen areas. Reimer, for example, will observe foreign language instruction in four Polish cities.

A new Mennonite fellowship has begun meeting in Reading, Pa. Persons living in the area and not now attending a Mennonite church are invited to this group. Meeting place is at 931 Front Street, Reading. Further information is available by calling (215) 376-4230 or (215) 926-3723.

Walter Smeltzer reports having a nearly complete file of *Gospel Herald* from 1958 to 1977 which he must discard and is willing to give to any person or library needing them. He has a similar file of *Christian Living* magazine.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$103,203.78 as of Friday, May 23, 1980. This is 13.8 percent of the total needed. 194 congregations have made contributions.

Anyone wishing these may contact Walter Smeltzer, 9544 Countryside Ct., Clarence Center, NY 14032.

During March and April Mennonite Central Committee sent four shipments of food and other items to Mozambique for Zimbabwean refugees there. In the meantime officials reported plans to repatriate most of the refugees by midyear because of the cessation of hostilities and institution of a new government in Zimbabwe. However, not all of the refugees will be repatriated immediately. A camp of handicapped persons at Mirrote, Mozambique, will have to wait another year or so. The MCC Swaziland representative plans to negotiate diverting as much as necessary from the MCC shipment to the Mirrote Camp. Other alternatives will be discussed for the rest of the shipment.

Kenneth G. Good, Westover, Md., will begin serving as interim pastor at Maple Grove, Belleville, Pa., on Oct. 1.

Volunteer workers are needed to help construct an addition at Calvary Christian School which is sponsored by Calvary Mennonite Church in Inglewood, Calif. Volunteers will have all living expenses paid while on location. Interested persons with building skills may contact Principal Nancy Cash at 2400 W. 85th St., Inglewood, CA 90305, or Maynard Kurtz at Mennonite Board of Missions, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

The Durham, N.C., VS unit and friends and members of the Durham Mennonite Church are invited to a special homecoming June 14-15 to celebrate the ten-year anniversary of the arrival of Durham's first voluntary youth worker, Lois Burkholder. Bring a dozen of your favorite slides, your memories, and your current blessings for a time of fellowship and sharing. For more information and lodging, contact Frank E. Nice, Durham Mennonite Church, 603 Lynn Rd., Durham, NC 27703.

Special meetings: Daniel Yutzy, Upland, Ind., at Greenmonte, Stuarts Draft, Va., June 1-4.

New Every Home Plan congregations: Maranatha (Hutchinson, Kan.); Rockville (Belleville, Pa.).

New members by baptism: one at Diamond Street, Philadelphia, Pa.; five at Zion, Broadway, Va.; five at Lebanon, Ore.; five at Greenmonte, Stuarts Draft, Va.

Change of address: Kenneth G. Good from Manheim, Pa., to R. 1, Westover, MD 21871. Phone: (301) 957-1812.

readers say

I read Levi Miller's "Who Speaks for the Church?" (May 13) with a great deal of interest due to my own involvement in the Draft Assembly. I appreciated his thoughts on the importance of the church and the need to hear the concerns of the Mennonite groups not represented at the Assembly.

The article does raise some questions, however. The terms "professional activists." Aside from a small number of staff people, I am not aware that Mennonite Central Committee is paying anyone to be an "activist." As a Voluntary Service staff person on MCC U.S. Peace Section, it seems to me that even the staff people spend the vast majority of their time on such things as responding to requests for information, preparing for speaking engagements, answering mail, and preparing literature. All of this is in response to needs expressed by the Mennonite Church. If this type of activity makes up an "activist," fine. But then I think we need to also apply that term to other staff people who devote their time and energy to other areas of church life.

Miller implies that the persons sending messages to Washington, Ottawa, and Moscow attach ultimate importance to these principalities and powers, when they should instead be building up the church. I don't believe this holds true. Peter Ediger, well-known as a Mennonite with a prophetic voice, has said that he spends 90 percent of his time in pastoral work in his church and in directing Mennonite Voluntary Service. Only 10 percent of his time is spent sending messages to Washington. He cares deeply about the church and commits the majority of his time to building up the church. Building up the church and speaking to government are not two incompatible activities.

We can learn from the poor, the minorities, and other disadvantaged people in the church, but those with more privileges should not necessarily adopt the same forms of witness. With privilege comes responsibility, and if the rich are called to more "radical" forms of witness, they have a responsibility to do so. The church's unity becomes evident in the expressions of support for the various activities its members are called to undertake. Not all have the same gifts or opportunities; this diversity should be supported.

The last paragraph in the article is a good sum-

mary: Peace is not just for professional activists; it is for everyone.—Ron Flickinger, Mennonite Central Committee, Akron, Pa.

. . .

I read with interest "Be Fruitful and Increase" (May 6). The Millers and Conrads presented a thoughtful rationale for their own decisions concerning parenthood. I would like to respond to several points raised in the article.

One can make endless lists of the reasons for having or not having children. But there is only one reason to have a child: because of a desire to have a child, to love him, and to nurture him. The best reasons for wanting a child are probably too complex to be put on a list. On the other hand, if people do not want children, all the moral imperatives on our list will not make them good parents.

The authors were concerned that children are being thought of as a commodity. I share this concern. Neither should a child be reduced to the level of being a statement. A child is not like a used Volkswagen or a loaf of homemade bread, which may be theological statements and physical demonstrations of value systems.

I am disturbed by the implication that having a child is some sort of test of unselfishness and maturity. Some people have children for very selfish reasons: to perpetuate a family name, for example, or to have something that will belong to them. On the other hand, there are already many opportunities in our society to live unselfishly and sacrificially. We do not need to create new opportunities.

We are fortunate today that we can choose whether or not to have children. And I believe that we have an obligation to use that choice. In theory, it should now be possible for every child to be born into a family that wants him and will care for him. People should not have children unless they have asked themselves whether they really want them. In other words, I disagree with the conclusion of the authors that parenthood is the right path for all Mennonite couples.—Jane Lehman, N. Tonawanda, N.Y.

. . .

This letter is in reference to the article "Be Fruitful and Increase."

Have we really reached the point where we need peer pressure applied through our church literature to have children? Isn't there enough in the local congregations already? My wife and I have been married six years and since finishing school (about 1½ years ago) we average about one reference to each of us per week concerning our apparent lack of sanity for not having any children.

There are many reasons that people have children. The most common of these is probably not faith or calculation as the authors suggest, but rather just because it happened. I think it is important to distinguish between acts of faith and acts which lack the prayerful forethought which faith entails. Isn't it bet-

ter that many Mennonites are now planning their families? So, this process has allowed some couples to discover that they might not be meant to be parents! Are all people born to be parents? Do we then also reject those who do not find marriage to be a part of God's plan for them? Single people have felt left out of church activities in the past because they didn't fit the mold. Will we also choose to reject couples who have no children? Possibly, if the church would shift some of its emphasis away from the nuclear blood-line family to the extended church family, all together we could be better parents to our children. After all, we Mennonites have a rather notorious history when it comes to retaining our youth within the Mennonite faith. That poor record was earned when few or no day-care centers existed, women were at home all day, and fathers were farmers!

The article illustrates the seeming contrasts between an Amish couple who for certain reasons will choose to have many children and a modern-day Mennonite couple who for certain reasons will choose to remain childless. Interestingly, the only real contrast between the two couples was their ultimate decisions, i.e., to have or not to have children. The process by which they arrived at their decisions showed remarkable similarities! Both couples did that which they thought would provide them with the greatest likelihood of attaining wealth, *personal* happiness, and success in the eyes of their peers. None of these reasons seem to be very good ones for making decisions concerning children.—Elvin Krabill, Princeton, Ill.

. . .

You will find enclosed a check for \$100. We have been receiving *Gospel Herald* for a long time and have had it on the Annuity Plan. In this inflation time we know it does not compensate.—Paul E. Keener, Shippensburg, Pa.

marriages

Baker—Wallace.—Eric Baker and Peggy Wallace, Albany, Ore., Plainview cong., Shedd, Ore., by Byron Gingrich, May 2, 1980.

Beck—Roth.—Delmer Beck and Violet Roth, both of Archbold, Ohio, Lockport cong., by Walter Stuckey, Apr. 5, 1980.

Blough—Beachy.—Dwayne Blough, Mogadore, Ohio, and Pam Beachy, Greentown, Ohio, both of Hartville cong., by Richard Ross and Joseph Schrock, May 10, 1980.

Brenneman—Gowans.—Meredith Brenneman and Roberta Gowans, both of Accident, Md., Glade cong., by Kenneth E. Zehr, May 11, 1980.

Helmuth—Bender.—Gary Helmuth, Sarasota, Fla., and Joyce Bender, Kalona, Iowa, by James Bender, father of the bride, Dec. 1, 1979.

Hoover—Stutzman.—Steve Hoover, Elkhart, Ind., Prairie Street cong., and Janet Stutzman, Napanee, Ind., Bourbon cong., by Marvin Stutzman, father of the bride, and Philip Bedsworth, Apr. 12, 1980.

Kurtz—Farell.—Ralph Kurtz, Ephrata, Pa., and Mary Farell, Manheim, Pa., both of Hemley cong., by H. Howard Witmer, Apr. 19, 1980.

Rohrer—Brubaker.—H. Dale Rohrer, Lititz, Pa., Church of the Brethren, and Twila F. Brubaker, Manheim, Pa., Erisman cong., by H. Howard Witmer, May 10, 1980.

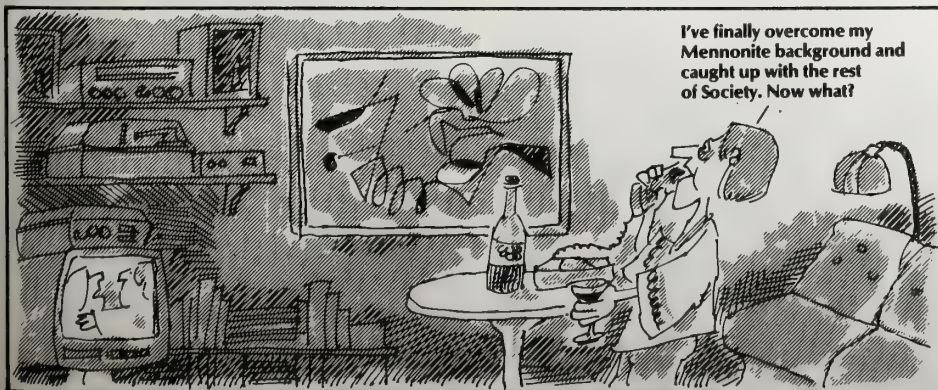
Todd—Martin.—Donald M. Todd, Lancaster, Pa., Methodist Church, and Jennie Martin, Lancaster, Pa., Neffsville cong., by Kenneth G. Good, May 3, 1980.

Yoder—Fouk.—Larry Yoder, Allensville, Pa., Locust Grove cong., and Lou Ann Fouk, Lewistown, Pa., Faith Bible Church, by John Johnson and Erie Renno, May 3, 1980.

Yoder—Doolin.—Marlin Yoder, Kalona, Iowa, and Joni Doolin, Iowa City, Iowa, both of West Union cong., by Mervin Birky, Apr. 6, 1980.

Sisters and Brothers

by Joel Kauffmann



births

Annunzio, Larry and Debra (Wolfer), Tangent, Ore., first child, Brandon J., Apr. 4, 1980.

Bender, Lynn and Barbie (Hershberger), Wellman, Iowa, first child, Karla Danelle, Apr. 20, 1980.

Byler, Dan and Esther (Weaver), Fredericksburg, Ohio, second son, Mark Alan, Apr. 7, 1980.

Couch, John and Mary Lou (Byler), Huntingdon, Pa., first child, John Travis, May 9, 1980.

Hostetler, Gary and Margaret (David), Shedd, Ore., second son, Jeremy David, Apr. 8, 1980.

Miller, Loren Wayne and Gina (Brown), Castle Rock, Colo., first child, Amanda Elizabeth, Dec. 2, 1979.

Nafziger, Ken and Rhonda (King), Albany, Ore., first child, Eric Jon, May 1, 1980.

Nolt, Elmer and Lena (Sommers), Sarasota, Fla., second child, Karla Elizabeth, May 12, 1980.

Shetler, Myles and Sharon, Hollsopple, Pa., third son, Cory Mark, May 10, 1980.

Szymczak, Alan and Norma (Trevino), Cicero, Ill., fourth child, second daughter, Georgiana Allyson, Mar. 24, 1980.

Troyer, Keith and Carol (Boyd), Union City, Pa., first child, Clay Andrew, Apr. 22, 1980.

Varner, Roger L. and Margaret (Gingrich), McAlisterville, Pa., second child, first daughter, Jennie Marie, Apr. 14, 1980.

Wenger, Alan and Marilyn (Kenney), Columbiana, Ohio, first child, David Alan, Apr. 2, 1980.

Yutzy, Tim and Lucille (Peachey), Petersburg, Pa., second son, David Glenn, May 6, 1980.

obituaries

Batterman, Ida Herr, daughter of Reuben W. and Hettie (Herr) Meyers, was born in Lancaster, Pa., Sept. 29, 1890; died in Rockingham Memorial Hospital, Harrisonburg, Va., May 7, 1980; aged 89 y. In 1918 she was married to David W. Batterman, who died in 1960. Surviving are 2 sons (Levi M. and Jacob R.), 2 daughters (Reba—Mrs. Charles Ours and Lois—Mrs. Clarence Heller), 10 grandchildren, 21 great-grandchildren, one sister (Salinda Hershey), one brother (Reuben H. Meyers). She was a member of Lindale Mennonite Church, where memorial services were held, in charge of John R. Mumaw and A. Lloyd Swartzentruber; interment in the adjoining cemetery.

Brenneman, Amos, was born in East Zorra Twp., Ont., June 15, 1895; died at Cambridge, Ont., Apr. 14, 1980; aged 84 y. He was married to Clara Zehr, who survives. Also surviving are one son (Elton), 2 daughters (Helen—Mrs. Gordon Lichty and Mrs. Edith Tilley), 8 grandchildren, 6 great-grandchildren, and 3 sisters (Mrs. Lydia Bender, Mrs. Annie Zehr, and Mrs. Lavina Brenneman). He was preceded in death by one sister (Katie—Mrs. John Kropf). He was a member of First Mennonite Church, where funeral services were held on Apr. 17, in charge of Brice Balmer and Vernon Zehr; interment in First Mennonite Cemetery.

Gerber, Fannie, daughter of Nicholas and Jacobina (Roth) Staker, was born in Tremont, Ill., July 25, 1897; died at Eureka, Ill., Apr. 29, 1980; aged 82 y. On Nov. 30, 1916, she was married to Otto J. Gerber, who died on Nov. 8, 1934. Surviving are 2 sons (Sam and Wayne), 5 daughters (Helen—Mrs. Hal Wilson, Lena—Mrs. Thomas Lehman, Betty—Mrs. Robert G. Kennell, Alice—Mrs. Roy Jiles, and Lila—Mrs. Harold Ulrich), 24 grandchildren, 21 great-grandchildren, and one sister (Mrs. Viola Kurtz). She was preceded in death by 2 daughters, one brother, and 2 sisters.

Hochstetler, Emma R., daughter of Jacob and Mary (Martin) Birky, was born at Seldon, Kan., Sept. 19, 1897; died at Daly Memorial Hospital, Hamilton, Mont., Apr. 27, 1980; aged 82 y. On June 14, 1921, she was married to John G. Hochstetler,

who survives. Also surviving are 3 sons (Harold, Virgil, and Owen), 2 daughters (Nona—Mrs. James Brubaker and Leona—Mrs. Duane Oesch), 20 grandchildren, 20 great-grandchildren, 2 brothers (Benjamin and Menno), and 2 sisters (Mrs. Amelia Miller and Mrs. Elizabeth Kauffman). She was a member of Woodside Mennonite Church, where funeral services were held on Apr. 29, in charge of Roy Hostetler; interment in Corvallis Cemetery.

Hostetler, Ada L., daughter of Abram and Louisa (Landis) Herr, was born in East Lampeter Twp., Pa., Oct. 24, 1888; died at Landis Homes, Lititz, Pa., Apr. 3, 1980; aged 91 y. On Nov. 14, 1907, she was married to Charles D. Hostetler. Surviving are one daughter (Clara—Mrs. Paul D. Neff), 4 grandchildren, and 8 great-grandchildren. She was a member of Strasburg Mennonite Church, where funeral services were held on Apr. 7, in charge of Charles Good and Harold Book; interment in Strasburg Mennonite Cemetery.

Knarr, Sarah, was born in Wilmot Twp., Ont., Dec. 21, 1884; died at Cambridge Memorial Hospital on May 6, 1980; aged 95 y. In 1914 she was married to Elias Snider, who died in 1930. In 1943 she was married to William Knarr, who died in 1946. Surviving are 6 daughters (Edna—Mrs. Lincoln Witmer, Rheta Witmer, Elva—Mrs. David Horst, Olive—Mrs. Raymond Good, Alice—Mrs. Curtis Brubacher, and Naomi—Mrs. Clayton Sauder), one son (Bretton), 28 grandchildren, 43 great-grandchildren, 7 great-great-grandchildren, and 3 sisters (Edna Lugibihl, Nettie Snyder, and Eden Bechtel). She was a member of First Mennonite Church, where funeral services were held on May 9, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Lehman, Doris L., daughter of Howard and Celia (Warshler) Grim, was born in Louisville, Ohio, Apr. 1, 1926; died of cancer at Hartville, Ohio, Apr. 26, 1980; aged 54 y. On July 10, 1948, she was married to Galen J. Lehman, who died on Dec. 13, 1976. Surviving are one son (Keith), one daughter (Karen), and 2 sisters (Martha—Mrs. Paul Kamerer and Geraldine—Mrs. David Hostetler). She was a member of Midway Mennonite Church, where funeral services were held on Apr. 29, in charge of Ernest D. Martin and Steve J. Yoder; interment in the Midway Cemetery.

Longenecker, Fannie M., daughter of Samuel B. and Mary (Horst) Martin, was born in Middletown, Pa., Aug. 22, 1891; died at her home at Rheems, Pa., Apr. 28, 1980; aged 88 y. In 1914 she was married to Henry R. Longenecker, who died on Oct. 16, 1946. Surviving are one son (Ray M.), one daughter (Ruth M. Longenecker), 4 grandchildren, and 7 great-grandchildren. She was a member of Bossler Mennonite Church, where funeral services were held on May 1, in charge of Harlan M. Hoover, Glenn H. Martin, and Simon Kraybill; interment in Bossler Church Cemetery.

Metzler, Luke Alan, son of Don and Louise (Hershberger) Metzler, was born at Goshen, Ind., May 2, 1979; died of cancer at Indianapolis, Ind., May 8, 1980; aged 1 y. Surviving are his parents, one brother (Jeremy), grandparents (Mr. and Mrs. Paul Metzler and Mr. and Mrs. Truman Hershberger), and great-grandparents (Mr. and Mrs. Lloyd Metzler, Mr. and Mrs. Norman Keener, Mrs. Edith Steiner, and Mrs. Minerva Hershberger). Funeral services were held at East Goshen Mennonite Church on May 10, in charge of Cliff Miller, interment in Violet Cemetery, Goshen.

Miller, Mae, daughter of John and Mary (Crlow) Snyder, was born in Holmes Co., Ohio, May 18, 1894; died at Walnut Creek Nursing Home, Apr. 24, 1980; aged 85 y. On Jan. 31, 1914, she was married to Abe C. Miller, who died in 1972. Surviving are 2 sons (Russel and Eugene), 7 grandchildren, 7 great-grandchildren, 2 brothers (Harvey and Lester Snyder), one half-brother (Alvertis Stamm), and one half-sister (Mrs. Beulah Dickersheep). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Apr. 26, in charge of Alvin C. Kanagy; interment in Walnut

Creek Church Cemetery.

Oswald, Atlee W., son of Adam and Lucy (Troyer) Oswald, was born in Becks Mills, Ohio, Dec. 1, 1912; died at Timken Mercy Medical Center, Canton, Ohio, Apr. 18, 1980; aged 67 y. On Mar. 14, 1936, he was married to Mary Schrock, who survives. Also surviving are one daughter (Mazie—Mrs. Robert Miller), one son (Ted Oswald), 4 grandchildren, one sister (Mrs. Richard Stutzman), and 3 brothers (Earl, John, and Orie). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Apr. 21, in charge of Alvin C. Kanagy; interment in Walnut Creek Church Cemetery.

Shenk, Elizabeth, daughter of Daniel and Matilda (Hilty) Shenk, was born at Elida, Ohio, Sept. 7, 1892; died at Sarasota, Fla., Apr. 23, 1980; aged 87 y. Surviving are 2 sisters (Mrs. Mayme Longacher and Mrs. Alice Sauder) and 4 brothers (Daniel D., Amos, Ray, and John H.). She was a member of Warwick River Mennonite Church, where funeral services were held on Apr. 26, in charge of Truman H. Brunk and Nelson Burkholder; interment in Warwick River Church Cemetery.

Stamm, Priscilla, daughter of John P. and Anna (Lugbill) Stuckey, was born near Archbold, Ohio, Feb. 22, 1888; died at Wauseon, Ohio, Apr. 18, 1980; aged 92 y. On Feb. 22, 1911, she was married to Gustav Stamm, who died on May 12, 1968. Surviving are 4 sons (Paul, Harold, Denver, and Duane), 5 daughters (Mrs. Beulah Stockburger, Wilma—Mrs. Glen A. Roth, Geneva—Mrs. Luther Shetler, Mrs. Zelma Kauffman, and Grace—Mrs. James Eicher), 44 grandchildren, and 44 great-grandchildren. She was preceded in death by one daughter (Imma—Mrs. Virgil Short) and one granddaughter. She was a member of the Lockport Mennonite Church, where funeral services were held in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Swigert, Mary E., daughter of Christ and Lydia (Hertzler) Esch, was born in Morgantown, Pa., July 12, 1901; died at Gap, Pa., May 10, 1980; aged 78 y. On Apr. 6, 1929, she was married to Alfred Swigert, who survives. Also surviving are 2 daughters (Marian Riehl and Verna Gockley) and 9 grandchildren. She was a member of Maple Grove Mennonite Church, where funeral services were held on May 10, in charge of Herman Glick and Aaron Stoltzfus; interment in Maple Grove Cemetery.

Yoder, Albert M., son of Jesse J. and Sadie Yoder, was born at Belleville, Pa., Nov. 18, 1909; died at Belleville, Pa., May 10, 1980; aged 70 y. On Jan. 10, 1938, he was married to Annie Peachey, who survives. Also surviving are one son (Floyd J.), 3 grandchildren, 3 brothers (Chester T., John L., and Norman C.), and 2 sisters (Amanda—Mrs. Jess Byler and Barbara—Mrs. Elam Peachey). He was a member of Locust Grove Mennonite Church, where funeral services were held on May 13, in charge of Erie Renno; interment in Locust Grove Cemetery.

Cover photo by Rohn Engh; p. 448 by Jim King.

calendar

Pacific Coast Conference, Salem, Ore., June 6-8.
North Central Conference, Glen Flora, Wis., June 6-8.
Conference Ministers and Spouses Workshop, Laureville Mennonite Church Center, Mt. Pleasant, Pa., June 9-13.
Churchwide Youth Council, EMC, Harrisonburg, Va., June 10-13.
MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottsdale, Pa., June 26-28.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Orthodox-Catholic dialogue rejects female priest idea

Top-level representatives of the Roman Catholic and Russian Orthodox churches said they could not envision the possibility of women priests in either Christian body. "The two churches . . . do not see how it is possible to change the universal, uninterrupted tradition begun by the Lord and the apostles that does not allow the ordination of women to the priestly ministry," a joint church statement said. The statement, a summary of an official theological dialogue held Mar. 13 to 17 at Odessa in the Soviet Union, was issued at the Vatican Apr. 27.

Billy Graham says that China will manage okay without him

Billy Graham says there are enough Christians in China not to need sending evangelists there. "The churches are filled again, with young as well as old," the evangelist told a reporter in Indianapolis. "I don't think people can live without faith."

Interfaith alliance maps energy conservation rite

A coalition of Christian and Jewish agencies has hammered out a joint energy issues program to begin with the observance of a Responsible Energy Sabbath, Oct. 18 and 19. During the Sabbath event, congregations will be asked to commit themselves to special energy projects such as local conservation measures, church investment in renewable resource development, and aid to the poorest victims of rising energy costs. A mid-April meeting of Protestants, Catholics, Orthodox Christians, and Jews marked the first time that energy issues have been addressed by such a broad representation of the religious community. The consensus on the Responsible Energy Sabbath program signifies "the importance that the religious community places on energy matters," said the meeting chairman, William Cober, an associate general secretary of the American Baptist Churches in the U.S.A.

Angry French Catholics hoot at Kueng in Paris

A hostile group of French Catholics attempted to disrupt a talk by Hans Kueng in the first appearance of the controversial theologian outside Germany since losing his right to teach as a Catholic theologian. More than 1,000 people milled about the Rue St. Dominique, where Father Kueng and two French theologians disciplined by the Vatican spoke.

The Paris newspaper *Le Monde* said the demonstrators, led by "chaplains in cassocks," carried clubs, bottles of red ink, smoke bombs, and signs reading "Leave the Church."

Father Kueng, as he has on previous occasions, expressed his determination to remain a Catholic and a theologian despite the loss of his post on the Catholic faculty of the West German University of Tuebingen.

New Moonie head says he'll turn America upside down

"We're going to turn America upside down with the revolutionary principles of Rev. (Sun Myung) Moon," said Mose Durst, the new president of the Unification Church in the U.S., at his first press conference at national headquarters in New York. "I hope to travel throughout the U.S., until we can inspire and excite everyone," said Dr. Durst, 40, a Brooklyn-born Jewish professor who headed the church in northern California with his Korean wife, Onni. Mrs. Durst is one of Mr. Moon's top disciples.

"The Unification Church has grown from a handful—when my wife came to the U.S. there were about six members—to literally millions," Dr. Durst said. He estimated there were now "3 million members worldwide and 30,000 in the U.S."

Conscientious objector files proposed by Lutheran district

The head of the American Lutheran Church's Southeastern Minnesota District has urged congregations in the district to receive and maintain a file of statements from their members who wish to declare themselves as conscientious objectors. If congregations refuse to do so, Bishop J. Elmo Agrimson suggested that the district itself could receive such registrations. "Possibly we need to recall that many Christians of the first century would not bear arms, would not bow to the emperor, and would not serve idols," Bishop Agrimson said in his report. "Mennonites, Amish, other groups and individuals among us have been respected for the conviction not to kill another human being in war. I hope our congregations respect the privilege of such individuals."

Medical conditions in Cambodia described as unimaginably bad

Medical conditions in Cambodian refugee mountain villages near the Thai border are unimaginably bad with death and disease everywhere, says a Seventh-day Adventist missionary couple. Dr. Alwyn Parchment, 62, and his wife, Jill, arrived in mid-November 1979 to the Sa Keo refugee camp in Thailand, and in mid-December, moved into a mountain village of some 3,000 refugees about 25 miles inside Cambodia, where they served until April. They were interviewed in Dallas while

attending the 53rd World Congress of Adventists.

"The scene in the village hospital was worse by far than at the camp in Thailand," Dr. Parchment said. "At least 90 percent of the people had malaria. There were many with the deadly cerebral malaria. We could only watch too many of them die. Beriberi, pellagra, amoebic dysentery, starvation was everywhere. Some medical teams would come in and almost immediately leave; they could not stand the sights and the magnitude of the problem."

Lifting of Vietnam embargo sought by Adventist agency

The director of the Seventh-day Adventist World Service (SAWS) said the United States should lift the embargo against Vietnam and let the people "have the food and medicine they need. Why should innocent people be hurt because of what has happened in the past?" SAWS director Howard D. Burbank of Washington told the 53rd World Congress of Adventists in Dallas, Tex.

Growing Lutheran acceptance reported by women ministers

"I went through many clichés and innuendos about being a woman Lutheran pastor, and all I can say at this point in history is that our acceptance has shown sharp improvement," Elizabeth Platz, who 10 years ago became the first North American Lutheran woman to be ordained, made that comment to a conference that marked the 10th anniversary of the opening of the Lutheran ministry to women. In the past decade, 187 women have been ordained by three Lutheran church bodies in North America: the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC), which has two.

Appeals for charity up sharply in Paris

Requests for financial aid to church charity Secours Catholiques from Parisian families hard hit by runaway inflation have jumped by almost one third in the past six months. Leaders of the Roman Catholic agency were told at a national meeting that 10,000 appeals—an increase of 32.5 percent—had been received by its parish branch. Paris SC officials also pointed out that the municipal affairs office now lists 100,120 families in the Paris region with weekly incomes below \$90—the poverty threshold set by the French government. The number of families was said to be double the number listed a year ago. A survey showed that 71 percent of those seeking aid were under 45 years, most of them migrant workers or single-parent families headed by women.

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How to take unpleasant news

A cartoon film from Canada showed a man receiving the news from his physician that he had five minutes to live. The cartoon character went into a tantrum at the news, rejecting the evidence and threatening the doctor. Finally, when he had a minute and a half left, he decided to use the time to best advantage—to enjoy what there was.

Inasmuch as the process of death begins as soon as we are born, the film is a comment on the human situation. We all need to come to terms with the end of life. It is not easy. When we are younger this is not so clear and we wish we were older. But at some point we become aware that life is a checkbook and the account is limited. This perspective dawns gradually and it comes along with the development of memory, the ability to recall good and bad experiences of the past. Along with this comes the ability to anticipate the future and the related insight that in some sense the future is dependent on the past.

All these we must deal with individually. Our growth in grace, the working out of our salvation are in response to the issues of life and destiny which bear down upon each one of us. We live and die in hope. The Bible's perspective on hope is shown in Revelation 22:2 where the tree of life from which Adam and Eve were separated in the Garden of Eden is found again in the holy city.

This vision of the holy city with the Lord God the Almighty and the Lamb helps to sustain us when the news of the world is bad, and this seems to be most of the time. Famines, earthquakes, volcanoes, murders, thefts, riots, wars, and rumors of wars. The general themes do not change. Only the details are different. The hope of Revelation 21 and 22 sustains us.

Truly ours is a troubled era. Barbara Tuchman recently wrote *A Distant Mirror*, a history of fourteenth-century Europe, particularly France. The title is meant to suggest that the fourteenth century is a mirror of our twentieth, a period of troubles too great to be borne. The fourteenth was the era of the Hundred Years' War, an off again, on again struggle between England and France in which soldiers butchered each other and destroyed the countryside. It was also the time of the bubonic plague, the black death by which possibly a third of the population of Europe died.

This was no doubt more terrifying than the war.

The modern equivalent of the black death is the Bomb. Whereas the other weapons of terror which mankind has developed are able to kill in ones and twos and hundreds and thousands, the Bomb has the potential to kill millions—indeed it is said that it could make the earth uninhabitable. The Bomb is bad news; it is an unpleasantness which never goes away. Indeed, we are told that having made enough of them to destroy each other, the two world superpowers continue to make more and more and more.

How can we deal with such unpleasant news? Like the news of our death, it is hard to face. We cannot spend much time with it, for the thought is too frightening. If only Einstein had never lived; if only Roosevelt had not been elected; if only there had been a better peace after World War I and thus prevented World War II. If only, if only, if only. But like the Beast of Revelation, the Bomb is upon us.

Norman Cousins wrote in *Saturday Review* on March 15 that “the danger of nuclear war is the number-one problem. The number-two problem is that many of the best minds in our country are not focused on the number-one problem.”

Does the vision of Revelation 21 and 22 have anything to say about the Bomb? Of course it provides us an out, a long-term assurance that faithfulness wins in the end, that God is on our side. With this reassurance one is tempted to disregard the present dilemma and think about pleasanter things. In part this is right. The threat need not drive us to distraction.

But there is an angle on the vision of Revelation that is too seldom mentioned. You will note that the holy city is seen “coming down out of heaven” and that the leaves of the tree of life are “for the healing of the nations.” This suggests that in the gospel and in the fellowship of the church the vision is already coming to pass.

So we who have grasped in part the vision that God is love are called upon to care not only for ourselves but for the world under the threat of the Bomb. “God so loved the world” we read in John 3:16. If we also love the world, we will be concerned about the possibility of racial suicide and look for opportunities to promote peace instead of violence.—Daniel Hertzler.



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June 10, 1980

Following Christ and the committed new community

Two Anabaptist themes for the 20th century

by J. Denny Weaver

"Since the most important thing is to be a Christian, does it really matter which church I join?"

"Mennonites are too hung up on culture."

These statements reflect an issue with which many Christians, including Mennonites, have struggled for centuries. It comes up in every church history or theology course I teach at Bluffton College. The issue is tradition, or the role which a denomination's particular, distinguishing heritage plays in each person's religious experience. My remarks today discuss the function of tradition, and then two elements of the Anabaptist tradition which I believe Mennonites should preserve.

Tradition. Tradition, in one form or another, has troubled Mennonites for many decades, and our responses to it have rung all the changes. These range from the assertion that we should slough off the tradition in order to "make way for progress," to the fervent plea that we must "recover the Anabaptist vision"; from the admonition that the best way to be true to the Anabaptist tradition is to cease talking about it and to return to the Bible alone, all the way to calls for the writing of an Anabaptist theology for today. Certainly we have not been unanimous in our appreciation of the tradition, nor in our understanding of how or even whether to learn from it.

All societies have traditions. Members of the society use

ways which have been determined earlier so that each moment is not a new decision. Like any other community, the church has traditions and a culture. These traditions include the way the church does things and her beliefs.

Some traditions are common to all Christians. The traditional practice of Sunday worship, for example, began when the early followers of Jesus changed their meeting time from the Jewish Sabbath or seventh day, to Sunday, the first day of the week, in celebration of Jesus' resurrection on that day.

When speaking of a denomination's theological tradition, we mean the way that denomination understands the various parts of Christian belief. Jesus' words, "This is my body," for example, have quite different interpretations in Catholic, Lutheran, and Mennonite traditions. Each denomination begins with the same words of Jesus, but has a different, traditional way of understanding them.

At several levels the New Testament itself reflects the intersection of differing traditions. As recorded in Acts, for example, the early church decided that it was not necessary to express the meaning of Jesus through Jewish culture. At another level, the New Testament also illustrates that very different world-views or cultural expressions can serve as vehicles for the truth of Christ. Compare, for example, 1 Timothy 3:16 and the apostles' sermons in Acts.

The former explains the meaning of Christ in terms of bringing together the upper and lower realms of a Greek



world-view. The latter interpret the meaning of Jesus in terms of a Hebrew, linear world-view, with Jesus the key event in a history which begins with Abraham and culminates at the end of time when God establishes the fullness of His kingdom.

For some Mennonites, the approach to traditional ways of doing things has been to reject them, and to attempt to replace "Mennonitism" with a Christianity purified of Mennonite traditions. This rejection of the tradition goes by such names as "making way for progress," or "a separation of the gospel from cultural Anabaptism."

Those who reject the tradition, however, share a misperception with those who absolutize it. Each fails to recognize that every practice represents someone's tradition, and that every practice and way of understanding Jesus began at some particular point in time. Those who switch traditions do not cease to travel a cultural stream. They have merely made a portage of their canoe from one cultural stream to another.

Even those churches and individuals who claim only to "serve Jesus Christ" and who profess no denominational loyalty follow a tradition. The persons of this tradition speak the same vocabulary, fellowship together, form alliances, and have a clear set of doctrines by which they distinguish erring theology from their understanding of Christ.

Adopting the dominant practices of a society sometimes gives one the feeling of having escaped traditional ways of doing things—not unlike the Georgian, who with Jimmy Carter in the White House, said that for the first time we have a president without an accent. Many American churches simply reflect American society. If one accepts that society uncritically, the church which represents it will feel cultureless; in reality, however, one will merely have traded hooks and eyes for blue jeans, zwiebach for McDonald's, German for English, "behind Goessel" for Peoria and the flag. The latter ones are as much culture and tradition as the former.

While we have not been and are still not and probably never will be wholly unified in our approach to or appreciation of the Anabaptist tradition, I believe that we have made distinct progress in one area. Many Mennonites are today willing to deal with the questions relating to tradition. By that I mean that we are coming to accept the fact that all Christians have a tradition; or stated conversely, we realize that there is no traditionless Christianity. We have accepted the fact that the choice is not between the Bible and tradition. The choices rather are two: first, which tradition to accept as the one in which we will be Christian and through which we will read the Bible; and then second which items from that tradition we will accept and which we will reject.

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In what follows I am thinking aloud, or speaking confessionally, on some things I have learned from my Anabaptist heritage. I find myself arguing in a circular fashion. On the one hand, I want to be aware of the role of tradition, and how it influences the way in which we read the Bible. Thus I freely admit to a Mennonite perspective—not to say bias—when examining history and the Bible.

On the other hand, when I begin with the Bible, I also discover those items which seem to reinforce the tradition in which I stand. Thus my personal perspective or confession of faith is based on a mutually supportive interaction of the tradition and of the Bible. And I believe that where tradition and Scripture appear to speak with one voice, there we must pay special attention to what is being affirmed.

How then should Mennonite Christians deal with tradition? To answer briefly, rather than denying the existence of tradition or attempting to reject it, we should cultivate a world-view which accepts the fact that we are Christians in terms of a tradition. Mennonites need not be apologetic about representing a specific tradition. In fact there are features of that particular tradition which must not be lost. Two of these features which I wish to speak about specifically today are discipleship and its corollary, the church as a community of disciples.

Discipleship. Mennonites stand at the end of a line—a tradition—stretching back more than 450 years, to a beginning point in Switzerland. At the heart of that tradition is a concept which goes by names such as *Nachfolge* and discipleship and imitation of Christ or *imitatio christi*. These terms encompass the idea that to be a child of God is to follow after Jesus in a serious way. To be Christian means to take Jesus seriously as authoritative Teacher and Model. The marching orders for Christians come not from the surrounding culture but from their Lord, Jesus Christ.

Discipleship is not unique to the Anabaptist tradition. It has existed ever since the disciples of Jesus followed Him around the dusty roads of Palestine nearly 2,000 years ago. The disciples left other occupations and literally followed

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after Jesus. The life of the apostolic church was a continuation of the teaching and power of Jesus.

As the church adopted the pattern of existence which came to be called Christendom, an important element within the church preserved the idea of seriously following Jesus. The monastic tradition arose in at least partial response to the watering down of Christianity within Christendom. Rather than living like the world, monasticism posed an alternative, namely a life composed of seriously following or imitating the example of Jesus. It is not coincidental that any number of reforms and reformers throughout the history of the church—Gregory VII and Bernard of Clairvaux, to name only two examples—have come from the monastic tradition.

Anabaptism, while having a beginning point in the sixteenth century, emerged as another movement to stress that an important aspect of being Christian is to take Jesus seriously as the norm for one's life. In some instances, an Anabaptist debt to monasticism may even be explicit. (In his doctoral study, my colleague Arnold Snyder is exploring the extent to which the Benedictine background of Michael Sattler may have contributed to his particular formulation of Anabaptism.) In any case, the intention to follow Jesus seriously as a model for one's life came to characterize at least some Anabaptists, in contrast to other reformers whose ethics and biblical interpretation explained how Christian behavior need not nor could not reflect the life or teaching of Jesus.

In his *Anabaptist Vision*, Harold S. Bender identified discipleship as a defining norm of genuine Anabaptism. I have elsewhere modified that definition somewhat, to begin not with discipleship itself, but with a concept which has been called solidarity in Christ. The solidarity principle, as a prerequisite to discipleship, begins with the idea that what happens to Christ also happens to the believer. Discipleship then becomes the working out of the believer's participation in Christ. This beginning point opens the way to finding numerous visions of discipleship—in contrast to Bender's one normative kind—depending in part upon the Christology from which one begins to define discipleship.

In this way, figures such as Hans Denck and Balthasar Hubmaier, who were hard to include in a normative view of Anabaptism, can now be incorporated theologically into the movement, even as one also explains their differences from other Anabaptists. And whatever the visible shape it gives to one's life, the working out of solidarity with Christ as a motivating impulse distinguishes Anabaptists from the magisterial reformers.

A clear-cut example of discipleship which begins with solidarity occurs in Michael Sattler's "Parting" letter to the Strassburg reformers. Sattler begins with a statement of Christ as Savior, and then notes that baptism inaugurates one into the body whose Head is Christ. He then says that

the members of the body must resemble and follow the leading of the head. The biblical interpretation of the reformers, Sattler explains, leads them to approve as Christian, acts which are in fact contrary to the direction of the Head, Jesus Christ. These items include the baptism of infants, the swearing of oaths, and the use of the sword. A concept of discipleship, of which Sattler is a prime example, does distinguish sixteenth-century Anabaptists.

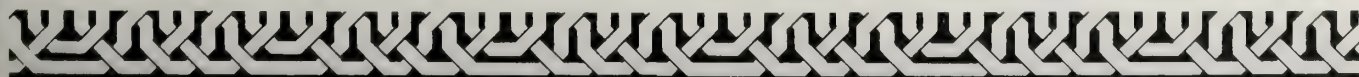
Since Mennonites stand in the line of sixteenth-century Anabaptism, we are direct heirs to this concern to take Jesus seriously as the norm for our lives. But serious discipleship extends past the sixteenth century. It is a concern which reaches us from the dust-covered roads of Palestine. We should cherish and preserve our tradition of discipleship.

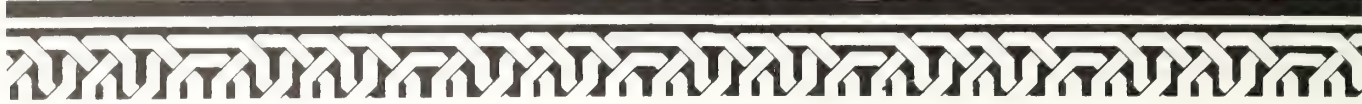
Committed community. From discipleship we derive a concept of the church, namely the church defined as a community of Jesus' disciples. The church consists of these followers. Baptism is their public testimony to having begun a life of following Jesus, and also marks their entry into the company of His disciples. It is to be expected that this community will want to gather regularly for worship and fellowship. They will support each other and admonish each other to continue the life thus begun. This community will promote love rather than dissension, and will make working for peace one of its highest priorities. It will endeavor to be the new community of Jesus' disciples in such a way that others will also want to join this company which calls God Father and whose Head is Christ.

Defining the church as the community of Jesus' disciples means that we identify the church in terms of the way we live. This definition calls for the establishment of standards for acceptable and appropriate behavior for disciples of Jesus. One simply cannot define the church in terms of following Jesus without such norms arising. Church discipline is quite appropriate as the means for mutual assistance in our life as disciples of Jesus.

On the other hand, this view of the church has also led to divisions in our tradition (and in other traditions as well). Problems have arisen for Christians when they have forgotten that all norms and traditions reflect an attempt to follow Jesus in a particular set of circumstances. When the particular context of a decision is forgotten, a tradition which represents a way of doing things or following Jesus at one point in time becomes accepted by some persons as the description of the *only way* to follow Jesus. In other words, one tradition or norm receives an ultimate status.

Divisions may occur at this stage. To those involved, a separation seems necessary to preserve the doctrine or practice in question, since it is the only way they believe the kingdom of God can be represented. Thus divisions have occurred, for example, because some Mennonites thought German was the only language for worship, or because





clothing designed in Paris or New York would not enable outsiders to distinguish God's children from the world, or because organs or guitars either had to be used or could not be used in worship.

To define the church in terms of discipleship thus calls for flexibility in understanding, so that seriousness in following Jesus does not result in legalism. Discussions on the contemporary description of Christian behavior must always hold discipleship in view, if this truly stands at the heart of the tradition, but there must also be a creative tension between standards and legalism.

One way to maintain this creative tension and also to guard against a religious hardening of the arteries is to reexamine continually the tradition and its contemporary expressions. This reexamination, it should be emphasized, is not simply a search for things to discard, but rather is a perpetual attempt to restate the tradition and to describe the shape of discipleship in terms comprehensible to the contemporary society. To cite a low-key example, for much of the Mennonite family, a handshake has replaced the Apostle Paul's holy kiss.

Some implications. The above discussion of tradition, discipleship, and the doctrine of the church has a number of implications and poses additional questions. Discipleship says automatically, as a definition, that we have turned away from the world and walk after Jesus, using Him as norm and authority. Does it then follow that we will of necessity experience conflict and alienation from the society which surrounds us? Does the affluence and security which North American Mennonites experience today indicate that they have not truly fallen into step behind Jesus and are still in step with the world? Should we initiate actions which leave no doubt that we follow Jesus and not the world? Examples of such action might be war tax resistance.

Some persons have dared to say that our affluence indicates that we follow the world's standards of success, rather than measuring our actions according to Jesus' teaching and example of love, sharing, and self-giving. At the very least, it seems to me, we should remember that a call to discipleship certainly keeps alive and before our eyes the possibility of tension with the world's norms. And conflict and tension seem unavoidable with our hedonistic culture, which says continually that happiness comes from the full gratification of all one's desires.

Discipleship which begins with solidarity in Christ makes Christology itself a very significant issue. Those who make discipleship one of their primary concepts will need to know

what kind of Jesus they are following. They will need to ask which kind of Christology or which aspects of Christology correspond to the concept of discipleship. Some theologians might indicate, for example, that an overemphasis on the deity of Jesus and His role as Savior detracts from seeing Jesus as One whose life we are actually called to imitate. It is in fact the case that currently, in several kinds of settings, Mennonites are actively discussing issues in Christology.

As I previously indicated, discipleship also builds a bridge directly to the concept of the church. For a tradition which defines the church as the body of Christ, the tie between ecclesiology and discipleship is obvious. If the church is Christ's body, then those who form Christ's body can be defined as the extension of Christ, who make visible His presence and therefore His life. Thus questions of ecclesiology and ethics overlap. To discuss ethics means to deal with the questions of the manner in which the church is visible and the way it reflects in particular aspects the will of Christ its Head. Thus we must continually confront the question of the contemporary shape and the marks of the church defined as the community of Jesus' disciples.

A beginning point of discipleship based upon the principle of solidarity with Christ also serves to remind us of the cultural relatedness of principles emanating from the Anabaptist reformation of the sixteenth century. That is, a description of discipleship always reflects a particular context and questions arising from that context. For us therefore simply to repeat sixteenth-century statements misses today's questions entirely. To give only one example, a refusal of any type of government service meant one thing in the sixteenth century, and something quite different today, when government now includes postal service, education, transportation, and social welfare.

In moving from the sixteenth to the twentieth century then, we must consider what it is that constitutes a valid restatement of the foundational values or principles worth preserving. How much of a change in the description of Christian discipleship can one accept and still claim continuity with the original vision of the sixteenth century?

In summary, I would maintain that an essential aspect of our Anabaptist and Mennonite and Christian heritage is an emphasis on discipleship or the following of the example of Jesus, along with its corollary, a concept of the church as the body of Christ, made up of Christ's disciples. In affirming these, I am conservative and traditional. I am liberal in saying that they must be put in contemporary form, a continual and never ending task in which we must use all available tools and assistance. 



José and Lucia: love that lasts

by Sanford and Orpha Eash

José Mercado met Lucia in Mathis, Texas, when he was 22 years old and she was 19. It was pretty much love at first sight. They wanted to get married, but they had a problem. They planned to join a migrant group going to Colorado to chop sugar beets and get married on the way. In other words, they planned to elope. The hitch was that Lucia's mother would not let her travel as a single person.

So they decided to get married before leaving. What they had not counted on were the blood tests. Their truck had to wait two days for them, and their honeymoon was taken on the road. The trip was not the most ideal, because they couldn't see much of the scenery in a covered truck full of other workers. After they got to Colorado, they worked from dawn till dusk chopping beets.

José was born in 1927, Lucia in 1930. Very early, José's mother left him with his grandparents and went back to Mexico. His grandparents raised him, and he never went to school. Lucia went through the sixth grade in a segregated

English language school. Lucia's parents lived in Mathis, and so it was natural for the Mercados to make their home there.

Their early years were full of trips to areas where migrant labor was used. In west Texas, it was cotton picking; in Colorado and Nebraska, it was sugar beets. In Idaho, the crops were potatoes, onions, and sugar beets. While working in Idaho, the migrants were visited by people from the church. Only the women listened to what they had to say. The men hid in nearby cornfields.

One season, while working in Idaho, the Mercados' first child, an 18-month-old boy, accidentally drowned. That was a hard experience for the sensitive young parents. They took the little body back to Texas by train for burial.

The Mercados learned to work fast and do a good job. José's specialty was picking cotton. He could pick 1,500 pounds in a day. They used 14-foot-long bags strapped to the shoulder that trailed along behind. Each held 150 pounds of cotton. It's hard to imagine dragging a long bag through the field, holding over 100 pounds of cotton, then having fingers nimble enough to put in more. All this with

Sanford and Orpha Eash are a writing team with headquarters near Goshen, Indiana.



José Mercado as a young cement finisher

the hot Texas sun burning overhead. To fill that bag ten times in a day, José says they had to be out in the field by 3:30 in the morning.

The dam holding Corpus Christi Lake was being built in 1953. José got a job tying steel reinforcing rods. He progressed quickly to a cement finisher. It was to change the lifestyle of the Mercados permanently, even though they still sometimes went to the cotton fields. José's yearly earnings increased.

Then, a Mennonite builders service unit came to Mathis. They built homes for Mexican Americans, but the recipients had to furnish the lot and the materials. José owned a lot, so he went to the bank for a loan to buy the materials for the house. The banker didn't believe he could get a house built for the figure he gave, so José had to take Paul Conrad, the unit director, along to verify it and the unit got the house built for the Mercados. They still live in that house although they have enlarged and improved it.

Lucia and José had their second child, a daughter, Sylvia. Lucia says today: "I became disturbed, I was afraid something was going to happen to our baby. I was always thinking of our little boy. I thought if I would die, I wasn't ready. I went to the doctor, and he said it was just my nerves. Then David Castillo, an evangelist, came to the Mennonite church in Mathis. I accepted Christ, and my life was changed!"

José had helped build a Mennonite meetinghouse in Mathis, but others had also helped. Even then, he saw the difference in people. He saw something in the lives of those Voluntary Service workers; yet, he and his buddies often joked about "those Mennonites." But when Lucia became a Christian in 1955, he began to think more seriously about his own life. He says by nature he changes slowly. He has seen people make an emotional change, and it didn't last.

José still couldn't read or write. In 1956, he was out in west Texas working on a big construction job. He heard about a Baptist church giving a course in reading and writing Spanish. He attended only two weeks, but that was enough to get José's hungry mind started. He was soon reading the Bible, and a year later he was baptized into the Mennonite Church.

The cement work often took him away from home for various periods of time. Ten years ago, he decided that he could stay closer to home if he would do his own contracting. He bought a truck and hired just a few men to help him. Lucia became a real part of the work. She took care of the bills and the accounts. It worked well for them.

A few years ago José and Lucia bought a small ranch near Corpus Christi Lake. They have a few head of cattle on it, and they planted fruit trees. José found four different soil types on it which he could sell to his cement customers for landscaping. A year ago, they started building a new house on that ranch. It will be a beautiful home when it is finished in another few years.

Today, José and Lucia are grandparents of two. They have four children: Sylvia, Ricky, and Sandra are married, and Robert is 14. Both the Mercados are bighearted people. When Robert was born, they had eight other children in their home besides their own—all from the families of two of Lucia's sisters who had died. This made quite a household for them, but Lucia had help part of the time. "I remember fixing eight lunches every morning, one for José and seven school lunches," she says. The earnings of José, now a cement craftsman, kept on improving. The day we met him he was putting up a seawall in front of a cottage on the lake. His son Ricky and his son-in-law were helping him. José, at 52, is an active man, and he knows how to get his work done. He has lived a clean life and it is paying off for him now.

The Mercados have found a place in the church. Lucia has taught a Sunday school class most of the time she has been in the church. At one time or another, she has taught all of the classes, from the smallest children to adults. Her knowledge of English and Spanish has been helpful.

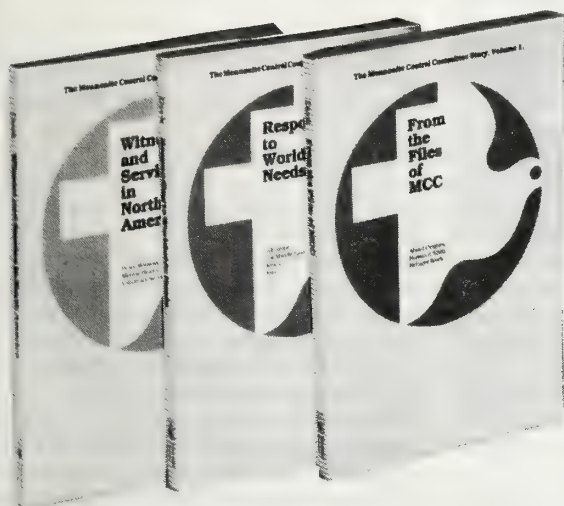
José is a wise counselor. He came into the church at Mathis about the same time Paul Conrad became pastor (Paul is now at Corpus Christi). Paul says: "As I remember, José has always been on the church council. He is now an elder." José and Lucia can now laugh at some of their past adventures. They love their family and they love their church. They thank God for all He has done for them. And they are happy!

Symphony silenced

Sin—discordant
separation . . .
life no longer
melodious,
but
simply
notes
plunked out
with a crippled
finger.

—Holly Schurter

Attention all MCCers: Paxmen, CPSers, TAPers, MDSers, and persons with MEDA or Self-Help Stores!



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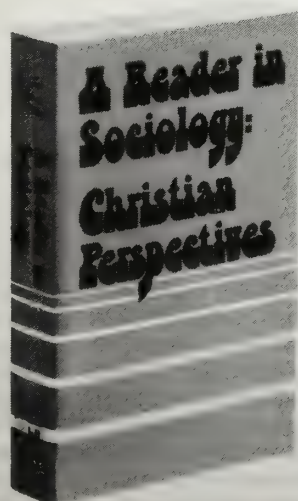
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"Building" marks first year of Irish Mennonite Movement

The theme of the Irish Mennonite Movement during the first year has been *building*. The practical day-to-day experience has been to see cement mixers in the yard, dust everywhere, and steady progress toward completion of the home for the Irish Mennonite Movement.

The movement, initiated by London Mennonite Fellowship, is cosponsored with Mennonite Board of Missions (Elkhart, Ind.) and Mennonite Central Committee (Akrón, Pa.).

The process has included several steps: In March and April of 1979, we had electricians from Iowa to help us rewire the house. In May and June we had a team from London Mennonite Fellowship to help with internal construction. Then in September and October, Ron Yoder from Indiana continued this process on his way home from an MBM assignment in London.

The coming of Paul and Dawn Ruth Nelson, followed by that of Joe and Linda Bender Liechty, saw the building project proper take shape. Bill and Liz Barge from London helped us with the renovation of the dormer roof in January of this year, and the last week of February we began laying the foundation for the extension.

We had the help of Eli Bontrager from Forks Mennonite Church and Harley Yoder from North Main Street Mennonite Church in

Indiana. Eli left at the end of April, having helped us build the extension. Harley stayed on an extra month to help with the finish work.

We expect a further visit from London to help in this process. The renovation and decoration work will take at least three more months. Following that we hope to have more time for the broader goals of the Irish Mennonite Movement.

It has certainly been difficult to live in such close quarters during the past months, but it has helped us all to take part in the decisions facing our future together.

People wonder what we are all about, but we see this building work as an important way to make contact with our neighbors. From a financial perspective, it still looks like the project will keep within the \$100,000 budget figure proposed in 1976—and that with inflation! We estimate that we are saving about \$80,000 by renovating the house ourselves.

Not all has been building, though. We have still tried to keep up contacts with churches, with Dawn and me concentrating on this area.

We are grateful to God for the progress to date and look forward to the end of this particular phase of our lives.—Michael Garde was commissioned by London Mennonite Fellowship to establish a Mennonite witness in his home country.

At work on the new Irish home in Dublin are (l. to r.) Harley Yoder and Eli Bontrager, short-term volunteers from Indiana, and Paul Nelson and Joe Liechty, long-term MCC-MBM workers.



Kitchener House of Friendship services growing

The capital improvement campaign of the House of Friendship, Kitchener, Ont., has begun and over one fourth of the money has already been raised through private donors in Kitchener.

Three houses have been purchased by the House of Friendship at 57, 59, and 63 Charles Street East for the new hostel facility which will accommodate 40 men per night. The current facility which has been used for 31 years has a capacity for 24 men but sometimes sleeps as many as 34 men. This overcrowding also means that the staff do not have adequate space to talk with the men privately; to have social, spiritual, and therapy groups; or to begin a good recreation program.

Subject to a zone change, the new facility, which will see one house torn down and two houses used as the basis for a much enlarged facility, will have office and work space for staff, a better drop-in center, a chapel, recreation rooms, library and boardroom, places to work with groups of men, better dining and kitchen facilities, in addition to the improved sleeping quarters for men.

The House of Friendship has worked at providing room and board for men at 23 Charles Street East but has wanted to help the men with other concerns and needs. Many of the men are transients and are just passing through Kitchener; others have a problem with alcohol. Some come searching for a job in the city. A number have been released from prisons or psychiatric hospitals. A few have come because of family discord. An increasing number are youth and young adults. How can the House provide more than just room and board, so that each of these men can begin to meet their own needs in positive ways?

The program committee, the staff, and the board is currently working on a number of initiatives, even in the old facility. A discovery group to pursue the spiritual concerns and needs of some of the men has begun this year. More volunteers are being used in the hostel drop-in room, a recreation program has begun using community facilities, and the staff is putting together several proposals to increase opportunities for the men.

A building consultant is preparing drawings for the new hostel. Building plans call for the use of the best features and unique aspects of these nineteenth-century Victorian homes to make the residential facility have a modern but homey atmosphere. Looking like a large house, the new facility will fit in with existing housing or be suitable when Charles Street East continues to change to more office, apartment, or commercial structures. Special care has been taken to be a good neighbor to the adjoining houses and to have a positive atmosphere for residents and people living close to the new facility.

After consulting with a number of social and city planning persons, the House of Friendship board decided that it would be best to stay on Charles Street because of its long history there, because of the zoning and the city's master plan, and because of its proximity to the downtown core, transportation, social agencies, and possible employment for the men. When three houses came up for sale together last fall, the board worked fast to purchase them, so that it could secure its long-range program goals: maintaining and improving services to the transient and poorer people of Kitchener.

Workshop on work held in Chicago

"Moving up the Ladder," "Dealing with Power and Responsibility," "Being Real Loving People in the Secular Working Place," were issues that focused at a *Workshop on Work* held in Chicago on May 10 at Lawndale Mennonite Church.

Sponsored by Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Elkhart, Ind.), the workshop was attended by 40 students and young adults from throughout the Chicago area. Chicago SYAS director Robert Brunk Harnish coordinated the event.

The tension between Christian values of service and justice and secular values of survival and competition was the focus of the day. This focus was explored by the seminar's five resource persons in the areas of art, business, psychology, school administration, and the labor force.

The keynote address, "On Being Sane in Insane Places," was given by Kirk Farnsworth, chairman of Trinity College's psychology department. He called listeners to work together to bring the principalities and powers of institutions under the lordship of Christ.

Following a noon meal, participants took a look in greater depth at the tensions experienced in four working fields—the arts, business, the professions, and the laboring force.

Roger Gilman, a poet, teaches a philosophy of art class at the Illinois Institute of Technology and leads the "contemporary arts of the city" course at The Urban Life Center. He spoke about being an artist and a Christian.

Gilman pointed to the difficulty that people heavily oriented to work, production, and doing have in appreciating art and artists. Yet he emphasized how art, by focusing on form rather than content and usefulness, causes reflection, helps us look afresh at all around us, and calls us to appreciate creation simply for *being*, rather than evaluating all in terms of performance.

Daryl Fenton, general manager of the Berghoff Restaurant in Chicago, developed the category of *steward* as a key one for those serving in business. Christians in business are to be



Sisters Albertine, center, and Maatje, right, with Kristina Mast Burnett of MCC's News Services.

Protestant sisters in exchange study

Two Protestant sisters from the ecumenical Grandchamp Community near Neuchatel, Switzerland, have been in North America since January, learning of Mennonites and the Anabaptist teachings on peace and nonresistance. Contact with the Community came about through Mennonite Central Committee Peace Section participation in the European Church and Peace, and the efforts of Larry Miller, Peace Section representative for Europe.

Sister Albertine and Sister Maatje have been studying at Associated Mennonite Biblical Seminaries (AMBS). While studying, the sisters continued their daily life of prayers and liturgy, sharing such contemplative aspects of their lives with seminary students who wished to join them.

Two North American seminary students from AMBS, in an exchange, will be living for part of the year with the sisters' monastic community in Switzerland. They are Mary Mae

Swartzentruber and Rose Waltner.

In a May visit to Peace Section's Semiannual Meeting, the sisters told of their interest in peace, which grows from their call to a life of ordered prayer, silence, and liturgy. Sister Maatje told of the visit of Wilfried Warneck of Church and Peace, a peace organization linking the Historic Peace Churches and other church groups in Europe, and of later visits by others in Europe's peace movement.

The recent years have been a time for the sisters to ask, "Given the call we have to prayer and community, what is our specific responsibility in the area of peacemaking?"

For now, the sisters feel their call is to complement the work of others who may be more visible in peace efforts. Sister Albertine noted, "We have a place of renewal for those who are active in this work. Not everyone should be doing the same thing. The question is not what is right for everyone, but what each one is called to do, to bring a life of peace."

stewards under Christ and stewards responsible also to their employers, he said. Further, the good steward is responsible to those working for him, not only to ensure efficiency and production, but also for their well-being.

John Burke, pastor of First Mennonite Church in Chicago and a city employee for the past 15 years, led a discussion on the Christian in the working force. John gave a moving account of dealing with the realities of alcohol abuse among fellow workers, the injustices of the patronage system, and of his resistance to discrimination. Further, he encouraged a rethinking of peace issues in terms of the stark realities of unemployment.

Jean Gerig, an assistant principal in Northfield, Ill., focused discussion on the issues of professionalism and Christian values. Drawing on her experience as an administrator, she pointed to four areas of concern: the use of time—professionalism has a way of demanding more and more; the image of oneself—a professional image pulls one toward moving up and "success" versus, for example, enjoyment of one's job; the perpetuation of the institution—what limits do we set; and status—what of leather briefcases, how one dresses, and finer and finer homes, while we claim to believe in the "upside-down kingdom"?—Robert Brunk Harnish



EMC president Myron S. Augsburg straightens the mortarboard for Mary J. Frederick (right) of Strasburg, Pa., as her son, Duane, and her identical twin sister, Betty Byler of Harrisonburg, watch. Both women graduated from EMC Sunday (May 18) with two-year associate in arts degrees, Duane is a candidate for a bachelor of arts degree in Bible/psychology this summer.

Rain keeps EMC graduation cool

Overnight rain gave way to clearing skies and pleasant temperatures Sunday morning, May 18, allowing Eastern Mennonite College's 62nd commencement exercises to be held outdoors as scheduled.

In his final commencement address as EMC president, Myron S. Augsburg cited three areas where excellence is needed to counter "an age of ambiguity, mediocrity and individualism": human relations, professional roles, and spiritual realities.

EMC conferred 39 bachelor of arts degrees, 103 bachelor of science degrees, seven associate in arts degrees, and eight associate in applied science degrees. Another 60 students were recognized for the work they expect to complete this summer or fall.

The 217-member class of 1980 had 52 honor

graduates. Karl R. Fath, a biology major from Dalton, Ohio, graduated "summa cum laude" with a perfect 4.0 grade point average.

Linford L. Good, the senior class vice-president, presented the class gift of \$2,020 toward construction of ramps and sidewalks for handicapped access to the cafeteria.

Occasional sprinkles and cool weather caused the Saturday evening, May 17, baccalaureate and commissioning service to be held in EMC's chapel-auditorium.

Baccalaureate speaker, Calvin E. Shenk, said that "people who practice the ethics of the kingdom of God must also experience the ecstasy of the kingdom." The associate professor of church studies at EMC called ecstasy "a profound spirituality that affects one's being and doing."

Peachey honored at commencement activities

Hesston College's applied sciences building was named the Laban Peachey Applied Sciences Center at Hesston's alumni banquet on May 24.

The Laban Peachey Applied Sciences Center was constructed in 1977 and 1978 and dedicated February 23, 1979. It houses the agriculture, automotive services, residential building, and maintenance departments.

The name honors outgoing president Laban Peachey whose 12-year term expires on June 30. The facility and the agriculture program, in particular, owe their existence and growth to Peachey's efforts. Under his administration, the agriculture program began in 1974 and grew to include 65-70 majors this year. Twenty-seven of them graduated this year.

Elva Mae Dyck, representative of Hesston's board of overseers, christened the building as part of an evening of tributes to President Peachey. Administrative cabinet members Jim Mininger, John Lederach, and Bill Mason, and community representative Bob Showalter presented short tributes to Laban and his twelve years of service to Hesston College.

With tears in his eyes, Laban responded with many "thank you's." "You've let me be what I am . . . That is a great privilege."

The Alumni Banquet ended a day of reunions with over 300 people attending them. Other weekend activities included commencement, nurses' pinning ceremony, plays, concerts, recitals, and movies. Hesston's largest graduating class ever included 242 students.

China delegation visits GC campus

A seven-man delegation from the People's Republic of China visited Goshen College on May 17 to become better acquainted with the campus that will host eight Chinese teachers of English during the 1980-81 academic year.

The visitors had dinner with President and Mrs. J. Lawrence Burkholder and talked with 10 Goshen College students. They also inspected housing accommodations that will be set aside for the Chinese leaders.

Among the visitors was Whang Da-ming, head of the foreign language department at Sichuan Provincial Teachers College in Chengdu, and Tien Chi-bin, representing the Sichuan Provincial Commission on Science and Technology.

The 20 Goshen College students going to China this fall will study and work at the teachers college. He said it educates primarily high school teachers.

Two of the teachers who will come to Goshen will represent the teachers college. The six others will be selected on a competitive basis from other universities.

The connection with Sichuan Provincial Teachers College appears to be the direct result of Mrs. Burkholder's speech to teachers there in January, the Goshen College president said. "They still refer to the speech she gave them on the teaching of English," he noted.

Between two tyrannies

Personal identity and participation in a community of believers are more critical for the Christian life than marital status, Gerald and Martha Good told 70 pastors and lay people at a Singles in the Church workshop sponsored by the Goshen College Center for Discipleship May 16-18.

Throughout the weekend, the Goods gave presentations on personal identity and the church community. He is pastor at Hillcrest Mennonite Church in New Hamburg, Ont., and she is former copastor of Stirling Avenue Mennonite Church in Kitchener, Ont. Bible studies led by Mary Jean Kraybill, a senior at Associated Mennonite Bible Seminaries, and congregational meetings were also part of the program.

In a session entitled "Where Am I Going?" Martha Good stressed that singles dare not "sit around, dreaming and wishing" for a nebulous wholeness to arrive in a package with marriage. Jesus calls us to "live life happily, joyfully, and with fulfillment now," she said.

In the search for such a life, Kraybill urged singles to steer between the "tyranny of community and the tyranny of individualism." The tyranny of community can become a problem when church members are too quick to define salvation in terms of group norms, which in most cases include marriage, she said. "Salva-

tion can never become a static state, because people are always in the process of being saved."

Excessive individualism presents an equal threat to the process of being saved, however, added Kraybill. People who claim to be totally self-sufficient are not obeying Jesus' call to become brothers and sisters to other Christians.

The sexual dimension of the single person's identity was the subject of Martha Good's second presentation, and the topic sparked discussion several times during the weekend. Participants agreed that the concept of sexuality must be broadened to encompass more than its physical expression.

Ideas about identity, sexuality, and community were brought to bear on specific congregations during small-group meetings. People from each of the 12 congregations represented analyzed needs in each of their situations. Redefinition of the concept of family within the church, fellowship activities which include singles, correction of prejudicial language, and increased use of the gifts of singles in the congregation were concerns.

Gulf states conference held

Pine Lake Fellowship Camp overflowed with enthusiastic conferees May 3-4. Approximately 200 people from churches throughout Mississippi and Louisiana met at the Meridian, Miss., camp for a weekend of inspiration and fellowship.

The hosts for the conference were Pearl River Mennonite Church, Philadelphia, Miss., and House Fellowship and Fellowship Mennonite Church both of Meridian. These groups did a careful job of coordinating the conference and of providing meals and lodging. The children's activities, expertly planned by Carolyn and Milford Lyndaker, were appreciated by both parents and children.

Art McPhee, pastor of the Lindale Mennonite Church near Harrisonburg, Va., shared on the theme, "Friendship Evangelism."

During sessions on Saturday and Sunday McPhee emphasized the importance of prayer and love in Friendship Evangelism. He explained how to make friends, good first impressions, and positive confrontations.

In the concluding session McPhee spoke on how to follow through with the new convert by loving, praying, and visiting. He emphasized that Friendship Evangelism must be a corporate effort by the congregation in order to be most effective.

Despite the presence of a variety of racial backgrounds including black, white, and Native American, we experienced a real sense of love and unity. It was this love that we had been challenged to share with our unsaved friends. Realizing this, evangelism seemed less frightening—more possible. As we returned home we united to pray that these principles would produce fruit in our communities and in our conference.—Elaine Maust

Military spending also on Canada Peace Section agenda

The story of the proposed uranium refinery in Warman, the possibility of required registration—U.S., and a statement about militarism were discussed at the spring meeting of the MCC (Canada) Peace and Social Concerns (PSC) committee.

The Peace and Social Concerns Committee is asking the executive of the MCC (Canada) board to appeal to the federal and Saskatchewan governments to respect the wishes of the majority of the people in the Warman area as they were expressed at the Warman hearings in regard to the proposal for a uranium refinery in Warman.

A request from the Peace and Social Concerns committee went to the MCC (Canada) Ottawa office to investigate current applications of the Canadian immigration laws for people who might want to come to Canada from the U.S. Also the PSC office is to begin seeking out some of the people who came to Canada in the early "seventies," to see if they would be willing to give some guidance and assistance, should a need for counselors or connections arise.

It was pointed out that a response is needed, to the current world situation in relation to the energy supply, to the U.S. talk of registration and larger defense budgets, and to the Canadian scene with its increasing defense budgets and increasing international exports of military goods.

An exploratory meeting of a Canadian Tax Task Force was announced to seek legal ways of channeling tax monies away from defense and military spending into more peaceful purposes.

MDS undertakes self-study

A self-study for the purpose of evaluating roles, structures, and functions of Mennonite Disaster Service is now underway after authorization by the MDS executive committee. Named as self-study leader is Joan Barkman, former administrative assistant with MDS at Akron headquarters.

At the MDS sections' biannual meeting in Saskatoon, Sask., in February, section members asked the MDS executive committee to move ahead on the project.

The executive committee agreed that the study should not necessarily begin with volunteers, contact persons, districts or zones within the unit, or project leaders. Rather, they agreed to focus this study beginning with officers in the local units and the regions, section members, conference offices, and MCC (Canada), MCC U.S., and MCC Akron.

No self-study had been undertaken since 1961-62. At that time it was decided that provincial units in Canada would be part of MCC

(Canada) and the U.S. units would be coordinated by MCC North America. Now with the development of MCC U.S. and the need for another study after nearly two decades, MDS felt the time was ripe for the project.

It is felt that the results of this operational and response plan will be valid for approximately the next five years.

Barkman, of Landmark, Man., who served with MDS in Akron for two years, expects to finish her short-term project by mid-July. The questionnaire has been completed and distributed to unit and regional MDS representatives for evaluation. Barkman will compile the information when finished.

Cox suggests learning to say, 'Enough!'

At a church consultation on disarmament in Pittsburgh, Pa., Apr. 29 and 30, Harvey Cox, popular North American theologian, compared the world to a train headed for a cliff and suggested that we learn the word "enough." "Any just war theory is archaic to the twentieth century," said Cox, when nuclear war has threatened what he called "the extermination of the species."

In assessing the problem of church leaders addressing the subject, the popular author (*The Secular City*) told the mostly mainline church leaders in Pittsburgh in early May that discussing the issue is a major problem.

He gave three reasons: (1) peace and justice is seen as an elitist issue; (2) it is considered peripheral and not central to the gospel; (3) theology is considered to work with the universal and not the concrete.

Noting the numbness of people in regards to the inevitability of nuclear war, Cox cited a recent poll in California in which 84 percent of the respondents said they believed a nuclear war likely in their lifetime; that they wouldn't survive it; and an equal number said they felt they couldn't do anything about it.

Cox suggested that for the above problems, "We should be listening to the people, the powerless, the broken hearted." Second he said peace is central to the gospel, noting the meaning of the incarnation in John 1. "God has assumed human flesh," he said, "will that flesh be incinerated, perhaps exterminated?"

Finally, Cox used the word "enough" to call for a freeze on nuclear armaments as a concrete expression on the issue. Noting that the word is simple and easy to understand, he said it also has a biblical precedent in the incident recorded in Luke in which the disciples brought two swords to Jesus and He said, "That's enough."

The sessions were chaired by LaMar Gible, of the Church of the Brethren. Called by the National Council of Churches, the consultation included representatives of member churches and other invited groups, including the Mennonites.—Levi Miller

An inspirational Bible conference is planned for July 20-24 at Laurelville Mennonite Church Center. Bill Detweiler, Kidron, Ohio, is the featured speaker. He will be delivering a series of sermons from the first eight chapters of the Book of Joshua under the general heading "Joshua for Today." Write Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666, or call (412) 423-2056.

On May 27 a 22-day fine arts tour began for 44 Hesston College people. Highlights of the European trip include giving ten concerts, seeing the Oberammergau Passion Play in Bavaria, and staying in the homes of some church members. They will also visit places significant to Reformation church history, art museums, ballet performances, and architectural landmarks in five countries—Czechoslovakia, East Germany, France, Switzerland, and West Germany. The majority of participants will help perform a 93-page Bach motet in the church for which Bach wrote the piece, and "A Mighty Fortress" in the tower where Martin Luther wrote the hymn.

Edgar Metzler, Goshen, Ind., is leaving his post as director of addictions services at the Oaklawn Center, Elkhart, Ind., to resume full time his interest in peace issues and international concerns. Oaklawn has appointed Gary Seymour, Goshen, as the new director. The Oaklawn Center created a separate division three years ago to deal with alcoholism and drug problems. Since then there has been a dramatic increase in the number of persons treated for addictions problems. In less than three years the percentage of addictions diagnosed at the Center rose from 5 percent of the total to 22 percent.

A Philhaven reunion is announced for June 28 at the Midway Church Pavilion, Lebanon, Pa., for all Philhaven 1964 to 1970 staff alumnae.

Installation services were conducted by C. J. Ramer and Paul Martin for Paul and Glenna Isaacs from Laurel, Del., as pastor for the West Zion Mennonite congregation at Carstairs, Alta., on May 4.

A Homecoming weekend is planned at Laurelville Mennonite Church Center for July 18-20. The event of a reunion for

persons who participated at Laurelville earlier, whether as guests, resource persons, or staff. The retreat will feature leaders who were key figures in former music weeks, family weeks, business/professional weeks, and missionary conferences. A. J. Metzler, a founder and former executive director and president of Laurelville Mennonite Church Center, will serve as the weekend host and chairperson. J. Mark Stauffer, appreciated for his contribution in music at Laurelville, will be back to lead in the old favorites. Kenneth Good will bring two messages during the weekend. Richard E. Martin of Harrisonburg, Va., has been involved at Laurelville as a board member and as a speaker at annual meetings and business/professional events. Persons who have never been to Laurelville are welcome also to attend the Homecoming Weekend, July 18-20. Write Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666, or call (412) 423-2056.

The Council of Mennonite Seminaries has canceled the planned Summer Sessions for Winnipeg, July 14-25. Preregistrations were below the minimal number established for a mid-May deadline. Therefore, the CMS Executive voted to cancel. Plans for future summer sessions will be announced at a later date.

A reunion of all former teachers and students of Anderson (Bardo) School is being held on July 26-27. Anyone planning to attend, please notify Leonard Stauffer, R. 1, Tofield, Alta, T0B 4J0, as soon as possible.

The Cedar Grove Mennonite Church, located near Greencastle, Pa., will observe its 75th anniversary June 14 and 15. Roy Koch, Goshen, Ind., is guest speaker. The celebration will begin Saturday evening with the Wingert family, Greencastle, presenting a musical program. Sunday, services are planned for 9:30 a.m., 2:30, and 7:00 p.m. Allen Martin will share a historical account of the life and ministry of the congregation to be followed by a musical program by the Diller family. Former members and friends are invited. Nelson L. Martin is pastor of the congregation.

The Bulletin of the Atomic Sciences has announced a \$5,000 essay contest on "How to Eliminate the Threat of Nuclear War." Contestants must have been born on or after Aug. 6, 1945. Entries must be postmarked by Sept. 15, 1980. Write The Rabinowitch Essay Competition, The Bulletin of the Atomic Sciences, 1020-24 East 58th St., Chicago, IL 60637, for full details.

A 5th-6th-grade teacher is needed at Greenwood Mennonite School for the 1980-81 school year. Interested persons should contact the principal, Gerald B. Yoder, Greenwood, DE 19950.



Grace and David Shenk

David W. Shenk, a missionary in eastern Africa since 1963, has been appointed to the position of secretary for Home Ministries and Evangelism for Eastern Mennonite Board of Missions, Salunga, Pa., effective Aug. 1. David replaces Chester L. Wenger who served as secretary of Home Ministries for the past 13 years. David and his wife, Grace, hope to work together as a team in resourcing churches for evangelism and other ministries in their communities. The Home Ministries office promotes church growth and conducts church planting seminars for Lancaster Conference congregations. It also administers programs such as Prison Ministries, Christmas International Homes, Children's Visitation Program, Brotherhood Fund, and Mennonite Information Center.

A two-session stewardship seminar dealing particularly with deferred giving was held at the Mennonite Mutual Aid headquarters, Goshen, Ind., Friday, May 16. The meeting was called by the Finance Commission of the Indiana-Michigan Mennonite Conference in order to explore the possibility of coordinating deferred giving solicitation among Indiana-Michigan congregations by church institutions and organizations operating within the conference district.

Copies of the two main addresses at the 1979 Missionary Colloquium in Europe for Mennonite Board of Missions (Elkhart, Ind.) workers and other interested persons are available in French or English from Foyer Grebel, 13, Rue du Val-d'Osne, 94410 St. Maurice, France. The presentations are "Renewal in the Catholic Church: A Sociological Perspective" by Jean Ségué and "Renewal and Continuity in Catholic Theology Since Vatican II" by Father Congar.

Roy and Florence Kreider, workers in Israel since 1953 with Mennonite Board of Missions (Elkhart, Ind.), arrived in the USA on May 17 for a five-month furlough. They were the first MBM workers in Israel and in recent years have been active in the Immanuel House ministry in the Tel Aviv area. Kreiders' furlough address is c/o Irvin Kreider, 3101 Harrisburg Pike, Landisville, PA 17538.

Several secretaries and administrative assistants are needed at the Elkhart, Ind., of-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$104,480.05 as of Friday, May 30, 1980. This is 13.9 percent of the total needed. 201 congregations have made contributions.

fices of Mennonite Board of Missions. Interested persons may contact Betty Roth at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Artists and scientists will address the theme *The Humanizing Imperative* at the 1980 Mennonite Graduate Seminar to be held Aug. 14-17 at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind. Along with presentations in the area of the sciences, the seminar will include drama, a folk concert, and a creative worship service. Penn State University biologist Carl Keener will speak on "The Humanizing Imperative—A Process Perspective." Other presentations will be made by graduate students including dramatist Robert Hostetter and poet Roger Gilman.

Folk singer Charles Neufeld, whose album "Ropes and Yoke-Bars" has just been completed, will perform for seminar participants. Interested persons should contact immediately the seminar office at Box 370, Elkhart, IN 46515. Telephone 219-294-7523. June 15 is the deadline for preregistration, including a \$5 fee.

Voluntary Service workers drew maps of their own soul country during the annual Midwest VS Regional Retreat May 15-18 at Lake of the Ozarks State Park in Missouri. The map included such geographical features as mountains of triumph, deserts of loneliness, bridges of joy, jungles of confusion, and uncharted terrain.

Nearly 70 VSers from 11 Mennonite Board of Missions (Elkhart, Ind.) units in seven Midwestern states gathered to focus on their "inward journey" as Christians. They had been asked to read Elizabeth O'Connor's books on *Journey Inward*, *Journey Outward* and *Eighth Day of Creation*. Assisting with meals and child care for the weekend event were volunteers from Mt. Pisgah Mennonite Church in Leonard, Mo.

Some 90 delegates gathered on May 3 in Valdoie, France, for the first meeting of the new French Mennonite Church, a union of the 1,400-member Association of Evangelical Mennonite Churches of France and the 1,000-member French-Speaking Evangelical Mennonite Churches Group. "I sensed a keen spirit of interest and hope in the group," reported Robert Witmer, a worker in France with Mennonite Board of Missions (Elkhart, Ind.). "It is a real encouragement to see them move forward together." The French Mennonite Church will host the next Mennonite World Conference in Strasbourg in 1984.

"Training Leaders for Overseas Churches" is the largest-ever quarterly project to be announced by Associates in Mission (AIM) Partners of Mennonite Board of Missions (Elkhart, Ind.). On the strength of a membership which has grown to nearly 500, AIM Partners hope to raise \$50,000 this summer for MBM leadership training efforts in eight countries. "A major request from overseas churches, if not the major request, is for assistance in this area," said MBM Overseas Missions Secretary

Wilbert R. Shenk. The first AIM Partners project of 1980, "New Witness in Ireland," surpassed its goal of \$24,160 in late April.

Construction will begin this summer on a "sixplex" apartment building for Schowalter Villa—a retirement community in Hesston, Kan., sponsored by Mennonite Board of Missions (Elkhart, Ind.). The project is a response to the demand for independent living units, and an additional sixplex may also be built soon. The initial project will be completed by Dec. 31.

Arlin and Mary Lou Yoder, workers in Brazil since 1967 with Mennonite Board of Missions (Elkhart, Ind.), arrived in the USA on May 12 for furlough. They have been serving as pastoral leaders at Jundiá Mennonite Church in São Paulo State. Yoders' furlough address is c/o MBM, Box 370, Elkhart, IN 46515.

The Let's Sing! songbook, which accompanies the Let's Sing! record for kindergarten children, has been released by Herald Press. The 56-page book contains 35 titles which are organized around themes such as Easter, praise, nature, and God's love. It is available from Mennonite Publishing House or Provident Bookstores.

Herman Neff, Cambridge, Ont., has been appointed Self-Help Crafts director for MCC (Canada). His duties began on June 1. Neff will be responsible for marketing and importing of Self-Help goods in Canada. Herman and Isobel Neff are members of the Wanner Mennonite Church in Cambridge, Ont.

A report on management and labor relations adopted by the 1979 Mennonite Industry and Business Associates is now available from MIBA at 1110 North Main Street, Goshen, IN 46526. Guy F. Hershberger has inspired much of the work that was done in this area. The management/labor relations committee, formed under MIBA and chaired by Paul G. Tschetter, Denver, Colo., has presented a report that emphasizes the scriptural teachings of Christ and suggests practical guidelines for applying biblical principles in employer/employee relationships. It is now available for use by individuals, small groups, management/labor teams, congregations, and church conferences.

Challenging common assumptions about hunger, the filmstrips, *Food First: Why Hunger?* and *Food First: Toward Food Security*, don't just reel off statistics. The faces that flash on the screen and the examples cited make world hunger personal. In making it personal, the suggested responses seem less overwhelming and more workable. Produced by the Institute for Food and Development Policy, the

series may be studied with the book *Food First: Beyond the Myth of Food Scarcity*, by Frances Moore Lappe and Joseph Collins. The filmstrips are each 15 minutes long. They are available on free loan from the following offices: Mennonite Central Committee, 21 S. 12th St., Akron, PA 17501; West Coast MCC, 1108 G Street, Reedley, CA 93654; Central States MCC, Box 235, N. Newton, KS 67117; and Millindo, Route 2, Box 79, N. Manchester, IN 46962.

New members by baptism: sixteen at Whitestone, Hesston, Kan.; ten at Salem, Wooster, Ohio; six by confession of faith and baptism at Maple River, Brutus, Mich.; two by confession of faith at Rocky Mount, N.C. The following are from the Willow Street-Strasburg District of Lancaster Conference; Lincoln University, 4; Mechanic Grove 3; Mount Vernon 4; New Providence 2; Strasburg 10; Willow Street 5.

Change of address: Wilbert Lind from Akron, Pa., to 145 West Sunset Ave., Ephrata, PA 17522.

readers say

I'm referring to the cartoon "Sisters and Brothers" in the May 20 issue. Does Joel Kauffmann have cancer? If he does and drew this cartoon, I will accept it as his way of understanding this disease but if he doesn't, then I feel he should not make it a laughing matter or symbolize it in an exaggerated way. Since many of our loved ones have been attacked by this disease, I don't feel it should appear as a cartoon. I understand what he's trying to say, but I was really hurting for my loved ones. Perhaps he could use some other ways to express his feelings on such issues.—Shirley A. King, Atglen, Pa.

I am writing to express a concern regarding the articles that appear from time to time in the *Herald* in reference to women's role in the church. (The most recent: "A Thread of Leadership," May 20).

While much of what is said is valid, it is a misinterpretation of Scripture to apply Gal. 3:28 to the male-female roles. Paul is talking here of the salvation experience and not erasing male-female roles, which are established elsewhere in Scripture. I notice this mistake is usually made with reference to the Scripture.—Merle Stoltzfus, Elverson, Pa.

births

Baker, Mike and Patti (Kauffman), Salem, Ore., first child, Peter Edwin, Feb. 27, 1980.

Beachy, Olen Dale and Ada Marie (Yoder), Grantsville, Md., third child, second daughter, Rachel Joy, May 15, 1980.

Bishop, Robert and Sharon (Notary), Doylestown, Pa., second son, Stephen Phillip, Apr. 16, 1980.

Chittick, Robert and Gladys (Stutzman), Doylestown, Pa., third child, second daughter, Leah Michelle, Jan. 21, 1980.

Davis, Garry and Carol (Stouffer), Greencastle, Pa., first child, Stasha Marie, May 2, 1980.

Garrido, Cesar and Judy (Landis), Doylestown, Pa., first child, Kendrick Augusto, May 13, 1980.

Halteman, Barry and Glenda (Maust), Telford, Pa., second daughter, Alissa Joy, May 16, 1980.

Hershberger, Robert and Diane (Yoder), Elkhart, Ind., first child, Jason Robert, May 12, 1980.

Jordan, Jerry and Betty (Miller), Hartville, Ohio, second child, first daughter, Amy Elizabeth, May 15, 1980.

Lakjer, Philip R. and Lena (Zook), Lansdale, Pa., third child, second daughter, Camille Jan, Mar. 30, 1980.

Lehrman, Verney and Bette Jo (Ediger), Hesston, Kan., first child, Michael David, May 20, 1980.

Lucore, Richard and Henrietta (Yoder), Uniontown, Ohio, first child, Justin Richard, Feb. 17, 1980.

Martin, Barry and June (Eichelberger), Greencastle, Pa., first child, Jamie Lynn, May 1, 1980.

Martin, Randall and Judy (Minter), Chambersburg, Pa., second and third children, Heather Jo and Holly Jo, Feb. 10, 1980.

Martin, Warren and Dorothy (Kennedy), Greencastle, Pa., third child, Angela LeAnn, Feb. 20, 1980.

Mock, Sheridan and Sarah, Lebanon, Ore., first child, Eric Blaine, Apr. 3, 1980.

Moyer, Jim and Pam (Gross), Doylestown, Pa., third child, second daughter, Emily Kate, Mar. 4, 1980.

Nunemacher, Robert and Gayle (Phillips), Hesston, Kan., second child, first son, Michael Robert, May 1, 1980.

Pitzer, Rick and Kim (Miller), Hutchinson, Kan., first child, Melissa Kelly, May 12, 1980.

Schwartzentruber, Eugene and Connie (Down), Barrie, Ont., second daughter, Rebecca Amy, May 2, 1980.

Snyder, Charles and Grace (Zook), Stockton, N.J., first child, Rebecca Lynn, Mar. 30, 1980.

Snyder, Douglas and Linda (Rodgers), Elmira, Ont., first child, Brandon James, May 6, 1980.

Sollar, James and Ruth, Woodstock, Ont., second son, Benjamin, May 11, 1980.

Steckly, Ron and Rose (Bender), Tavistock, Ont., second child, first son, Ryan Brant, Apr. 25, 1980.

Strong, David and Glenda (Berkshire), Harrisonburg, Va., second daughter, Jessica Lynn, May 22, 1980.

Troyer, Eli and Rebecca (Hershberger), Orrville, Ohio, first child, Cynthia Ann, Feb. 19, 1980.

Troyer, Reuben and Betty (Miller), Wooster, Ohio, second child, first son, Michael Joas, Apr. 15, 1980.

Vosta, John and Colleen (Schweitzer), Milford, Neb., second child, first son, Jason John, May 16, 1980.

Yoder, Joe and Jan (Riegsecker), Greentown, Ohio, second child, first daughter, Maria Jan, May 13, 1980.

Yoder, Raymond and Rose (Miller), Fredericksburg, Ohio, third child, Angela Ryan, Apr. 15, 1980.

marriages

Carter—Shantz.—Alvin Carter, Newton, Ont., and Kara Shantz, Listowel, Ont., both of Listowel cong., by Brian P. Laverty, May 10, 1980.

Dirks—Ranck.—Douglas Dirks, Victoria, B.C., Mennonite Brethren Church, and Joanne Ranck, Lancaster, Pa., Rohrerstown cong., by Wilmer Martin, May 10, 1980.

Fisher—Esh.—Amos F. Fisher, Ronks, Pa., and Susanna Jane Esh, Gap, Pa., both of Hopewell cong., by Merle G. Stoltzfus, May 17, 1980.

Ganger—Graber.—Richard Ganger, Bristol, Ind., Tri Lakes cong., and Angela Graber, Goshen, Ind., Pleasant View cong., by Randy Miller, May 3, 1980.

Graber—Maust.—Barry Graber, Wellman, Iowa, Sunnyside cong., and Debra Maust, Bay Port, Mich., Pigeon River cong., by Luke Yoder, May 10, 1980.

Henderson—Steckle.—Colin Henderson, Toronto, Ont., Anglican Church, and Mary Elaine Steckle, Zurich, Ont., Mennonite cong., by ——— Maybe, May 9, 1980.

Keener—Musser.—H. Stephen Keener, Mount Joy, Pa., Elizabethtown cong., and Marilyn L. Musser, Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger and Walter L. Keener, May

3, 1980.

Miller—Nisley.—Michael L. Miller, Goshen, Ind., College cong., and Dallis Nisley, Goshen, Ind., Valparaiso cong., by Samuel S. Miller, grandfather of the bride, May 17, 1980.

Shenk—Showalter.—Philip E. Shenk, Denbigh, Va., Warwick River cong., and Joyce Showalter, Newport News, Va., Huntington cong., by Gerald Showalter and Truman Brunk, Jr., Mar. 29, 1980.

Stafford—Burkholder.—James Stafford and Barbara Burkholder, both of Baltimore, Md., Aisquith St. Fellowship, by Lester Zimmerman, Mar. 8, 1980.

Tennefoss—Neuenschwander.—Thomas J. Tennefoss III, Greenwood, Del., Trissels cong., and Jolene Neuenschwander, Kidron, Ohio, Sonnenberg cong., by Ray Himes and David Tennefoss, May 17, 1980.

Weaver—Reiner.—John E. Weaver, Elkhart, Ind., Prairie Street cong., and Catherine Ann Reiner, Elkhart, Ind., United Church of Christ, by Roger Wenzel, May 17, 1980.

Wickey—Yoder.—Kevin J. Wickey, Burr Oak, Mich., South Colon cong., and Judy Lou Yoder, Mendon, Mich., Locust Grove cong., by Dean M. Brubaker, May 17, 1980.

obituaries

Brunk, Janet H., daughter of Benjamin and Catherine (Brackbill) High, was born at Lancaster, Pa., Apr. 11, 1938; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., May 17, 1980; aged 42 y. On June 18, 1960, she was married to Gerald R. Brunk, who survives. Also surviving are her parents, 4 sons (Daryl Lee, Steven Robert, Kevin Dale, and Benjamin George), 2 sisters (Kitty—Mrs. James Bettis and Carol—Mrs. Roger Good), and one brother (Herbert High). Memorial services were held at Eastern Mennonite College chapel-auditorium on May 20, in charge of Myron S. Augsburg, George R. Brunk II, John M. Drescher, Albert N. Keim, and J. Mark Stauffer; interment in Weavers Mennonite Church Cemetery.

Freed, Nelson K., son of Aaron N. and Barbara (Koch) Freed, was born at Harleysville, Pa., Dec. 5, 1888; died at Eastern Mennonite Home, Souderton, Pa., May 16, 1980; aged 91 y. On Oct. 19, 1912, he was married to Stella Bishop, who died on Jan. 27, 1955. Surviving are one daughter (Cora B. Freed), and one sister (Mrs. Cora Ricker). He was a member of Line Lexington Mennonite Church, where funeral services were held on May 20, in charge of Kenneth Seitz, Curtis Bergey, and Arthur Ruth; interment in Line Lexington Mennonite Cemetery.

Gingrich, Susanna, daughter of Israel and Lovina (Snyder) Gingrich, was born in Waterloo Twp., Ont., July 9, 1898; died at the K-W Hospital on May 7, 1980; aged 81 y. On Feb. 15, 1921, she was married to Amos Gingrich, who survives. Also surviving are 2 sons (Leonard and Mervin), 6 grandchildren, and one great-granddaughter. She was preceded in death by 4 brothers and 3 sisters. She was a member of St. Jacobs Mennonite Church where funeral services were held on May 10, in charge of Richard Yordy and David Brubacher; interment in the church cemetery.

Good, Grace K., daughter of Jacob and Emma (Buckwalter) Kolb, was born at Spring City, Pa., Sept. 2, 1897; died at Phoenixville Hospital, Phoenixville, Pa., Dec. 26, 1979; aged 82 y. On Nov. 16, 1918, she was married to Henry H. Good, who died on Apr. 13, 1968. Surviving are 6 daughters (Edith K., Ethel—Mrs. Kraybill Souder, Arvilla—Mrs. Norman Souder, Rhoda—Mrs. Donn Dean, Dorothy—Mrs. Elmer Weaver, and Eunice—Mrs. Floyd Miller), 19 grandchildren, 5 great-grandchildren, one sister (Mrs. Anna Longacre), and one brother (Jacob F. Kolb). She was a member of Vincent Mennonite Church where funeral services were held Dec. 29, in charge of Matthew Kolb and Karl Glick; interment in church cemetery.

Hartzler, Fannie R., daughter of Jacob A. and Leah (King) Kauffman, was born in Garden City, Mo., Oct. 24, 1878; died at Belleville, Pa., May 18, 1980; aged 101 y. She was married to John Y. Hartzler, who preceded her in death. Surviving are 2 daughters (Mrs. Mary L. Dumm and Mrs. Mildred Renno). She was a member of Maple Grove Mennonite Church. Funeral services were held at Baggus Funeral Home on May 20, in charge of Paul H. Stoltzfus; interment in Allensville Mennonite Cemetery.

Lopez, Edward M., son of Edward and Rosa Lopez, was born in Mexico City, Mexico, Sept. 25, 1936; died on Apr. 29, 1980; aged 43 y. On Mar. 15, 1959, he was married to Rhoda Stoltzfus, who survives. Also surviving are one daughter (Sharon), 2 sons (Samuel and Mark), his parents, 2 sisters, and 2 brothers. He was a member of Pilgrim Mennonite Church, Lancaster, Pa.

Martin, Annie W., daughter of Jacob C. and Virginia (Suter) Martin, was born near Edom, Va., Dec. 30, 1890; died on May 12, 1980; aged 89 y. On June 1, 1915, she was married to Perry S. Martin, who preceded her in death. Surviving are 2 sons (Weldon and John), 4 daughters (Mary—Mrs. Sanford King, Virginia—Mrs. Norman Derstine, Ruth—Mrs. Robert Harnish, and Margaret—Mrs. John Weaver), one brother, and 5 sisters. She was preceded in death by 3 sons (Robert, Sanford, and Ralph). Funeral services were held at the Park View Mennonite Church on May 12, in charge of A. Don Augsburg, Harold Eshelman, and Ira Miller; interment in Lindale Mennonite Church Cemetery.

Mumaw, Gladys, daughter of Harry and Minnie (Hosteler) Mumaw, was born at Weilersville, Ohio, Dec. 26, 1913; died at the Western Care Center, Smithville, Ohio, May 9, 1980; aged 66 y. Surviving are her father, one sister (Ethel Mumaw), and one brother (Mark). She was a member of the Salem Mennonite Church, where funeral services were held on May 12, in charge of Glenn Martin, Leon Schrock, and John R. Mumaw; interment in the church cemetery.

Turner, Hobart McKinley, son of Benjamin F. and Susan (Smith) Turner, was born at Cridders, Va., May 25, 1898; died at Virginia Mennonite Home, Harrisonburg, Va., May 11, 1980; aged 81 y. On Sept. 7, 1918, he was married to Nellie Ours, who survives. Also surviving are 2 sons (W. Neil and Donald O.), one daughter (Elinor T. Hartzler), 9 grandchildren, 2 great-grandchildren, 3 brothers (Charles, Zack, and Joe), and one sister (Goldie May). He was a member of Zion Mennonite Church, where funeral services were held on May 13, in charge of Harvey Yoder; interment in Zion Mennonite Cemetery.

There was an omission in the obituary of Bruce C. Heller in the May 6 issue. Surviving are 2 children (Craig and Christopher).

P. 481 by Jim King; p. 482 by Jim Bishop; p. 484 by David Fretz; p. 485 by Robb Nickel.

calendar

MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottdale, Pa., June 26-28.
MBM Missions Rally, ———, Ill., June 28-30.
Northwest Conference, Duchess, Alta., June 28—July 1.
General Board, Des Moines, Iowa, July 15-17.
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Goshen, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

items and comments

One reason why the poor are poor

Dunamisletter says that a U.S. congressional investigation reported in 1978 that "the richest quarter of the U.S. population takes home 53 percent of the nation's wealth, while the poorest quarter has to survive on 5 percent."

British churches ask ban on all tobacco promotion

An organization representing all major churches in Britain has urged support for the government's efforts to ban all cigarette and tobacco advertising except at the point of sale. The Churches' Council for Health and Healing (CCHH), which also embraces the British Medical Association, issued a statement following a recent canvass of its members. The poll showed "overwhelming" support for the advertising ban campaign, the CCHH said. In its statement, the CCHH said that freedom of the individual to smoke or not should be respected, but that smokers should be warned about the dangers of smoking.

Inerrancy tactics likened to those employed by Reds

The president of a major Southern Baptist seminary has warned that if a campaign by biblical inerrancy advocates succeeds, it would be comparable to a "communist takeover" of the Southern Baptist Convention. Duke McCall, president of the Southern Baptist Theological Seminary, was responding to a report that a group has mounted an effort to impress its views of Scripture upon the administrators of SBC seminaries and universities. "If I did not believe in God, I would predict and bet on the dissolution of the Southern Baptist Convention in the 1980s," Dr. McCall told participants at the annual meeting of the SBC Historical Commission and Society in Louisville, Ky.

Television's "family hour" becomes victim of violence

While the incidence of violence on television declined somewhat in 1979, "television's relatively violence-free 'family hour' is dead," according to the eleventh annual Violence Profile report. Researchers found that the overall violence index for 1979 dropped to 174 from the previous year's level of 183. But the prevalence of violent incidents or threats of violence during the so-called "family viewing" hour, between 8:00 and 9:00 p.m. eastern standard

time, rose from a 1978 index level of 116 to 156 in 1979. Violence during the late evening prime time, from 9:00 to 11:00 p.m. EST, now occurs less frequently than it does on the "family hour." The index level plummeted from 180 in 1978 to 150. Children's weekend daytime programs also carried less violence, dropping from 249 to 210 on the scale.

Reading the Bible cultivates the mind says William Orr

William Orr of Pittsburgh, Pa., has been studying the Bible for most of his 73 years. He retired from Pittsburgh Theological Seminary eight years ago after teaching there for 29 years. His advice to anyone who may want to read more of the Bible is to start with the great narrative chapters: Genesis, Exodus, Numbers, Joshua, Judges, Samuel, and Kings in the Old Testament, and Matthew, Mark, Luke, John, and the Acts in the New Testament.

Mr. Orr questioned whether anything in world literature can rival the story of Joseph being sold into Egypt, or the story of the life of David, which he termed "one of the most remarkable pieces of biography." The Bible is the only book in the world "that really portrays the life of a people dedicated to revealing the works of the supreme God," he said. Not to read the Bible, Mr. Orr said, "is to lack a real personal acquaintance with God. There is nothing like it in the world. Reading it, you immerse yourself in a remarkably rugged and beautiful language. It activates and cultivates your mind."

Clergy successful in fight against gambling in capital

District of Columbia voters overwhelmingly defeated a gambling referendum which had been strongly opposed by black religious leaders. Only 44 of the 137 precincts approved the proposal to legalize gambling on jai alai, dog racing, and a daily numbers game. The 44 precincts included the city's poorest areas. The gambling referendum was fought by a group called the Committee of 100 Ministries, a clergy group that has previously been active and shown strength in local political issues. Some 13,520 Washington voters (1,069 more than needed) had supported the gambling proposal in qualifying petitions submitted to the D.C. board of elections.

Audience pays \$4.5 million to witness cathedral opening

An audience of almost 3,000 people who had paid \$1,500 a piece for tickets flocked to Robert Schuller's Crystal Cathedral on May 14 to hear a concert featuring soprano Beverly Sills inaugurating the \$16 million facility. The huge structure will not be open for regular services until September. The concert was designated to raise the necessary funds to make

it debt-free by that time.

Completion of the Crystal Cathedral coincides with the 25th anniversary of the Garden Grove Community Church and the 10th year of Schuller's television ministry. The preacher, a minister of the Reformed Church in America, reaches a weekly broadcast audience on 145 stations in the United States, Australia, and Canada. The Garden Grove Church has a membership of more than 8,000.

Time now for Peace Tax Bill, says Fort Wayne editorial

The time has come for the U.S. Congress to take the World Peace Tax Fund bill seriously, wrote the Fort Wayne (Ind.) *Journal-Gazette* in an Apr. 14 editorial. Noting that this bill has had dozens of sponsors in the past few years, the editorial observed that "this seems to us a perfect time for a serious debate on the peace bill. This country is at the moment in danger of an overload of military rhetoric. Just last week, the Senate Budget Committee slashed practically every social program it could lay its hands on; yet it proposed to boost the defense budget beyond anything we've seen before in peacetime...."

"We believe supporters of the World Peace Tax Fund have something crucial to contribute right now to our national debate on where we're headed in the 1980s. Full consideration of their proposal, too long bogged down in committee, would assure them such a forum."

Puerto Rican Protestants oppose new death penalty

The Evangelical Council of Puerto Rico, which represents 500,000 members of seven Protestant denominations, says it is against readoption of the death penalty. Samuel J. Velez, president of the Evangelical Council, said the death penalty is an ineffective as well as an inhumane means of combating crime. He called for widespread improvements in the police department and the legal system, prompt hearings and trials, and public cooperation to help reduce crime.

Prelate calls highway death toll "appalling"

Australia's "appalling carnage" on the highways has become a "national disgrace," according to Cardinal James D. Freeman, Roman Catholic Archbishop of Sydney. In a statement, the cardinal said that intoxicated drivers, or drivers "under the influence of alcohol" were major contributors to "this carnage." On one recent day, he noted, 68 persons were killed and several hundred injured in traffic accidents around the country. Cardinal Freeman pointed out that in 1979 alone, there were 3,500 deaths on Australia's roads and "nearly one million people were injured."

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A year for the Sunday school

Every year is the year for something even as each week has become a time of celebration. Indeed there are more causes to celebrate than there are weeks of the year, so they double and triple up. And of course millions have birthdays every day.

Most of these occasions we can safely ignore, but occasionally we should stop and take note. For example 1980 is the 200th anniversary of the Sunday school. Does this not merit at least a sidewise glance? I think so, if only because it has been a factor in the life of nearly all of us. So here are a few thoughts on Sunday school in honor of its 200th anniversary.

I have written before about Sunday school. I do not remember exactly what I wrote, but I think it included some of the following. My childhood memories of Sunday school are pleasant except for one thing: being called to the front at about the junior age to sing "choruses." I got out of this exercise as soon as I could and to this day I do not enjoy choruses. More positively I recall two contributions of Sunday school to my life: 1) it got me into the Bible by encouraging Bible reading; 2) it gave me acquaintance with several adults who became significant in my experience. Willis Glick and Elmer Stoltzfus will always be in my personal hall of fame because of the few hours we spent together in Sunday school classes in the late thirties.

The Sunday school has been ignored by pastors and vilified by professional educators, yet as D. Campbell Wyckoff observes in *Religious Education* (Jan-Feb., 1980) it is as American as crabgrass and just as persistent. "Does the Sunday school have a future?" he inquires. "Yes," he says, "so long as it maintains its firm congregational and community base, remains a project of committed lay volunteers, emphasizes lifelong learning, has as its dominant ethos that of the family rather than the school, stays simple to operate and nonideological in character, and is sensitive and amenable to reasonable change." (p. 34). In other words, if I understand him, like many other volunteer organizations, the Sunday school can be useful if it makes itself so and we do not expect from it more than it can deliver.

But the Sunday school's heyday on the American scene will probably not be repeated. At least this is the opinion of Robert W. Lynn and Elliott Wright as stated in *The Big Little School*, their commemorative volume on the Sunday school. As recounted by Lynn and Wright, the Sunday school can be credited with some notable achievements and

also some glaring weaknesses. One of the notable achievements of the Sunday school was the beginning in 1872 of the Uniform Lesson outlines. The vision was that throughout North America Sunday school pupils in every town and hamlet should study the same lesson text. They called them the International Lessons. At first international meant only a small participation from Canada, but eventually through missionary efforts, their use went farther. It was a noble vision and if built upon might eventually have become effective throughout the world. What churchman could not be impressed by the unifying influence of the unified, worldwide study of the Scriptures?

But even as they were adopted, the Uniform outlines were criticized, particularly as unsuitable for children. Symbolically the idea was good, but in practice it was problematic both for the integrity of the Bible and the integrity of children. Nevertheless the Uniform Lessons continue. At Mennonite Publishing House they are the most durable series in terms of ongoing sales, though we have not published them for children in more than 20 years.

One of the greatest failures of the North American Sunday schools, in my opinion, was their inability or unwillingness to take their message seriously. In contrast to the Sunday schools of England which opposed drink, war, and slavery, the American Sunday schools campaigned against booze but were basically silent on war and slavery. In the former they were correct and somewhat successful. If only they could have extended this to war and slavery.

But who is sufficient for such big problems? As Lynn and Wright observe, "Popular, mass-based voluntary organizations always depend on a consensus that includes workers and donors of utterly different outlooks. To damage that consensus, or even to stretch it, was to risk institutional immolation" (p. 66). As Jesus observed, to follow Him is to bear the cross. The American Sunday school workers were not ready to risk this cross.

Mennonites, of course, were never full-fledged participants in the Sunday school "movement," for we are by nature suspicious of big movements. Typically, of course, the Sunday school became an opportunity for innovation by aggressive Mennonite leaders and eventually all had to concede. So we too have the Sunday school and I think it is for the better if not necessarily the best. If at its best the Sunday school can help to make us "wise unto salvation" (2 Tim. 3:15) at its worst it manages to teach a distorted or a partial gospel.—Daniel Hertzler

Gospel Herald

June 17, 1980



The radicals

by J. Daniel Hess

Imagine, if you will, that the class of 1980 were the most radical of all graduating classes in the modern era. Not just a little radical, but radical radical. Not just the signing of a petition, or walking in a demonstration, or joining a revolutionary organization. I'm talking about being extremist in all of life. If we were to give these radicals a decade on the loose, we may learn ten years from now

- that they left their teachers and their teachers' assignments, and the next day they gave to themselves even more difficult assignments;

- that they volunteered for Mennonite Central Committee work in Akron, Louisiana, and Haiti;

- that some went to graduate school where they

didn't forget who their parents were;

- that upon obtaining their first employment, they gave an average of 10 percent of their income to the work of the church, despite their college debts of \$10,000;

- that they put in a full day's work and stayed till the floor was swept;

- that they trucked in honest weights and full bushels, accurate labels and authentic ingredients, fair prices and exact change;

- that they became rich, not from a glut of money, but from a lack of care and cumber;

- that they didn't covet their neighbor's house, nor the neighbor's attractive spouse, nor the sports car, the





microwave, the oriental rug, the Jotul wood stove, the sound system, the job, nor anything else that was the neighbor's;

—that their men walked humbly and didn't confuse courage with arrogance, that those men were not rugged individuals from Marlboro Country, but servants who knew empathy and tenderness;

—that their women, grateful for their femininity, didn't opt to come a long way, baby, but chose to honor themselves, their men, and their God by giving their bodies to be temples of the Holy Spirit, their minds to be intellectual oases in the wasteland, and their emotions to the apprehension of all things beautiful;

—that their women and their men gave birth with love, teaching their children to laugh, to ask forgiveness, and to sing;

—that they put away their dead with the same reverence as they raked leaves in the fall;

—that they disliked artificial flowers, but cultivated roses;

—that they didn't need, for their sense of well-being, the year's Paris fashions, nor the latest intellectual *tour de force*;

—that they enjoyed good food, but retained a weight of two times their height in inches;

—that they baked bread on Saturday, and ate it with friends on Sunday;

J. Daniel Hess teaches at Goshen College. This article is based on an address he gave on Senior Day, Apr. 19, 1980.

—that the leftover food they respected no less than the firstfruits;

—that they left the garden soil better than the year before;

—that they gave fruit as gifts, and cherished the well-sent smile;

—that they feared less for their own sanity than for that of the unemployed neighbor;

—that they didn't like to gossip, and removed themselves from idle chatter;

—that they learned to give a compliment without flattering, and to receive instruction without pouting.

—that they found the importunity of Emily Dickinson more compelling than the hyperbole of Howard Cosell;

—that they sought out good music as they sought good books—and they brought that same keen discrimination to dramas, movies, and of course TV;

—that although they had been to Central America, Poland, or China, they didn't have to travel far to live well;

—that they respected their allies and loved their enemies;

—that they supported militarism neither with guns nor dollars nor diplomatic shrewdness;

—that they believed in God, not to escape hell, nor to enter heaven, but because God is the great I AM;

—that they made chi-square tests but also believed in miracles;

—that they accepted neither unquestioned inspiration, undocumented argument, nor undisciplined workmanship;

—that, when asked if they were saved, answered on behalf of the shalom of the entire congregation;

—that they lived without guilt, yet did not pray for easy grace;

—that in church they worked in the toddlers' room, directed an MYF play, and volunteered support of the Board of Missions, Publication Board, and their church's schools and colleges;

—that they were not drunk with wine, but filled with the Holy Spirit;

—that their word was as good as their bond;

—that they feared the Lord and served humankind.

The radicals. The extremists. We who are 40 are on the lookout for them, with fear and trembling . . . and great expectation. 

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Peace demonstration in New York City. In the accompanying article, Mennonites in San Francisco explain why they were involved in a demonstration against weapons manufacture.

Setting our faces toward Lockheed

From time to time, *Gospel Herald* carries a newsbrief on persons who have been arrested, tried, or thwarted over efforts to confront national or business war efforts. The following article is a discussion of motives—What leads someone to do these kinds of things? Is there an honest connection between what they think and do and Christian faith?

The “stop Trident/convert Lockheed” actions of Oct. 28-29, 1979, was part of a national outcry against the arms race, with actions also on Wall Street, the Pentagon, Seattle, Los Angeles, and Denver. Lockheed Space and Missile Corporation is located in Sunnyvale, Calif. a 45-minute drive south of San Francisco.

Preparation for this weekend began in September with the forming of “affinity” or “support groups.” One of these groups included members of San Francisco Mennonite Fellowship and Pacific Life Community, an East Bay group of Christian peacemakers. In September this affinity group took nonviolence training, a requirement for the action.

Friday, Oct. 26, the group demonstrated at the Soviet Consulate in San Francisco, protesting Soviet involvement in the arms race. Representatives were invited into the Consulate by Soviet officials to discuss the arms race. Saturday, Oct. 27, the affinity group gathered to discuss strategy and make signs and posters. Sunday, Oct. 28, the group joined a march of 650 persons walking through the “peaceful” town of Sunnyvale, with silent vigils in front of the General Electric Building and Lockheed Space and Missile Build-

ings, both involved in constructing Trident submarines. Monday, Oct. 29, the affinity group, plus ten or twelve other such groups, gathered at 6:00 a.m. to pass out tracts and talk with Lockheed plant workers. Most of this was done legally on the streets leading into Lockheed; a smaller group of persons distributed leaflets at the plant doors and were charged with trespassing and arrested.

The following interview with Mennonite members of the affinity group took place Saturday, the day between actions.—Ken Reed

Q. What brings you here to the Lockheed Space and Missile Corporation?

Jim Pawling: I’m here to do, on a person-to-person basis, what many people over several years have attempted to do on an impersonal, legal-channel basis. And that is to persuade people to abandon their course in preparing for war. Legal channels, legal questions, statements to the press, letters written to Lockheed and governmental officials have not been successful in causing this weapons system not to be built. So I am going to Lockheed. To speak to this agency of the powers, to talk to the individual people, to use the spoken word, and hand them the written word in leaflet form. To try to say, “Your lives can be spent in better ways, more constructive ways. Ways that show more love and justice to other people in the world.”

Because I will be doing this, of necessity I feel, on the Lockheed property, it won’t be very long tomorrow morning before Lockheed asks the civil authority to persuade me to leave and stop doing what I’m doing. But it is very necessary to do this thing on behalf of Christ’s kingdom. So my plea to

At the time of this interview, Ken Reed, Jim Pawling, and James Rhodes were members of the San Francisco Mennonite Fellowship (now called Haight Ashbury Mennonite Fellowship). Ken Reed is now copastor of the fellowship. James Rhodes no longer lives in San Francisco.

the judge will be a *not guilty* plea. I will attempt to argue that I'm obeying a higher law, a law having God as its source and extending into the humanitarian sphere.

Q. You're assuming you're going to be arrested?

Jim: It's inevitable that arrests will be made on the basis of breaking a trespass law.

James Rhodes: Two forces bring me here. Out of my tradition, the Anabaptist/Mennonite tradition, I have practically inherited a *peacekeeper* posture. In other words, as long as they let us be peaceful, everything is fine. I have come to see through the study of the early Christian community up to the third century, and again in the history of the Anabaptists, that they took a very aggressive posture toward individuals and persons who did not know the way of peace. They were characterized by an aggressive *peacemaker* posture. The other force bringing me here is my involvement in recent years with the humanitarian movement that sprang out of the sixties, which lacks a historical rootage but which gives us a strategy for peacemaking. These two events came together in my experience: the study of historical Anabaptism and the early Christian community, and looking at the strategy and commitment of the peace movement of the past decade.

Tomorrow, I will be resisting but not to the point of breaking a civil law. For personal and family concerns I will at this point make my statement of resistance by standing at the gate *outside* the area that is prohibited, to make my statement in the form of banners, leaflets, and personal witness to these people who are involved in premeditated murder.

Ken Reed: The Mennonite Church has been a beautiful experience for me, but it's only been the past several years that I've seriously asked myself: *What is the vision of the Anabaptists?* and I've concluded it says something about us being both a community of love and a community of resistance. We've emphasized the love side perhaps—MCC, Voluntary Service, and giving ourselves in service (the towel and the basin). Perhaps we haven't emphasized resistance to evil. Then I look at Luke 4, where Jesus says: "This is what my mission is all about in coming to the world"—He talks about a mission of love and a mission of resistance, a mission of identifying with people and also a mission of saying "no" to the evil that was around Him. I take His life as a model for my own. Last year on Hiroshima Day, Aug. 6, I was thinking about taxes and where my tax dollars go. I was looking through a book on Hiroshima which was produced by a committee of Japanese journalists and it just struck me that my money is paying for future Hiroshimas. At that moment, I made a commitment to myself, "I don't want to be part of that."

So I'll be there with you tomorrow, James. What form resistance should take has sparked one of the bigger discussions of our marriage. I feel the "NO" that we have to say as Christians to evil must be said as loud as possible.

In regard to Lockheed, it's not a question for me of doing something legal or illegal in the eyes of the state. I don't want to have my discussion on that level. But it's a matter of identifying with Peter and John in Acts when they said, "We must obey God rather than men." And I'm not going to

allow the civil authorities to define totally for me how I should behave. At the same time, as my wife, Kathy, points out to me, *what legal ways have you tried in showing your resistance to the war machinery?* And I have to admit that I haven't tried, that I've been very silent. So our family arrangement with regard to Lockheed this fall is that I will be part of legal demonstrations and that I will also work on an article for the Mennonite community but not eliminating the possibility of an action similar to what you're doing, Jim, in the future.

Q. What's so significant about Lockheed? What is it, anyway?

Jim: Lockheed is one of the major, if not the most major, arms manufacturer and exporter in the world today. The Lockheed plant at Sunnyvale, California, designs and manufactures the Trident I and Trident II missiles, which are part of the Trident submarine and missile weapons system. The Navy wants thirty of these boats, each carrying weapons which add up to the equivalent of 2,040 Hiroshima bombs. A major aspect of the significance is that the final proposed Trident II missile is capable of a range in accuracy and power which makes it proof positive of the U.S. change from a defensive posture to an offensive or first-strike military posture.

Ken: Trident is significant because it's a key figure in the new generation of missiles which represent "counterforce," or first-strike capability. What this means in ordinary English is that with Trident we are now intending to kill first. We're not intending to defend ourselves but we are intending to kill because we are going to be the first ones that make a move. Or that's the capability that Trident gives us. I think that has direct repercussions for any Christian. As Christ so piercingly said, "The person who even hates in his heart is as guilty as the one who kills." The corollary of this is that the person who even intends to obliterate another nation or with his money supports the obliteration of another nation is as guilty as the one who goes ahead and does the killing.

Q. According to Romans 13, doesn't this nation have God's blessing to defend itself?

James: I don't think it's a case of self-defense or of no self-defense. But rather a case of how the defense is accomplished. The nation of Israel under Yahweh's rule was authorized to defend itself. But there was a condition. The condition was that the nation of Israel not enter into idolatrous military relationships with the empires around them. When they did enter into idolatrous dependencies upon military might (which today would be the kinds of alliances and weapons systems that the U.S. is relying on for its security), rather than trusting in God, Yahweh abandoned them and not only abandoned them but actually allowed a "holy war" in reverse by enabling the surrounding empires to walk right over, defeat, and disperse Israel. So, today, this nation does have the God-given blessing, the right, to defend itself but the method of defense must be to rely on Him and not on the military-industrial complex and its fruits.

Ken: I've been very interested to notice the difference in the attitude toward Rome and the Roman government between

Paul's writing in Rom. 13 and John in Rev. 18. Paul said in Rom. 13 that we need to obey the authorities because they are given this authority by God. John in Revelation 18 denounces Rome as the "Beast" because in that short period of time, probably a period of about 40 years between the writing of Romans and the writing of Revelation, the Roman state had set itself up as God—that is: emperor worship. John says, "Come out of this idolatrous nation." What we're seeing here is a critique of the state, that Christians do critique the state.

James: The classical Mennonite way of dealing with Romans 13 has to do with our discussion on Christian citizenship. We've often said that our citizenship as Christians is not something that can be defended with carnal weapons, that we are safe in Christ, that our security is in Christ. The perfect love that He teaches us casts out all fear. In that case, we have no need for dependency on systems of defense. I think we have lied; we haven't meant this at all when we have, without critique, also invested in the military-industrial complex, without protesting our money going to it, without making a witness to the people who are actually developing these instruments of defense. The songwriter says that as Christians we are "safe in the arms of Jesus, safe on His gentle breast." Instead, we really mean to sing that we're safe in the arms of Jimmy Carter, of defense and the Pentagon, and not safe in Christ's arms.

Q. How effective do you think your actions will really be and will the U.S. cease making and deploying weapons?

Jim: When we ask how effective something is going to be,

we'd want to ask that question in terms of what is trying to be accomplished. People will ask, "Will the U.S. cease making and deploying nuclear weapons as a result of this demonstration," thus, conditioning the response to that question. In fact, it is not our purpose to try to make Lockheed cease from manufacturing these weapons immediately; but rather, our purpose is to proclaim God's will in a prophetic sense. So then our effectiveness must be measured against our purpose.

Q. There will be many nonbelievers, many people of other philosophical and religious persuasions walking and protesting with you at Lockheed tomorrow. What do you think the probability of your message being compromised is?

Jim: High. The matter of compromise is something that has already very seriously occupied our attention. We have at times considered not participating in this action at all and having our own separate action, small as it would be, in order to keep the message clear that there is a higher law originating in God which is being violated and which violation must cease.

We are participating in this action, however, because we will have a banner, an exposure through a banner there inside the gate at Lockheed which states the "Christ is life, Trident is death." So the name of the King will be mentioned. That is a minimal message, we think. Our message is not limited to that banner, because at the same time we will have an additional demonstration within legal territory outside the fence which will have a decidedly Christian message to it.

The third point of what we want to say will be said to the legal system following arrest. We understand that the legal system in imposing its rules limits what people are allowed to state as testimony in self-defense. We will be attempting to circumvent or ignore those limitations and make a decidedly Christian statement—the same kinds of statements that were made to the magistrates as recorded in the Gospels and the Book of Acts.

James: We need to remember our ecumenical involvements in the past with non-Mennonite peoples: not really having great difficulty in sitting down with people of nonpacifist persuasions and worshiping with them—people who think and feel very differently than we do and who take little thought of murder, but we will have fellowship with them. We have not critiqued that very much, so what is the uncomfortableness when we link up with people who affirm humanitarian peace and love but do not share our orthodox Christian faith? I think we should have equal discomfort with both the humanitarians who have no basis for their action in Christ (our only foundation). And with those of the nonpacifist Christian faiths who do not share our convictions on loving the neighbor.

The day after this interview in October 1979, the three of us from San Francisco Mennonite Fellowship joined the two-day protest at Lockheed Space and Missile. As anticipated, Jim was arrested, briefly jailed, and later released on his own recognizance. At his hearing, in an unusual break, Jim was able to state his convictions and was released by the judge, who compared his action as being in keeping with the way set by "many people of conscience in this nation's history." ﷻ

Present chapter

Man can say no to his destiny
with candor & choice
for he is creature
of uniqueness
foreordained with options
on Creator
& runs of notion

The present chapter
fixed at birth
is nurture
to the academic question
of Become

& ours is the power
of Awesome
in the choice of good

—Frederick A. Raborg, Jr.

Old is not old

by Katie Funk Wiebe

I ask my five-year-old grandson what he wants to be when he grows up. He gives me his casual look out of the corner of his eye, "Oh, I suppose a fireman..." A superduper fireman was the main character in the book we were just reading. Next week Matthew will probably choose a cowboy.

The choice for the young is mind-boggling... fly a kite or fly to the moon, paint spots on a giraffe or paint the trim on a new bus, design lace or design a skyscraper. No limit.

I ask a 60-year-old friend, "What do you want to be when you're old?" His look is the answer. "When I am old?" He chuckles. Can a person fantasize about old age like a child does about adulthood? Can you build castles in the air about life after seventy and expect to live in them? Of course not, he says. Old age is simply old age and nothing more. There are no categories to choose from. Old is old.

That's exactly what society tells us each day in countless ways. I catch myself yielding to this sinister message. Old age is to be avoided at all costs—its appearance, its nonactivities, and its noninvolvement. If one is unfortunate enough to get caught, the best way is to go gently into the darkness with a grin-and-bear-it attitude. After all, if God had intended the end years to be other than dismal and uninteresting, He would have arranged for more variety in hair color for that time!

I hear the message old is old, and yet I struggle to know whether these signals I am getting from society as a whole to that effect make up a true message.

A newspaper headline says in bold letters, "A New Answer to the Problem of Aging." The article sets forth a sad picture of the elderly struggling with poverty, loneliness, poor health, and meaninglessness. I accept it as true until I hear again the excitement in the voice of an older friend working on a new research project or catch the gleam in another person's eye when she comes to a new discovery.

The article is true—but only about a small segment of the elderly—not about all. It makes invisible all those who are fully involved in life and so busy they haven't got time to read about themselves as a problem.

So aging is not a problem, I assure myself for the tenth time this day, as I stand in front of the mirror and note again that the color of my hair closely matches that of my parents'.

The newspaper heading I can handle—but this! Gray hair! My spirit withers. Old age has finally caught up with me. I'm over the hill. Then, during the day, someone I haven't seen for several years says cheerily, "You haven't aged a bit in ten years." I lap up the compliment like rain after a long Kansas drought. I'm beating old age. I am restored to good spirits.

The day progresses. Another person says, "You look younger than your pictures." I preen my soul-feathers. These comments are true words—not flattery. Then I look in the mirror again and the person staring at me says indignantly, "What's wrong with looking older today than ten years ago if you've lived ten years longer? What's wrong with looking older than one's picture? What's wrong with looking old?"

I flinch. True words. Is it actually treason to humanity to look one's age? Why should I consider Ronald Reagan's hair cover-up method for getting votes of confidence? Maybe looking old has its merits.

Just when I think I've beat the "old is ugly" bit of nonsense, I spot this gem of a paragraph, intended to inspire the middle-aged and elderly, tucked away in a corner of a favorite periodical. It's the kind I would have clipped and mounted on a bulletin board twenty years ago. "Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions... Nobody grows old by merely living a number of years; people grow old only by deserting their ideals... You are as old as your doubts, as young as your self-confidence, as old as your fear, as young as your hope."

Beautiful words. I wish I had written them. Until I reread them. These choice words are actually saying it's okay to have a tired old body as long as the attitudes in it are young. Young attitudes are to be admired, old attitudes should be discarded.

Which doesn't make a whole lot of sense. Youth, as I know them, aren't all self-confident eager-beavers. Youth are characterized more by insecurity, inhibitions and foolhardiness than by self-esteem, security, and stability. Who would want to be perennially plagued by the fears and doubts of the adolescent? Not me! Middle-age is a much more comfortable fit. To cling to the values and attitudes of youth is as ridiculous as never changing clothing fashions as one grows older. Hope, fear, doubt, and self-confidence have never been age-coded.

Now I'm on top of the problem, but I know it'll be back tomorrow as a new batch of articles and comments will try to convince me old age is a hangover we could do without.

I admit that many of today's elderly have moved into an unexpected grace period of their lives unprepared. They weren't expected to live that long. But today's middle-aged are better educated, healthier than their elders and should be better prepared for the last stage of life—if they forget what society is saying about aging and answer the question, "What do I want to be when I am old?"

SV

TRACTORS TO CHORTITZA

Hundreds of thousands were dying of hunger in South Russia in 1920, following the revolution. Deeply moved, North American Mennonites organized a Central Committee and sent massive food aid to their brothers and sisters in need. This relief continued through 1921 and 1922, when MCC sent 50 Fordson tractors and plows to the Mennonites in Chortitza and other communities to help them grow their own crops. Out of this need MCC was born 60 years ago. The congregations in Russia received with joy and gave thanks to God.

From its beginnings until the present MCC has worked to meet human need, through both development and the giving of material aid. Today MCC works in many places and with larger resources, but in the same spirit of love and sharing that drew it to South Russia in 1920.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8



Tractors and plows operating at the official opening of reconstruction at Chortitza, Oct. 19, 1922.

Religious communicators challenged to speak for justice

Communication is more than words. And so is religion.

So what happens when 1,200 religious communicators have a three-day fest? From May 14-16 broadcasters, journalists, editors, film producers, evangelists, and directors of "something" met in "Opryland USA," in Nashville, Tenn., to talk shop on ethics in communication and the role of new technologies, to experience new technologies, and to reflect on the communication needs of the next decade at the international Religions Communications Congress. Among those present were about two dozen Mennonite editors, radio and television people, and public relations staff. These met in separate meetings, beforehand, to take care of specifically Mennonite business.

The once-in-a-decade event attracted participants from 43 states and 18 countries, including Canada. About 50 Catholic, Protestant, Orthodox, and Jewish national organizations were represented.

One of the dominant themes springing from the speeches and workshops, aptly stated by Harvey Cox, Harvard University divinity professor, was that religious communicators become the "voice of the voiceless." He said he was concerned with a growing technology gap that puts "ever more advanced information and communication systems into the hands of the few and powerful, while the poor become voiceless." Cox said communicators who struggle to reverse this trend should understand that their efforts are confirmed in the biblical teaching that the cry of the poor is "the very voice of God—one of the ways God speaks to us in real human history."

During a special seminar on "Liberation Media," free-lance journalist Ruth McDonough Fitzpatrick, specializing in Latin American and women's issues, said, "When religious communicators take the position from the underside of the cross and view the world from the side of the poor, the oppressed, the marginalized, it may cost us dearly. . . ."

In a similar vein Pauline Webb, director of international religious broadcasting for the British Broadcasting Company, London, England, said communication basically flows from the developed to the developing world, from the rich to the poor, and from the

dominant to the oppressed. This threatens to put radio in a position of power which can rapidly become a new kind of imperialism, which she called spiritual imperialism.

A solution to this, she said, is to internationalize religious broadcasting, thereby recognizing the multifaith nature of the world. "We need to enable the many different faiths to serve their global congregations as well as ours," she continued, "and on occasions we have to invite our world audience to share in celebration of a Muslim holy day or a Jewish festival or a Hindu meditation." In Webb's opinion religious broadcasting should contribute to universal brotherhood and the struggle for justice.

On a more mundane topic Ethel Gintoft of Milwaukee, Wis., said the biggest publishing problem facing religious publications is survival in the face of the "three P's—payroll, postage, and printing costs."

Other issues facing the church press, said participants, include reflecting pluralism in the church while also expressing the official voice of the church, how to present in-depth information in limited space, sexism in the church, female ordination, mounting numbers of singles, problems facing the elderly, gays as a political force, and the growing numbers of Hispanics in the U.S.

In a speech to the Associated Church Press, which met just prior to the Religious Communications Congress, *Nashville Tennessean* publisher John Siegenthaler chided the church press for its silence on major religion stories and noted that the secular press "is winning awards for stories that should be yours." He said Central Intelligence Agency use of journalists, scholars, and missionaries in clandestine operations is one example of an issue where the church press has been silent. He urged church support for an amendment to a Senate bill on CIA operations which would specifically prohibit the use of journalists, scholars, and clergy in clandestine operations.

In addition to speeches, seminars, and plenary sessions, communicators attending the congress could visit an exhibit hall where businesses touted printing innovations, computer services, videotape equipment, graphics, marketing research, books, and sound equipment.—Vic Reimer

Meeting with selective service planned

Mennonite Central Committee U.S. will arrange a meeting of Mennonite representatives with officials of the Selective Service System in the near future to discuss provisions for conscientious objectors and alternative service, according to Paul Landis, chairman. This decision resulted from a May 22 meeting of the Committee on the Draft, composed of representatives from seven Mennonite and Brethren in Christ conferences.

The May 22 meeting in Des Plaines, Ill., was called by MCC U.S. and U.S. Peace Section to prepare preliminary recommendations in response to registration and the draft developments for consideration at a conjoint meeting of MCC U.S., U.S. Peace Section, and additional conference representatives in November. Twenty-three persons attended the meeting, six appointed by MCC and 17 named by the participating conferences. Conferences present were the Beachy Amish, Brethren in Christ, Church of God in Christ Mennonite, Conservative Mennonite Conference, General Conference Mennonite, Mennonite Brethren, and Mennonite Church.

At the projected meeting with Selective Service officials Mennonites will communicate their concerns regarding conscientious objection and alternative service. They will also attempt to learn what planning the Selective Service System has done to date for an alternative service program in the event of the return of the draft.

Conference representatives and Mennonite Central Committee reported on the current planning of their institutions regarding the draft, alternative service, noncooperation, and draft counseling. Some common themes emerged. Most conferences have been doing peace education, using the Christian Peacemaker Registration form or a similar form for young adults to record their conscientious objector convictions with the church. Most of the conferences expect the majority of their 19- and 20-year-old young adults to register and do alternative service in the event of the draft.

On May 23, the day following the meeting of the Committee on the Draft, eight Mennonites traveled to the Church of the Brethren headquarters at Elgin, Ill., for a meeting on alternative service with representatives of the Church of the Brethren and Friends. Charles Boyer, peace consultant for the Church of the Brethren, chaired the meeting.

Warren Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO), reported to the meeting that information on Selective Service System planning for alternative service has been difficult to secure, and little is known for certain about how the government will structure alternative service. Hoover said that he expects draft registration to be imple-



Art instructor Harfa Sabassi demonstrates the use of papier-mâché to Hebron teachers in a West Bank program to assist teachers in preschool and kindergarten education. Mennonite Central Committee has been invited to help organize and train teachers for new kindergartens in West Bank.

mented in July and believes that draft inductions are likely to begin early in 1981. Others at the meeting were less convinced that inductions will be resumed that soon.

Possibilities for Historic Peace Church cooperation in providing draft counseling were discussed. Coordination with New Call to Peacemaking discussions on the draft will be pursued.

The next steps on inter-Mennonite response to the draft were lodged with a "committee of four" appointed by the Committee on the Draft. The four are Paul Landis, Landisville, Pa., chairman of MCC U.S.; James Longacre, Bally, Pa., chairman of U.S. Peace Section; Reg Toews, acting executive secretary of MCC U.S.; and John Stoner, executive secretary of U.S. Peace Section. They will arrange the meeting with Selective Service and continue work on recommendations for the conjoint meeting of MCC U.S. and U.S. Peace Section in November.

Mental health services in Paraguay to be expanded

Mennonites in Paraguay, long active in serving persons with mental problems, are increasing such efforts, particularly to include the mentally retarded, reports Vernon Neufeld, director of Mennonite Mental Health Services (MMHS). Neufeld made a two-week trip to Paraguay in late April for MMHS, which is affiliated with Mennonite Central Committee.

Until recently, Paraguayan Mennonite efforts in mental health were directed to two programs. One has been Hoffnungsheim Sanitorium in Filadelfia, first established in 1945 in a

residence in the village, and in 1959 moved just outside into new buildings constructed for this purpose. The Mennonites living in the Chaco at first were the sponsors of Hoffnungsheim, but now six colonies—Fernheim, Menno, Neuland, Friesland, Volendam, and Sommerfeld—together operate the hospital.

A seventh colony, Bergthal, has expressed interest in joining this group. The hospital now is administered by Erika Dyck and Kaethe Esau with a staff of ten. There are 40 patients, some permanent residents and some with acute problems who are temporarily hospitalized.

The other long-existent program has functioned under *Christlicher Dienst* (voluntary service), which during most of its 30-year history has provided volunteers, facilities, and

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Store personnel told to pay attention to customers

How to serve customers better was an objective of Provident Bookstores regional training conferences, held in three places from Apr. 28 to May 27.

"No one should come into a (Provident) store without being acknowledged and made to feel welcome," says Mark Moyer of Scottsdale, Pa., head of the Provident chain. Assisted by Nelson Waybill, personnel manager at Mennonite Publishing House, also in Scottsdale, Moyer organized conferences at Camp Menno Haven, Pa.; Camp Tel Hai, Honeybrook, Pa.; and Hidden Acres, New Hamburg, Ont.

One hundred and forty-eight staff persons

participated in one of the one-day training programs.

Store groups came not knowing what to expect, but by the end of each day they loosened up and showed a lot of appreciation for the input and fellowship, Moyer said.

The objective of the stores, of course, is to serve the churches and communities where they are located with Bibles, hymnals, Christian literature, and other materials.

Three churchmen—Edward Stoltzfus, of Iowa City, Iowa; David W. Shenk, Salunga, Pa.; and Gerald Good, New Hamburg, Ont.—addressed the workers at the three locations respectively. They challenged store personnel regarding the value of distributing Christian literature and of serving the church in other ways.

This was the first such training effort in about four years. The next will be held in the Scottsdale/Laurelville, Pa., area said Moyer.

Japanese churches take new actions

Fifteen of the 16 congregations in the Japan Mennonite Church—all located in Hokkaido—were represented at the annual conference hosted by the small congregation in Hiroo Apr. 28-29. About eight inches of snow delayed the arrival of some of the delegates.

The Mennonite congregation in nearby Taiki cooperated by providing lodging and breakfast at the church for ten men. All other delegates were housed at the Hiroo church and in members' homes.

Besides the usual conference business of elections and reporting, several new actions were taken:

—Aiko Tanase of Obihiro became the first woman elected to the executive committee.

—Japan Mennonite Church voted to become a legal body by taking over the "legal religious juridical person" used by Japan Mennonite Mission earlier. Although 15 MBM missionaries from North America are currently at work in Japan, JMM no longer exists in a formal sense.

—A peace committee was formed to give leadership to the peace witness and education of the church.

—Tsurugadai Mennonite Church in Kushiro formally withdrew from Japan Mennonite Church, despite repeated attempts at reconciliation during the past several years. The areas of conflict were more organizational and personal than doctrinal. Tsurugadai representatives said they will continue fellowship ties with the Mennonite churches.

Apart from the business sessions, delegates were given the opportunity to express Christian love in a concrete way when a freewill offering was taken to help a brother meet car-repair expenses. En route to the annual conference, his engine was damaged due to a leak in the radiator.—Louella Blosser

New disaster service teams operate in scattered regions

Four regions of Mennonite Disaster Service in the United States and Canada are responding to trouble spots in their respective areas.

In Miami, Fla., Region I, MDS will be involved in repairs and rebuilding of the area recently damaged by vandalism and rioting.

Louisiana in Region II is the site of recent flooding. Eight thousand families have been affected by the floods that hit that state in April and May. Paul Hess of Willow Street, Pa., as field director, and DeWayne and Gladys Johns of Goshen, Ind., as project leaders are already heading work on repairs there.

The Mt. St. Helens volcano in western Washington state is drawing the attention of Region IV personnel. David Nofziger of Edmonds, western Washington unit director, reported the volcano site was an area of utter confusion. He continues to monitor the situation.

John Jantzi of Siletz, Ore., was to visit the Mt. St. Helens area on May 28 and coordinate MDS response plans with Nofziger. MDS concern will focus on the four Mennonite farming congregations in eastern Washington affected by the eruption as well as three Hutterite colonies.

Finally, several months of extreme drought and high winds (up to 70 knots) have made conditions right for 800 fires from British Columbia to Ontario. The Mennonite community of Red Lake, Ont., was totally evacuated. Region V MDS is providing assistant firefighters for the various sites.

Why work in the Transkei?

Mennonite Central Committee deliberated for nearly two years before deciding to send personnel to the former South African homeland, Transkei. Since placing a worker with the Transkei Council of Churches (TCC) in 1978, MCC has decided to continue to work only with the TCC in Transkei, although there is definite potential for involvement with other organizations or with the Transkei government.

If and when MCC receives similar invitations from other homelands or former homelands (there are three former homelands which have received "independence" from South Africa), questions of policy, politics, and priorities will once again arise. Would working directly with, or for, a homeland government jeopardize MCC's desire not to support the apartheid system in South Africa which creates racially divisive structures like homelands for black people? Does MCC's call to help those in need take precedence over all other considerations?

Suzanne Lind, of the MCC South Africa/Transkei program, recently consulted Samuel

Ngcobo, chairman of the Transkei Council of Churches, on some of these questions. Ngcobo said, "I see any involvement in the development of the homelands as a positive thing. Helping in development will bring about the dismantling of the (apartheid) system more quickly than a refusal to be involved will, because people will be more aware of the conditions under which they live."

"But," he warns, "if you work for the government, you do what they say. It would take a special kind of person to work for government and to maintain his integrity." Such a person would have to be willing to take and carry out orders without question or criticism, and would have to be able to adjust to rapid changes in government policy that could seriously affect his/her work. That person might, however, be able to work in areas of real need.

Gustaaf van Beers, financial adviser to the Transkei government and former development consultant for MCC, says, "Why is MCC hesitant to second volunteers to work for the government here? Christians are called to work

in difficult and hopeless situations.

Ngcobo pointed out that, from a practical standpoint, "it is probably good to work with churches. You will have more chance to discuss things openly and to try a variety of projects."

He did not think that church leaders or church members would find it strange for MCC to work with both government and church organizations ("as long as one person would not do both at the same time"), but repeatedly underlined the fact that it is much harder to work with integrity in a government position than in a church-related involvement.

Some homeland leaders have resorted to oppressive tactics in order to maintain their positions and their power; in a sense they are repeating the policies and practices of South Africa. "I think that MCC should try not to work in positions which might be interpreted as supporting or entrenching this system of racial separation and rule by might," says Suzanne Lind. "But if MCC does decide it must work in homelands, let it be with the church—the body God designated as His mouthpiece to speak out against injustices. . . ."

Summer gardening project well received

Twenty-six summer gardeners have gone to 15 Native communities in Canada, all the way from Cape Croker, in the Georgian Bay area of Ontario, to Port Hardy, on Vancouver Island, in B.C.

Begun in 1977, with one volunteer gardener, this program has grown and expanded rapidly. Requests from the Native communities for more gardeners were made to the Native Concerns department of MCC (Canada) even before the last gardening season ended. By early spring of 1980, 15 communities—compared with seven in 1979—indicated interest.

MCC (Canada) was gratified at the response from the constituency, as young people, and some not so young, applied for this Christian service. The Voluntary Service term is for four months—from May to August.

In each location the summer gardeners will assist the communities with their gardening projects, offering gardening expertise like choosing a good site, planting seeds, rototilling, fertilizing, and watering. But they will also become more deeply involved in the life of the community as they take part in sports and recreation, church work and cultural interaction. In the past, several gardeners were expected by the Native congregations to give spiritual leadership; their presence was greatly appreciated.

In each case the local arrangements for a Native Gardening Program are made in advance with the chief and council on the reserves or with Native organizations in urban areas. The program belongs to the Native people; MCC (Canada) simply facilitates it. The approach taken in this gardening program is that of teamwork. Genuine help for a people

in need, MCC asserts, is not to reach downwards, but to reach sideways. We call it horizontal help. An estimated 250 gardens, then, will be made, not for the Native people, but with them.

Orientation for the gardeners took place at the MCC building, in Winnipeg, from May 12-16.

Donna McKean, summer gardener, working with the rototiller. Donna is going to Poplar River, Manitoba, again. She served her first summer service term there last year.



Twin curses of Ethiopia: war and drought

A 2,500-ton shipment of Canadian Food Bank wheat is already on the way and another 2,500 ton is slated for Ethiopia, a country ravaged by both man-made and natural disaster. The wheat, valued at about \$650,000, is being shipped and delivered under the direction of Mennonite Central Committee.

Ethiopia has an ongoing conflict with Somalia over the Ogaden region which causes a flow of refugees between the two countries and displaced persons inside Ethiopia.

During the last five months, the Ethiopian army has mounted a strong offensive to drive out or defeat the "internal saboteurs," as a high-ranking government official called the Somali insurgents. Over a million have fled to Somalia, which is having difficulty assimilating so many people. Inside Ethiopia are millions of displaced persons trying to recover from a 1977 invasion by Somalia.

To further compound the war sufferings, a drought of several years is threatening Ethiopia with widespread starvation. The severity of the situation has just recently been realized and the Ethiopian government is now calling for high-level discussion to meet the emergency.

In Bale province, where MCC has been concentrating its work, 700,000 persons are "at risk" because of the drought. The wheat shipments will go to Bale, being directed through the Ethiopian government Relief Rehabilitation and Settlement Commission (RRC).

In late 1978, MCC along with the Ethiopian Meserete Kristos Church (MKC) and Eastern Mennonite Board of Missions and Charities (EMBMC) became involved in Bale. The crisis at that time was due to the Ethiopia-Somalia war in the Ogaden whereby millions of people were displaced. These persons were brought together in makeshift shelters which have since become permanent settlements. Currently 281 settlements are in Bale with approximately 600,000 persons in them. The area now also has a rapid expansion of temporary shelters for some 65,000 persons fleeing the present conflict and drought; the number is expected to triple by the end of this year.

In response to the 1978 crisis, MCC allocated 1,000 tons of wheat, which was exchanged locally for corn plus a shipment of clothing, blankets, and soap. An important part of the program was the assignment of EMBMC missionaries Peg Groff and Arlene Kreider to Ethiopia as a mobile health team. On the basis of their example, the RRC in Bale put in writing to the MKC their desire to have two or three additional mobile health teams.

MCC country representative Eric Rempel talked with the RRC about additional technical personnel, particularly in the areas of agriculture and engineering. Their initial response was positive and negotiations are continuing about such placements.



MCC Great Lakes members at the May meeting were front row (l-r) Jay MacDermond, Steve Schrock, Carl Lehman (treasurer), Cecelia Wyse, Evelyn Kreider, Galen Johns (chairman), Dan Beachy, Leon Farnwald. Back row (l-r) Amos J. Miller (vice-chairman), Richard Hassan, Herbert Roth (recording secretary), Marilyn Yoder (corresponding secretary), Glen Horner, Roger Kennell.

Great Lakes Region holds second meeting

MCC Great Lakes board met for the second time on May 16 and 17 at Greencroft Center, in Elkhart, Ind. Present were persons representing special interest groups and various church conferences supporting Mennonite Central Committee, as well as three members at large, Steve Schrock, Roger Kennell, and Cecelia Wyse.

Brethren in Christ, Amish Mennonite, General Conference Mennonite, Conservative, and Mennonite conferences all sent representatives, as did thrift shops, Mennonite Disaster Service, relief sales, meat canning, and Millindo hunger concerns. Staff persons Ramona Smith Moore of Millindo and Reg Toews of MCC U.S. were also present.

The need for a yearly area meeting became evident as priorities and plans were listed. A yearly project, along with the assembly of persons, was also suggested.

Each supporting congregation in the Great Lakes area will be asked to send two delegates to the annual meeting for interaction, inspiration, education, and to be involved in the responsibility of electing board members. These delegates could also serve as contact persons throughout the year to be informed of special projects, needs, and programs of MCC.

In choosing an ongoing board, participants suggested that 14 representatives be appointed by conferences and special interest groups. In addition there will be two members at large and approximately 14 members will be elected by the delegates from the supporting congregations at the yearly meeting.

Since the primary purpose of MCC Great Lakes is to bring MCC closer to congregations, promotion and effective communication could occupy a full-time staff person. Discussion centered on the feasibility of hiring full-time office staff. The advantages of such a position alongside of the option of continuing with all

volunteer staff were discussed. One leader privately voiced strong resistance to further bureaucratization of MCC.

Toews, listening to the lengthy exchange of ideas, stated that there is no right or wrong in deciding on staff, but timing is a very important issue. This matter was tabled for further discussion at the next meeting.

As the work day came to an end, chairperson Galen Johns asked if the board members wished to delegate work to small groups who would then bring recommendations to the board. The consensus was that the members need more time to work together and make decisions as a body.

Guidelines of operation for MCC Great Lakes are to be written and presented to the board by Herbert Roth, Dan Beachy, Leon Farnwald, Carl Lehman, and Marilyn Yoder at the next meeting, July 8, at Greencroft Center.—Marilyn Yoder, MCC Great Lakes

East Coast MCC organized

A May 19 meeting of Mennonite representatives from the Atlantic seaboard states at Akron, Pa., led to the christening of a newborn regional entity: MCC East Coast. After a year of meetings and planning, a proposal was approved on Mar. 10 to invite district conferences and regional organizations to appoint representatives to the board. Nine were present at the May meeting. More will be invited.

Yet to be represented on the board are thrift shops, Mennonite Disaster Service, relief sales, meat canning, and some church conferences.

Additionally, members-at-large shall be selected with special efforts to include women, youth, and minorities.

The next meeting for MCC East Coast will be July 15 at Akron.

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materials for the national psychiatric hospital in Asunción. The Mennonites have been responsible for the garden project on the hospital grounds, where vegetables are raised for the kitchen and some patients find needed activity. They have provided clothes, bedding, and furniture on numerous occasions.

In recent years, the Mennonites contributed heavily to a new kitchen and built housing for volunteers. They constructed a chicken barn, provided the chickens, and now personally distribute boiled eggs to patients to supplement a deficient diet. A carpenter shop and wood-working tools to add to an occupational therapy program for patients were also provided.

Currently nine Mennonites, mostly volunteers, work at the national hospital.

In the Chaco, Mennonites have increasingly become aware of other needs. "When Elmer Ediger of Prairie View, Newton, Kan., and I visited the Chaco the first time in 1970," Neufeld explained, "the colony leaders requested MMHS to send them a psychiatrist for Hoffnungsheim. We were unable to find one on a permanent basis, but did sponsor George Dyck for a ten-week period in 1972. Dyck spent time at Hoffnungsheim, did therapy and personal counseling elsewhere in the colonies, but he also held group meetings, did educational work, consulted with teachers and ministers—a wide range of services. This seemed to open a door."

Successively, two social workers also spent ten-week periods among the three Chaco colonies—John Kroeker, formerly at Eden Mental Health Centre, Winkler, Man., and then at Prairie View, and Peter Neufeld from Regina, Sask. These continued the pattern set by Dyck, engaging in some counseling but also working at a broader educational task with youth, teachers, physicians, nurses, ministers, and women's groups.

A Mennonite Mental Health Services committee has been appointed to guide the work. SMSM (*Servicios Menonitas de Salud Mental*) is composed of Dietrich Klassen of Neuland, Hans Duerksen of Fernheim, Jacob T. Friesen of Menno-North, and Wilhelm Sawatsky of Menno-South.

Neufeld believes a larger Mennonite mental health board for all Paraguay will be realized before long. He favors relating to one organization, SMSM or its replacement, rather than several persons or groups.

Kudos at EMC

The faculty and staff of Eastern Mennonite High School, College, and Seminary honored three of their colleagues who are retiring and cited eight others for long years of service during their annual employees' banquet May 23 at EMC.

The retirees are Paul T. Guengerich,

associate director of admissions at EMC; Samuel Z. Strong, director of annual and special gifts in the college and seminary relations division at EMC; and G. Irvin Lehman, professor of Old Testament at Eastern Mennonite Seminary.

Guengerich, an EMC administrator for 16 years, was dean of students and EMC registrar before joining the admissions department in 1975. His wife, Marjorie, teaches first grade at McGaheysville (Va.) Elementary School.

A field representative for EMC, Inc., for 27 years, Strong has logged countless miles up and down the Eastern Seaboard and raised an estimated four million dollars for annual operations and special projects over the years.

"He (Strong) is one of the few persons who served EMC best by rarely being on campus," the banquet program noted.

EMC President Myron S. Augsburgers paid special tribute to Strong's wife, Pauline, "who encouraged her husband in his work and endured long periods of separation while he traveled and made contacts on behalf of Christian higher education."

Augsburger presented certificates for 30

years of service to A. Arlene Bumbaugh and Margaret M. Shenk of the EMC library faculty. Miss Bumbaugh is circulation librarian and Miss Shenk is catalog librarian.

Grace I. Showalter, librarian for EMC's Menno Simons Historical Library and Archives, received a 25-year certificate.

Twenty-year certificates went to Robert Coffman of the food services staff and to Wilmer R. Lehman, associate professor of mathematics at EMC.

Lila B. Collins, secretary in the humanities department; Glenn M. Kauffman, professor of chemistry; and Walter C. Messick, Sr., of the physical plant staff received 15-year certificates.

In addition, a special certificate of appreciation was given to D. Michael Hostetler, who is completing a two-year Voluntary Service assignment in the learning resources department at EMC.

Augsburger also paid tribute to Rebecca S. Martin, wife of the late J. Herbert Martin. Martin, an English professor who died on March 31, 1979, would have completed 15 years on the EMC faculty this year.

mennoscope

It was Myron and Esther Augsburgers night on May 23 at Eastern Mennonite College. The EMC president and his wife were honored for 15 years of service to the campus and broader church in a special service of celebration and thanksgiving held in EMC's chapel-auditorium. The emotional peak came late in the program as Dewitt Heatwole, chairman of the EMC board of trustees, presented an original sculpture to the Augsburgers on behalf of the EMC community. "When words fail us, other creative forms can help express what we want to say," Heatwole commented prior to the unveiling. The sculpture, commissioned by EMC, was done by Kenneth J. Beer, an associate professor of art at James Madison University.

Promoters of church libraries are urged to attend the Friday, Aug. 1, 2:00-4:00 p.m., interest group at Holiday Inn, Philadelphia, Pa., preceding the Region V meeting. The group will explore benefits of an ongoing interest group and library challenges in the urban congregation.

David J. Sharp was chosen by lot and or-

daind to the ministry for the Rockville congregation, Belleville, Pa., on May 11. Paul M. Lederach brought the message; the charge was given by Paul Stoltzfus. Address and telephone: R. 1, Box 424, Belleville, PA 17004, (717) 935-5323.

Afternoon tours at Region V Assembly will be a highlight of the 1980 Philadelphia gathering, Aug. 1-3. Saturday afternoon tours will include: 1) Germantown, showing the site of the first Mennonite church in America and how that heritage is translated into contemporary witness of the congregation, Germantown Corporation, and the historic Wyck and Johnson houses; 2) North Philadelphia, featuring the inner-city ministry of Diamond Street congregation and Community Center, Bethany Child Care Center, and York Street Community Center; 3) Hispanic Ministry and the Northeast, with opportunity to visit *Arca de Salvacion* congregation, Crossroads Community Center, and Oxford Circle congregation; 4) downtown Philadelphia, seeing the Society Hill and Queen Village neighborhoods in which the Meetinghouse craft and book shop serves as a witness point; 5) families can choose to sightsee on their own, following suggestions which will be given of points of interest. *When preregistering*, please check your interest for one of the afternoon tours. The afternoon tours, especially the four showing areas of Mennonite ministry, are an integral part of the 1980 Region V Assembly in Philadelphia.

An experimental model for comprehensive services for the elderly was endorsed by the

Contributions to the Mennonite Publishing House building fund for the warehouse, loading dock, and related renovations amounted to \$109,090.05 as of Friday, June 6, 1980. This is 14.5% of the total needed. 201 congregations have made contributions.

Health and Welfare Committee of Mennonite Board of Missions (Elkhart, Ind.) during its quarterly meeting in Elkhart May 16-17. The experimental model, to be set up in Eureka, Ill., will use the resources of MBM Health and Welfare and Voluntary Service. VSers will participate in the effort, and if successful, a similar plan will be set up in other areas as well. Working with an existing MBM-sponsored institution (Maple Lawn Homes), the holistic ministry will include social, spiritual, psychological, and physical needs of the elderly in nursing facilities, in retirement housing, and in the broader community.

Youth Village, a Mennonite Board of Missions, Elkhart, Ind., program for youthful offenders in Elkhart, will shut down completely June 15 with the closing of the boys group home. The girls home and the summer camp program had been closed earlier. The action came at a special meeting of the board of directors on May 5 upon the recommendation of Youth Village Executive Director Ted Larrison. "Lack of referrals" was cited by Larrison as the main reason for closing Youth Village. "The girls group home had been running at an occupancy rate of under half for the last six months and it was uncertain how many referrals we would have for the 1980 summer program," Larrison said. The Youth Village facilities, owned by Mennonite Board of Missions, may be used for another kind of youth program, according to MBM Health and Welfare secretary Ken Schmidt. A specialist will be called in to "explore the needs and feasibility" of youth programs in Elkhart County.

Hesston College needs a drama and speech instructor 1980-81. Contact Ervie Glick, Hesston College, Hesston, KS 67062, or call collect (316) 327-4221.

Edward C. Taylor has been named interim Secretary for Home Missions at Mennonite Board of Missions (Elkhart, Ind.). He succeeds Lupe De Leon, Jr., who leaves his post as secretary on June 15. A former pastor of Cleveland Heights (Ohio) Community Church, Ed continued to live in the Cleveland area after his appointment in 1978 as Associate Secretary

for Home Missions at MBM. He plans to stay in Ohio, where he is also studying at Ashland Theological Seminary.

Paul M. Gingrich, executive secretary-elect of Mennonite Board of Missions (Elkhart, Ind.), will represent the Mennonite Church at the Consultation on World Evangelization June 16-27 in Pattaya, Thailand. He will also attend meetings and visit Mennonite churches in Japan, Hong Kong, and the Philippines.

Paul and Esther Kniss, workers in India since 1950 with Mennonite Board of Missions (Elkhart, Ind.), arrived in the USA for a summer furlough on May 22. They have been working with the Mennonite churches in Bihar as bookstore managers and pastoral advisers. Paul is also secretary for Eastern Region of Emmanuel Hospital Association. Knisses' furlough address is c/o Elizabeth Kniss, 1321 Woodland Dr., Harrisonburg, VA 22801.

A ground-breaking service was held recently for the new sanctuary of Goiania (Goias) Mennonite Church in Brazil. The church was started in 1975 by a Brazilian pastor and now has 54 members. "All the Mennonite churches of Brazil gave their mission offerings to the project, and we topped our goal," reported Betty Hochstetler, a worker with Mennonite Board of Missions (Elkhart, Ind.).

Durham (N.C.) Mennonite Church will hold a homecoming June 14-15 to mark a decade since the opening of a Mennonite Board of Missions (Elkhart, Ind.) Voluntary Service unit in the city. "Even though the unit has been closed, we are still reaping good community relations because of the VSers' faithful witness and work," said Pastor Frank E. Nice. "I am sure the church program we enjoy here now is due in part to the shared ministry of the youth in our early VS program."

Richard Steele, Baptist South African CO, has been transferred from Pretoria. Those wishing to write him should write to Richard Steele, Detention Barracks, c/o Provost, Bloemfontein 9300, South Africa. Correspondents should not expect personal replies, as Richard is permitted to write only one letter per week.

New members by baptism: one at Pleasant

View, Goshen, Ind.; eight at Martins, Orrville, Ohio; seven at Boyertown, Pa.; four by confession of faith at Hicksville, Ohio.

Change of address: Elmer G. and Emily A. Kolb, to Eastern Mennonite Home, 207 W. Summit Street, Souderton, PA 18964. Tel.: (215) 721-0599.

readers say

I have tried several times to have a historical Mennonite point of view article printed on the place of men and women in the kingdom, with some new insights. One of the reasons for rejection was you stated the women's lib movement was dead, and so let it die in peace. But in the May 20 issue you give the lead article to the lib movement ("A Thread of Leadership.")

I realize the amount of space available in the "Readers Say" has to be short, so I will limit my remarks to their main misinterpretation of the Scripture Gal. 3:28. The Scripture reads, "There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The Book of Galatians and much of Paul's writings and time are consumed by the Judaizers who followed after Paul contradicting his teaching, stating there are over 2,000 unwritten laws, plus the royal law that must be kept to get salvation. It seemed only natural to the Galatians that one must do some work to gain an inheritance with God. This issue came close to a standoff, and the church asked Paul to go down to Jerusalem and get his teaching certified. You will read all about it in Acts 15. This May 20 article takes Paul's statement out of context. Here Paul is emphasizing that it is Christ plus nothing for salvation. But after salvation Paul and other writers give instruction for men's and women's roles, and instructions to the rich and poor. Let me emphasize this Scripture in this way. We'll give you an A for getting salvation, but what kind of marks are you getting now? We'll let you grade yourself on printing and leading the church to this worldly view.—Paul Morris, Franklin, Pa.

The family of the late Anna Graber would like to have a correction printed in the next issue of *Gospel Herald*. Her obituary was in the May 20, 1980, issue and stated "died of cancer" and this is not correct. Death was due to ischemic heart disease.—H. L. Graber, West Liberty, Ohio.

births

Bayne, Randy and Michelle (Marlan), Protection, Kan., second daughter, Kasey Jo, May 7, 1980.

Birky, Kent and Betty (Albrecht), Middlebury, Ind., third child, second daughter, Heidi Jolene, May 28, 1980.

Derstine, Harley and Dolores (Long), Telford, Pa., second child, first son, Aaron Michael, May 13, 1980.

Gusler, Duane and Cheri (Birky), Kouts, Ind., third child, second daughter, Gretchen Kathryn, Mar. 27, 1980.

Hall, John and Muriel (Enos), Rensselaer, Ind., third daughter, Joylynn Mae, May 19, 1980.

Howell, Steve and Jean (Lehl), Sweet Home, Ore., second child, John Conrad, May 24, 1980.

Klassen, Lynell and Jolene (Schmidt), Iowa City, Iowa, fourth child, second daughter, Leah Catherine, May 11, 1980.

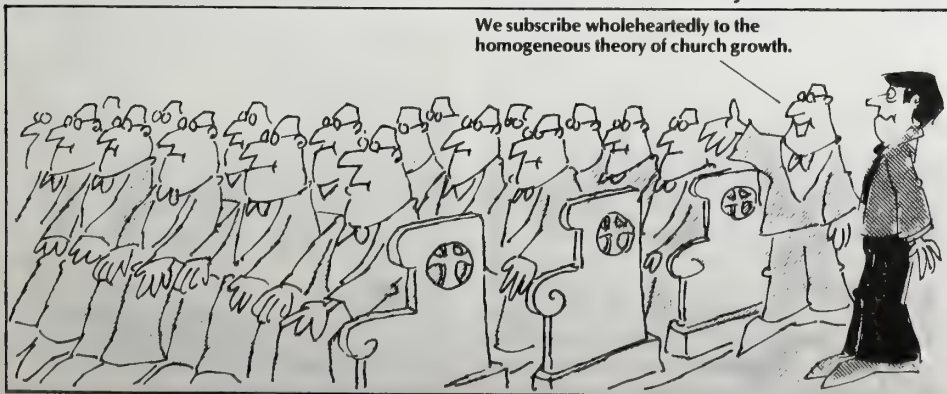
Kolb, Robert and Dianna, Irwin, Pa., second child, first daughter, Kristina Michelle, Mar. 23, 1980.

Metzler, Gerald R. and Doris (Eby), Christiana, Pa., second daughter, Kimberly Ann, May 20, 1980.

Michael, Vern and Mary Jane (Moyer), Elkton,

Sisters and Brothers

by Joel Kauffmann



Va., first child, Jenifer Pearl, May 23, 1980.

Miller, Cliff and Patty (Cummings), Goshen, Ind., third child, second son, David Ryan, born on Feb. 24, 1980; received for adoption on May 23, 1980.

Moshier, Joseph and Jan, Harrisonburg, Va., first child, Laura Jane, May 6, 1980.

Nussbaum, Ken and Marcia (Livengood), Orrville, Ohio, third child, first son, Matthew Edwin, May 17, 1980.

Rosenberger, Jeff and Jane (Frederick), Souderton, Pa., first child, Andrew Mark, May 21, 1980.

Showalter, Boyd and Linda (Warner), Dayton, Va., fourth son, Shawn Cameron, May 21, 1980.

Steiner, Eddie and Jane Hostetler, Smithville, Ohio, second child, first son, Kevin Lee, May 12, 1980.

Weaver, James and Elaine (Schultz), Ephrata, Pa., first child, Lori Beth, May 2, 1980.

Yoder, Daniel C., and Beverly (Ricketts), West Liberty, Ohio, third child, first son, Joel Daniel, May 18, 1980.

Yoder, Doyle and Jenette (Collins), Archie, Mo., first child, David John, May 1, 1980.

marriages

Brown—Gascho.—Brian Brown, Southwold, Ont., Missionary Church, and Betty Gascho, Breslau, Ont., Breslau cong., by Erwin Wiens, May 10, 1980.

Heatwole—Martin.—Steven Heatwole, Gap, Pa., Pike cong., and Ruth Martin, Gap, Pa., Forest Hills cong., by J. Lester Graybill, May 18, 1980.

Gingerich—Yantzi.—Samuel Gingerich, Baden, Ont., Steinmann cong., and Mary Lou Yantzi, Tavistock, Ont., East Zorra cong., by Clare Schumm and Vernon Zehr, May 24, 1980.

Jantzi—Becker.—Jeffrey Jantzi, Petersburg, Ont., and Debra Becker, Kitchener, Ont., both from St. Agatha cong., by Nelson Martin, May 17, 1980.

Kaufman—Gindlesperger.—Allen John Kaufman, Boswell, Pa., Thomas cong., and Gloria Jean Gindlesperger, Hollisopple, Pa., Kaufman cong., by Stanley R. Freed and Don Speigle, May 31, 1980.

Keener—Zehr.—Gerry H. Keener, New York, N.Y., and Donna L. Zehr, Lowville, N.Y., by Milton J. Zehr, Apr. 5, 1980.

Roth—Thiessen.—Dwight Roth, Hesston, Kan., Forest Hills cong., and Lynette Thiessen, Hesston, Kan., Mennonite Brethren cong., by Jerry Quiring, May 26, 1980.

Sensenig—Martin.—E. Jay Sensenig, Ephrata, Pa., Indiantown cong., and LuAnn Martin, Stevens, Pa., Weaverland cong., by Aaron H. Hollinger, May 24, 1980.

Showalter—Ebersole.—Kenton Dean Showalter, Northern Virginia Mennonite Church, Vienna, Va., and Miriam Ebersole, Tuttle Avenue cong., Sarasota, Fla., by Phil Ebersole, brother of the bride and Glenn Egli, Mar. 15, 1980.

Shue—Tucker.—Brad Shue, Harper, Kan., Pleasant Valley cong., and Brenda Tucker, Kiowa, Kan., Apostolic Christian Church, by Elmer Wyse, May 24, 1980.

Weaver—Leaman.—Jay L. Weaver, East Earl, Pa., Bowmanville cong., and Jean Leaman, Lancaster, Pa., New Danville cong., by Paul G. Leaman, father of the bride, Mar. 1, 1980.

Yoder—Pilot.—Miller D. Yoder, Wilton, Wis., Kalona cong., and Martina D. Pilot, Wilton, Wis., Catholic Church, by Howard Keim, May 24, 1980.

Yoder—Schwartz.—Timothy Ray Yoder, Grabill, Ind., North Leo cong., and Kathleen Schwartz, Woodburn, Ind., Cuba cong., by Ralph Yoder, grandfather of the groom, and John Yoder, Apr. 12, 1980.

Zwier—Ebersole.—Joel Zwier, San Pedro Sula, Honduras, Christian Reformed Church (Holland, Mich.), and Patsy Ebersole, San Pedro Sula, Honduras, East Goshen cong., Goshen, Ind., by Cliff Miller, May 24, 1980.

obituaries

Benner, Harrison K., son of Milton and Susanna (Keeler) Benner, was born in Montgomery Co., Pa., July 18, 1889; died at Eastern Mennonite Home, Souderton, Pa., May 20, 1980; aged 90 y. He was married to Annie Kulp, who survives. Also surviving are one daughter (Orpha—Mrs. Clayton L. Stauffer), 16 grandchildren, and 30 great-grandchildren. He was preceded in death by 3 daughters (Esther and Martha Benner and Susan Beyer). He was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on May 24, in charge of Richard C. Detweiler and Glenn Egli; interment in Towamencin Mennonite Cemetery, Kulpville, Pa.

Croyle, Ralph C., son of Jacob and Elizabeth (Mishler) Croyle, was born in Somerset Co., Pa., Aug. 14, 1901; died at Windber Hospital on May 18, 1980; aged 78 y. On June 26, 1926, he was married to Linnie Yoder, who survives. Also surviving are one son (Ralph Denton), one granddaughter, and one sister (Nora Thompson). He was a member of Kaufman Mennonite Church, where funeral services were held on May 21, in charge of Stanley R. Freed and Harry Y. Shetler; interment in Kaufman Cemetery.

Kaufman, Allen, son of John W. and Susan (Schlachach) Kaufman, was born at Berlin, Ohio, Aug. 14, 1934; died of cerebral hemorrhage at South Bend, Ind., Apr. 20, 1980; aged 45 y. On June 24, 1972, he was married to Mary Ellen Hochstetler, who survives. Also surviving are his father, 5 sisters (Alma, Clare, Fran Gerber, Ada Enzen, and Mary Kay Stein), and 2 brothers (Leo and Sam). He was a member of Bourbon Mennonite Church, where funeral services were held on Apr. 20, in charge of A. J. Metzler; interment in South Union Cemetery.

Kramer, Goldie Sue, daughter of Harry and Blanche (Landis) Schwartz, was born at Quakertown, Pa., Sept. 27, 1948; died at her home on May 15, 1980; aged 31 y. She was married to David Kramer, who survives. Also surviving are her parents, 2 children (Kimberly Ann and Charles Richard), 2 sisters (Linda and Penny), and 8 brothers (Harry, Jr., Dennis, Jerry, Barry, Larry, Rickey, Randy, and Brian). She was preceded in death by one son (Michael) in 1967. She was a member of Souderton Mennonite Church, where funeral services were held on May 19, in charge of Richard C. Detweiler and Glenn Egli; interment in Souderton Mennonite Cemetery.

Mast, Jonathan M., son of Moses N. and Katie (Miller) Mast, was born at Shipshewana, Ind., Mar. 14, 1903; died at his home at Hesston, Kan., Mar. 9, 1980; aged 76 y. On Apr. 9, 1933, he was married to Alma Hershberger, who survives. Also surviving are 2 sons (John and Allan), 5 grandchildren, 3 brothers (Joas, Enos, and John) and 3 sisters (Barbara Diener, Sarah—Mrs. William C. Yoder, and Malinda—Mrs. Levi Chupp). He was preceded in death by one sister (Mary). He was a member of Hesston Mennonite Church, where funeral services were held on May 12, in charge of Jerry Quiring and Paul Friesen; interment in East Lawn Cemetery.

Miller, Artie V., daughter of Jacob and Elizabeth (Beitzel) Beachy, was born at Sugar Creek, Ohio, Nov. 7, 1894; died of heart failure at Sarasota, Fla., May 14, 1980; aged 85 y. On June 3, 1916, she was married to Willis Miller, who survives. Also surviving are 3 sisters (Mrs. Carrie Miller, Mrs. Mary Miller, and Mrs. Mabel Hendricks). She was a member of Bay Shore Mennonite Church, where funeral services were held on May 17, in charge of Sherm Kauffman and Paul R. Yoder, Sr.; interment in Manasota Memorial Park.

Mishler, Mildred, daughter of Andrew and Lydia (Smith) Bachman, was born in Eureka, Ill., Nov. 7, 1908; died on Mar. 23, 1980; aged 71 y. On Jan. 1, 1929, she was married to Claude D. Mishler, who survives. Also surviving are 2 daughters (Joyce—Mrs. Leon Schmucker and Karen—Mrs. Richard

Zucco), one granddaughter, one foster brother (Frank Ropp), and one foster sister (Clara Ropp). She was preceded in death by one sister. Funeral Services were held at the Roanoke Mennonite Church on Mar. 25, in charge of Norman Yutzky; interment in the Roanoke Church Cemetery.

Reber, Nellie, daughter of D. Y. and Mattie (Yoder) Hooley, was born at Garden City, Mo., July 18, 1898; died at her home at Harper, Kan., May 14, 1980; aged 81 y. On Nov. 29, 1929, she was married to Daniel Reber, who died on Oct. 24, 1961. Surviving are 2 daughters (Ruth—Mrs. Ellis King and Dorothy—Mrs. Marvin Zook), one son (John), 4 brothers (Jesse, Walter, Willard, and Harold), and 2 sisters (Ruth—Mrs. H. B. Miller and Martha—Mrs. (Glen Rogers)). She was a member of Pleasant Valley Mennonite Church, where funeral services were held on May 17, in charge of Elmer Wyse, Fred Gingerich, and Jerald Hooley; interment in Crystal Springs Mennonite Church Cemetery.

Shantz, John H., son of Ezra and Anna (Loucks) Shantz, was born in Elkhart, Ind., Oct. 18, 1897; died at Cambridge, Ont., April 14, 1980; aged 85 y. On Dec. 28, 1921, he was married to Ida Bechtel, who died on Sept. 9, 1969. Surviving are one son (Lowell), 5 daughters (Mae—Mrs. Morgan Baer, Jean, Alice—Mrs. Norman Gascho, Norma, and Helen—Mrs. Arnold Mac Donald), 19 grandchildren, 5 great-grandchildren, 2 brothers, and 2 sisters. He was a member of Breslau Mennonite Church, where funeral services were held on Apr. 17, in charge of Erwin Wiens; interment in the Breslau Mennonite Cemetery.

Tennefoss, Mabel G., daughter of Nathan and Lydia (Stevanus) Keim, was born in Springs, Pa., July 12, 1899; died in Chesapeake General Hospital on May 24, 1980; aged 80 y. She was married to Thomas J. Tennefoss, Sr., who preceded her in death. Surviving are 2 sons (Thomas, Jr., and James), 5 daughters (Mrs. Ruth Burgess, Mrs. Hester Welfly, Mrs. Dolly Schlachach, Mrs. Dorothy Schlachach, and Mrs. Pauline Crowling), 35 grandchildren, 38 great-grandchildren, and 3 sisters (Ida Cain, Mary Sipple, and Stella Hoyle). She was preceded in death by 2 sons (Carl and Meredith) and 2 daughters (Carrie Mabel and Mrs. Anna Mae Bawel). She was a member of Mt. Pleasant Mennonite Church, where funeral services were held on May 26, in charge of Amos D. Wenger, Jr., and Robert Mast; interment in adjoining cemetery.

Weber, Ethel Irene, daughter of J. Adolphus and Alice (Holder) Spitzmesser, was born in Anderson, Ind., June 3, 1898; died at Owen Sound, May 17, 1980; aged 81 y. On Nov. 21, 1919, she was married to Burton B. Weber, who died on Oct. 14, 1978. Surviving are 4 daughters (Wanda—Mrs. Willard Toman, Betty—Mrs. H. Bautz, Audrey—Mrs. W. Kois, and Ruth—Mrs. H. Krepeschmann), 5 sons (Rex, Glen, Rod, Nyle, and Paul), 33 grandchildren, 10 great-grandchildren, 4 sisters, and 3 brothers. Funeral services were held at the Breslau Mennonite Church on May 21, in charge of Ernie Martin and Erwin Wiens; interment in Breslau Mennonite Church Cemetery.

Cover and p. 490 by Florence Sharp; p. 491 by Steven Goossen; p. 497 by Jan Siemens; p. 498 by Allan Siebert; p. 499 by Reg Toews.

calendar

MBCM Board of Directors, New York City, June 20-22.
Mennonite Publication Board, Scottsdale, Pa., June 26-28.
MBM Missions Rally, _____ Ill., June 28-30.
Northwest Conference, Duchess, Alta., June 28—July 1.
General Board, Des Plaines, Iowa, July 15-17.
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Goshen, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Black caucus sees "sea of white faces" at church media congress

Alarmed at what they called "a sea of white faces" at the Religious Communications Congress in Nashville, Tenn., a group of blacks formed a caucus to challenge the churches to take affirmative action to open positions in communications to blacks. Asserting that the makeup of the congress of nearly 1,300 participants from 49 major faith organizations "neither represents nor serves the concerns of justice, democracy, and morality so often mouthed," the black communicators said: "Why is this conference so white? Either because the religious communications organizations/agencies have no persons of color to send, or because they deem it unimportant to send persons of color to such a conference, or possibly because persons of color were not contacted and asked to participate."

Congress Coordinator Wilmer C. Fields of Nashville said, "We are disappointed to have so few blacks, Hispanics, and other minorities in attendance."

Astrology diverts or guides four of every ten teenagers

Forty percent of American teenagers believe in astrology, more than twice the percentage of the adults that do, says the latest Gallup Organization Youth Survey. That figure represents about 10 million teenagers, particularly young girls, who believe that the characteristics and the shifting positions of the stars influence the daily events of their lives. Thirty-six percent of boys and 44 percent of girls 13 to 18 years old said they believed in astrology. Forty-seven percent of girls in the 13 to 15 age bracket said they believed, making them the most likely adherents. Least likely to believe were 16-to-18-year-old boys, 30 percent.

Gains in giving to churches offset by greater inflation

Inflation pushed the level of giving to religious organizations in 1979 to \$20.14 billion, slightly more than a 9 percent gain over the \$18.45 billion contributed the previous year, reports the American Association of Fund-Raising Counsel. But the increase lagged behind the rate of inflation itself which clipped along at about 13 percent in 1979.

Miami rioters spare the area's churches

Respect for area churches apparently spared them from damage in three days and nights of

racial violence on Miami's northwest side. However, the rioting, which claimed 14 lives and caused more than \$100 million in damage, has prompted religious leaders to agree with businessmen that new efforts must be made to make jobs and vocational training quickly available for young blacks. Also needed is a long-range program to change prejudicial attitudes in the community.

Physical damage was reported at only one place of worship, the black storefront Holy Prayer Mission, which burned when the block in which it was located was put to the torch. More typical was the 79th Street Baptist Church, which was untouched although the buildings in blocks on three sides were looted and burned.

Glass cathedral termed an acoustical failure

Robert Schuller's \$16-million Crystal Cathedral is an acoustical fiasco, according to Martin Bernheimer, music critic of the *Los Angeles Times*. Mr. Bernheimer attended the May 12 recital by soprano Beverly Sills which was held to raise funds for the huge structure, which officially opens in September. Members of the audience paid \$1,500 per ticket. "It should have been a noble and ennobling experience," the music critic wrote. "It turned out to be merely unnerving, a bad beginning for the cathedral, and an unworthy ending for Sills (who made the event her last public recital)."

Ethnic Japanese church is reported in decline

Ethnic Japanese churches are in trouble, says Yoshikuni Kaneda. Mr. Kaneda, whose Ocean View United Church of Christ still hums with the activity of more than 150 family-centered Japanese-Americans, says ethnic churches like his need new blood or they will disappear. "I think ethnic churches like this one are at a turning point in their struggle for survival," the Japanese-born minister said in an interview. "The trouble is that the new, young blood we need is not really as excited about their ethnicity as previous generations were," said Mr. Kaneda. "They're doing just find where they are out in Caucasian society, so why bother? Why identify with a national ethnic church? That's our big problem today."

Religion called a help in coping with old age

Religion can help the elderly slow down the aging process, says a Menninger Clinic psychiatrist. This happens if older persons are encouraged to use their religion to become identified with people who are living today, Dr. J. Cotter Hirschberg said at a seminar sponsored by United Hospitals in St. Paul, Minn., for clergy and physicians.

"The aging process can be slowed down by

the individual's belief in his continued ability to cope, by his activity in reality, and by a relevant faith," Dr. Hirschberg said. "By concentrating on the present use of faith, the older person can avoid one of the pitfalls of growing old: namely idealizing the past. If the elderly person is helped to think about faith as it is being experienced, felt, and used today, not as it was idealized in the glorious past of the sunny summer afternoons of 1910, then the individual is helped out of the past and into the meaningfulness of his faith in the present."

Third World gospel broadcasters told message not getting across

Despite the unprecedented growth of Third World Christian broadcasting, "never before has the gospel message been communicated with such little effect as it is today," says a Sri Lankan Christian broadcaster. "In almost all the countries into which these massive communications efforts are being waged, Christianity is on the retreat," says Buddhist-born Neville D. Jayaweera, now a director of the Electronic Media Development Unit of the World Association for Christian Communication.

Mr. Jayaweera's remarks came in an article appearing in the Milligan College publication *Missiogram*. The Christian communication effort in the Third World, as it is currently fashioned, "is not only not yielding results that are in any way commensurate with the input, but may even be counterproductive in the sense that it may be rendering its objectives more difficult of realization," he said. Mr. Jayaweera attributed this to "a persistent and appalling insensitivity to the social, economic, and political realities" of Third World peoples on the part of Christian communicators. As a result, he said, they have "all too often succeeded only in concealing the gospel and generating prejudices towards images that are really only caricatures of the gospel but which, in the minds of the local groups, are mistaken for the true gospel."

Changing work roles pose heaviest burden on women

Women cannot benefit fully from increased job market opportunities until men assume more of the traditionally female and time-consuming domestic responsibilities such as child care, says a report by the Worldwatch Institute. "Men no longer monopolize gainful employment outside the home, even in theory," the report said. "But while this change has become firmly established, women have retained an unwilling monopoly on unpaid labor within the household. Only one side of the ancient division has been broken down." Citing a United Nations estimate, Worldwatch pointed out that 552 of every 1,000 women in the world between the ages of 15 and 49 have children under five years old needing care.

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To be a peacemaker

"Blessed are the peacemakers," Jesus said and ever since He has set our minds to wondering. What did He expect us to do?

If I am not mistaken, there was a gun used in the West which was dubbed "the peacemaker." No doubt it made peace of a sort if one assumes that peace is simply the absence of conflict. If one thing is clear to me, however, it is that Jesus did not view peacemaking in this fashion.

So what can one do to be a peacemaker? The phrase assumes there is conflict, so to begin it will be necessary to get concerned and find out about the war. The peacemaker will be interested in what is going on. But many of us avoid even becoming informed about conflict, for it is an unpleasant topic. If two dogs want to fight—or two people—let them go. It is their affair. We can scarcely become peacemakers in that way.

The need for peacemaking is self-evident, but a poignant example comes to mind. It is reported that an old man was harassed by a group of teenagers. They threw snowballs at him and made his life miserable. It is my impression that this harassment went on for some time and finally the old man shot and killed one of the boys.

The case came to trial and the gunman was acquitted on the ground that he killed in self-defense. Then the mother of the slain teenager became violent. The boy had been drinking, she shrieked, and was not in his right mind. So the old man had to leave his home under police protection, lest he be killed.

Peacemaking, it will be seen from this example, goes beyond mere justice. In the interest of justice, the old man protected himself. In the interest of justice, the law acquitted him. But the hurt remained, the urge for vengeance had only been transferred from the man to the mother of the boy who was killed.

Peacemaking in Matthew 5, according to William Barclay, refers to the Hebrew word *shalom*, preserved yet today in the Arabic salutation *Salaam*. "In the Bible," he says, "peace means not only freedom from all trouble; it means enjoyment of all good." Barclay observes that the Jewish rabbis saw the establishing of good relationships between people as the highest calling, and that this is what Jesus had in mind. It makes sense and is in line with what we know about Jesus.

Consider what a peacemaker might have done to avert

the problem which brought the killing of a teenager. It might have been attacked on various levels. The most obvious would seem to have been to take both the man and the boys to a restaurant for coffee and get them talking. If the boys were drinking, as implied above, this could have been difficult and few would relish the task. The boys might have turned on the peacemaker. It is a risk peacemakers sometimes need to take.

If he got interested in the case, the peacemaker might have occasion to wonder how this group got together. How did the teenagers get beer—no doubt illegal—and have dead time on their hands? Shouldn't the old man have gone to the senior citizens' recreational center instead of standing on the street? The issues get more and more complex.

The peacemaker may find that a solution requires considerable sacrifice on his part. Recently a group of people from the U.S. went to Iran. Evidently they wished to try to help with the problems that have caused the holding of U.S. citizens as hostages. They wished to be peacemakers.

Their trip was not authorized by the U.S. government. In fact they faced potential punishment upon their return. Evidently it was a risk they felt called to take in an effort to bring about some progress toward reconciliation. At least one was prepared to go beyond this. Ramsey Clark, a former U.S. attorney general, offered himself to take the place of a hostage in order to bring about their release. This is the spirit of the peacemaker.

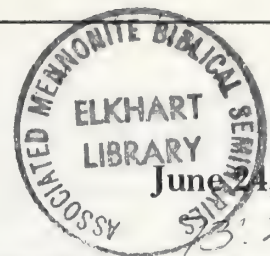
Other opportunities for peacemaking are all about. There may be one on our street. Or in the next county. Latin America cries out for peacemaking. Potential for conflict between Russia and the U.S. increases. There is need for peacemakers in many places.

Barclay holds that to be a peacemaker is to go beyond mere peaceableness. The peaceable person may wish simply to stay out of trouble. That man is I. Conflict frightens me and I instinctively avoid it. From this it would appear that I have been missing the blissful life of the peacemaker by staying too much away from where the action is.

The beatitude, of course, does not condemn me for this. It simply opens the door to greater opportunity, a more creative life. It beckons me to the messy world of peacemaking and insists that it will be pure bliss. Can I believe this? Lord, I believe, help my unbelief.

—Daniel Hertzler

Gospel Herald



When the silence spoke

by Lauren King

Anyone would think that he should be satisfied and happy. He had splendid health, his worst health problems were occasional colds, usually at semester ends. His family was warm and loving: a loyal and attractive wife with whom he was deeply in love, a daughter and a son. They owned (of course, with mortgage) a nice little house of their own design and planning, with a garden from which he took a great deal of pleasure. He had been a farm boy, and the love of the soil was still strong in him. He had a good job—full professor in a strong Christian college. His elective classes were always well filled, and he had just had a textbook published! He was an earnest Christian.

And he was in his forties. Maybe that was the cause of it all. You see, he wasn't happy. In faculty meetings he doodled. Now of course faculty meetings aren't continuously stimulating and challenging, but he hardly listened to even the lively parts. Unless occasionally to make remarks that seemed a bit "out" to some of his colleagues. He had always been something of an experimenter and innovator in his teaching; and when he proposed some of his ideas to the faculty, he was not always received with the wildest of enthusiasm. So he in response was not wildly enthusiastic about much

that his colleagues favored and did.

Gradually, too, he had become aware of another aspect of teaching: appreciation was not frequently expressed by students. He was considered "tough but interesting." And those qualities, especially the first, do not make for close personal ties with the majority of students. With an enthusiast, yes; but not with most. Students by and large do not flock into the office of a "tough but interesting" prof, to crack jokes and talk of personal problems. He was respected and admired—and somewhat feared. But not widely loved. Partly it was his own fault. He was more an ideas man than a peoples man, and was what is called a "private" person. He could be as happy with a book or maybe even a row of luxuriant beans as with people. The combination of privateness and toughness kept the circle of students who became familiar with him relatively small.

Beyond the lonelines he grew to feel another difficulty in his teaching. It was not really possible to have a clear, objective, undeniable sense of the effect of his teaching. Tests are imprecise, and hardly give the information that a conscientious Christian teacher wants. Yes, that boy knew the class materials hands down. But was he a better man for it? Did he think more clearly? Would his life be different for taking that course? Was all this teaching really accomplishing anything truly valuable? Now with radishes it was different, or with chickens. If a person was doing the right things, he got radishes or chickens. If not, he didn't. He *knew* when he was doing things right, or wasn't. But with students it was different. How could he ever know for sure that he was doing the right things?

He was becoming increasingly frustrated and disillusioned with teaching. And he was unhappy. So he began to think of changing occupation. He took tests at a big-city vocational bureau. Report: he could be—or could have been—almost anything he wanted. He could, for instance, have been an excellent surgeon, or research man, or lawyer, whatever. The wonder of the bureau: how he had managed to choose a vocation and stay with it so long. But not many men can make a major change of vocation in their forties, not when years of further study and thousands of dollars would be necessary. So the tests, while interesting, didn't really help.

But gradually a possibility formed itself in his mind. He was a farm boy, his parents were coming to the end of their ability to work the family farm, he could get together some money from the sale of his house. He could be a farmer. And he wouldn't have to sit in faculty meetings, could adopt an innovative program without asking the dean, and know when he was doing the right things. If the steers did well, he would know he was right on target. If they didn't—well, they *would*. He would read farm journals and do the right things. Now, of course, that involved a lot of conceit, for it implied that farming is really a simple business which requires only some part-time reading to insure success. But that didn't at the time occur to him. He began the reading and the planning—schedules, estimates, pencil diagrams of building changes. He visited a professor or two at a state agricultural college, and corresponded with others.

Lauren King, Norwich, Ohio, is retired from teaching at Malone College, Canton, Ohio.

He mentioned the idea to his parents, who were (almost pathetically) agreeable. He mentioned it to his wife, who loyally listened to his unhappiness with teaching and offered no opposition. Secretly she was terrified, but didn't say a word—not until much later. So his imagination began to soar. He would succeed on the family farm, and then expand. There was a small farm next to the family farm that could be obtained easily enough. Then, that digested, there was the next one, somewhat larger. And across the road were a couple that could sooner or later be taken; their owners were older men. Yes, and he would be an example and teacher to the whole community.

Of course, because he was an earnest Christian, he began praying about it. In retrospect, he knows he was asking God to approve what he wanted to do. Every day he prayed, at length and specifically. "Dear Father, show me if I should be a farmer. You know how unhappy I am with teaching. I believe I could be happy as a farmer, and a real influence for good. Please show me if I should be a farmer." His wife prayed too, though maybe not in the same way.

But God didn't say anything, either yes or no. Not even maybe. Just silence. Well, that simply called for more praying, along with more dreaming and planning. God would speak soon, and the move would be made. Months and months of this went on, and then years. And God went on saying nothing. This sort of treatment was puzzling. Other times in his life God had spoken quite clearly. But this silence was different and puzzling. Why wasn't God speaking? It was almost as if He couldn't be bothered, or wasn't paying attention.

One spring, when the burgeoning life was especially lovely and the thoughts of fields and woods and the creek where he had fished and trapped as a boy were especially strong, he believed that he felt the consent of God to his plan. He told his parents so, and some concrete plans began to take shape. But then the feeling subsided, and he was afraid to make the move. So the plans were shelved.

And still God did not speak. Nor did He ever. It was the silence that settled matters. God was speaking through His not speaking, His silence. For it began to filter through the professor's mind that if he had been once called to teach and if God didn't change the orders—just let orders stand and kept silent—then likely God wanted him to go on teaching. Which he did—for some thirty years more. With about the same results as before, but accepted now.

And confirmed by the silence that spoke.



Editor: **Daniel Hertzler**
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Gospel Herald Volume 73 Number 26



Taking risks

by Brian Lewis

The fourth-grade teacher, or the wicked witch of the east, as they called her, had just yelled at Brian. Bursting into tears, he ran from the room and kept going till he was home. "I can add, I can read, enough with school!" he told his mom. "I'm not going back!" But it didn't work out that way.

The next day Brian went slowly down the street, up the steps, and into Mrs. Higgins's class. He knew his friends would jeer; Mrs. Higgins would glare. And he would have to sit there, miserable and alone.

But, of course, it didn't happen that way. His friends were glad to see him. He was half-a-hero for running away from school. And Mrs. Higgins met him with a broad smile . . . All at once that sick-in-the-gut feeling left . . . He always had liked that sweet Mrs. Higgins!

Thanks to Mom, there was no hiding under the bed. For problems were to be faced, challenges to be met. And Mother knew there would be no growth unless risks were taken.

But risk-taking is hard. Sometimes it's just easier to say, "That's the way I am," than it is to reach out and take problems by the horn; it's easier to ignore a drinking or marital problem than face it. Sometimes it's easier to be lazy than push your way through school while working part time as well. But Mom was right: only by taking risks do we grow into the best we can be.

Let me challenge *you* to take a big risk. I want to be of any help I can to you. Write to me and let me know the kinds of issues you're facing, the problems knocking on your

door. Let me see if I can be of help.

It's a big risk to write someone you've never met, or call a pastor, or acknowledge a need. But without risk, there's no growth. And without growth, life's but a pale image of all that it can be.

• • •

There on the corner—a little drunk—a little crazy when drunk—was Leroy. Leroy in mid-January—with neither coat nor hat on a cold, windy evening. "Go up to him," part of me said. "He's cold, probably needs a place to stay." But another part said, "Take it easy, play it safe." And both knew the other had a point.

Ducking inside the car, I started my engine and headed home. Leroy would make do; he always has. Besides, Leroy's not my responsibility; he's responsible for himself. And I have a family to think of. I can't do everything. I can't be father, son, husband, or friend to one and all.

The fact is that we're getting hit all the time for requests to help. There's the United Fund, heart, lung, and cancer funds; TB, MS, and MD; Lion's Club and church, missions and alumni association. There's only so much *me* to go around. Only so many dollars to give. And so I begin to ask, "What will this mean to me?" rather than, "What would Christ have me to do?" Because when I ask what Christ would have me do, things get sticky. And risky.

For Jesus turns it all around. If you want to be rich, He says, you become poor. If you want to receive, you give. If you want honor, you must be humbled. If you want wisdom, you must become childlike. If you want to be a real leader, you're a servant. If you want a full life, you give yourself for others.

He turns it all around. He makes up down and down up. What seems reasonable, He says, may be folly. And what seems risky may be the way to life. The safest way of all. As Jesus put it: "Whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world, and forfeits his life? (Mt. 16:25-26, RSV). It's enough to make you think.

• • •

He was a shy boy, too big for third grade, not really overweight but without that pizzazz that makes a quiet boy "neat." We weren't friends or anything, just lived fairly close. I knew who he was, and he knew who I was. And that was about it—until that July day when he called.

The phone rang and Jeff told me where he lived and asked if I could come over and play. I guess I thought it funny at the time, since I hardly knew him and here he was asking me over. I had friends and a neighborhood full of things to do, so there wasn't any use going to see Jeff. And so I said no. And that was about it.

Only when I was older did I notice that Jeff lived in a neighborhood with few houses. He didn't have friends around. And so the shy, quiet boy called someone he hardly knew. How his stomach must have churned as he sat before the phone, dialing and hanging up, dialing and hanging up. And then picking up the phone, wondering what I'd say.

He never called again. That year in school I noticed Jeff more. I noticed how he hung back, how no one really paid

(continued on page 510)

This article is from "In Touch," a 2½-minute daily radio broadcast produced by Media Ministries, Harrisonburg, Va. Used by permission.



Junior Rodriguez, a high school student and tutor in the Glad Tidings program, with one of his pupils.

Reading better is almost assured

by Duane Stoltzfus

The sign outside reads "Glad Tidings Community Center." I push the brown door open and walk in. A young man, with dark black hair, wearing a gray sweatshirt over a flannel shirt, turns from a desk as the door opens and says, "I'll be right with you." Taking my coat off, I look around the room. In the front-center of the long, full room stands a pool table; over against the wall a folded-up ping-pong table; about the room small brown wooden chairs. The black-haired man, Dennis Witner, leaves his desk and welcomes me to the Glad Tidings Tutoring Program.

He stays but a minute, explaining that it's just about three o'clock and things should soon be under way, before moving to the back of the room. There he arranges a few room dividers, removing a small section with a few tables from the rest of the long room. Then he briskly walks to his desk, glances at a few papers, and goes outside.

The children should arrive soon, he informs me, entering again. As he closes the door, two small boys come bursting through, throw their coats off, and dash to the back of the room. Dennis follows, past the pool table, a room divider, several tables. He sits at one of the tables and calls to

Rueben and David. At several minutes past three the tutoring program is in motion.

Rueben and David are two of some twenty children, most in the first through sixth grades, who come to the tutoring center two days a week. For 45 minutes they read textbooks, study workbooks, write stories, play "Quizmo," and read stories.

The tutoring center is located next door to Glad Tidings Mennonite Church, on Brook Avenue, at 142nd St. in New York City. The community, composed largely of Hispanics and blacks, lies in the South Bronx, where poverty shouts its reality from burned-out buildings, cold apartments, rat-infested hallways. Rampant crime, high unemployment, inadequate health centers, and unsatisfactory housing weigh heavily on the community.

The local schools have a difficult task. A funding proposal for the program explains that "many students in the local schools have two to four or more grades' deficiency in their reading levels. Often, students reach the eighth grade and are unable to read, for a multitude of reasons, no fault, of one particular institution; but whatever the cause, many

students emerge from school without a diploma and unable to fill out a job application."

To help remedy the situation, Glad Tidings Church created a tutoring center in October of 1978. The program espouses small-scale, one-to-one tutoring, stressing the basic reading skills. The majority of students who attend the Center are enrolled in Public School (P.S.) 30 and Intermediate School (I.S.) 139.

Seven year-old Rueben, from P.S. 30, is in the second grade. For about half a year now he's been attending the two-session-a-week program. When asked why he comes to the Center, he replied with a direct "I wanna read." While zooming a yellow sports car over the tabletop, he named his favorite books with zest: "*Ventures in Reading*, Evel Knievel books, and racing car books."

Diana, an eleven-year-old, is also from P.S. 30. She started coming to the Center in the fall of 1979 at the advice of her mother, who learned of the program through a friend. Most of the time, she said, she reads, and sometimes plays a game. With a smile, as though divulging a secret, she said she can usually pick the books to read. For Diana, reading is now "a little easier at school."

Today Rueben has a chance to test his speed. Rueben and David huddle close to Dennis at a table in the back, "Learn the Alphabet" before them. The game measures speed of recognition and reaction. The cards, each one with both a letter and a picture representing that letter, are spread around the table.

Dennis calls "B." The two boys race to slap the card with the banana picture.

"I got it."

"My finger, my finger."

"We both got it."

The winner is the one, who by slapping the most cards before his opponent, collects the most cards. The game is fast-paced.

When Cory Smith arrives at 3:20, the game ends. Cory, a 22-year-old early childhood education major, is a temporary tutor studying in New York through an Eastern Mennonite College field-work program. She takes Rueben's hand and slips to the back room while Dennis pulls out a workbook for David.

The backroom is the most private area of the tutoring center, being two doors from the street. Bookshelves line all four walls of this compact room that is both a program library and classroom. Cory chooses a workbook from a shelf and sits beside Rueben. Rueben has to select from two similarly spelled words, the correct one which matches a picture to the left. For example, the picture is of a mop. To the right are the words mop and map. Rueben must choose the correct word—mop.

Cory is one of two Eastern Mennonite College students temporarily assisting the program. Ivonne Rivas, a 23-year-old studying Spanish education at EMC, works at P.S. 30 during the day and tutors several afternoons a week. Other tutors are Margaret Oakes, a part-time singer; Junior Rodriguez and Delvin Delgado, high school students; Andrea Figueroa, a junior high student; and John Bauman, pastor of Glad Tidings Mennonite Church.

John, in addition to tutoring several days a week, contributes time as an adviser. He has been involved at the

core of the program since its genesis in 1978. He attends to the program's funding details—researching grant possibilities, applying for funds, and writing letters of thanks to the Bronx Council of Churches, Akron Mennonite Church (Pa.), and other groups. He is also an adviser to Dennis. When uncertain, "I go to him to find out if I'm on the right track," said Dennis.

As director, Dennis, who is living in New York through the Eastern Mennonite Board Voluntary Service Program, "makes sure things run smoothly." In his steady, collected way, he attends to most details of the tutoring program. Before the afternoon sessions begin, Dennis unlocks the door. At least two days a week he tutors, and when another tutor is absent, he substitutes. If any children want to come into the Center during tutoring time to play pool, Dennis is the bouncer. He shops at Barnes and Noble's to fill the library shelves. He meets with the Tutoring Program Book Selection Committee and the Tutoring Program Advisory Board. Until early June, when school and the tutoring terminate, the program kept him on the move.

The activities are begun again in September. When a student enters, he or she must first complete a general information form. Next a schedule is arranged for a child to come either Monday and Wednesday or Tuesday and Thursday. Then the child's reading level is evaluated through tests and an individualized program is created, designed for that particular child.

The tutoring program, has been partially handicapped by lack of one defined testing procedure for determining reading levels. Rather than a unified approach, the director or some tutors may test a child, with the testing measures differing, according to the preferences of the tester. And sometimes a child's reading level is not ascertained promptly. Having to test a child during tutoring time was a delay Ivonne wished to remove. At times, she said, "I don't know what level they're reading. It's frustrating. So I have to test them. The other day I spent the entire time testing a child."

The desire to unify its procedure, to become more effective, especially with the program growing, helped promote the development of an advisory board. With the tutoring program expanding, said Dennis, there's a need to utilize a Board, providing "a broader base to work from." The Board, he continued, "will provide a broader base of knowledge" and "spread out responsibility."

Included on the Board are Gerry Hunting, teacher, and Norma Ortiz, PTA member, who provide a tie between the Board and local schools. Ivonne considers this tie crucial. It would be a great aid for tutors, she said, if they could "work along with the school—to find out reading levels and what they're working at."

Although John cautioned that he doesn't want the tutoring program to become simply "an outpost for one of the schools," he hopes the communication increases. Specifically, he mentioned schools making referrals to the tutoring program. The schools could recommend children who need lengthy individual attention that the schools cannot provide.

In local schools the student-to-teacher ratio has increased over the past years, posing a severe deterrent to a healthy educational environ. In P.S. 30, for example, though the school has two reading teachers and, according to Ivonne are

"getting a lot of reading," the class size cripples the efforts. "It's tough," she said, "when you have a huge classroom." In P.S. 30 classes average about 35 pupils and sometimes reach 40, said Lillian Hernandez, a bilingual reading teacher.

Some recent developments are going to place heavier stress on the two schools. There is a movement within the New York school system emphasizing the student's grade marks. It may become tougher for students to pass from one grade to another, if their reading and math scores are lagging, as their age climbs higher. For years the system endorsed social promotion, passing students to higher grades, concerned more with a child remaining in the same age-group than the same reading level. Now, however, the grade requirements in reading may be more stringently applied.

This movement that places greater demands on getting

the grade, and holds back students who come up short, arrives at a time when almost half of all high school students in the city find it convenient to drop out.

And Mayor Koch favors making additional cuts in the educational budget. Lillian said that P.S. 30 has felt a loss in funds. "We're already feeling cuts," she said.

In this gloom, the Glad Tidings Tutoring Program offers some hope, not for the city's educational system, and probably not even for all of P.S. 30 and I.S. 139. But for a group of twenty or thirty, or forty, reading better is almost assured. When reading below one's grade level becomes almost the expected rather than a surprise, it is refreshing to find a handful of adults and children determined to make non-readers readers, part-readers readers, and readers better readers—all after school hours, when the call of the television, the basketball court, and the candy store sound loud. 

(continued from page 507)

him attention. I noticed Jeff was a loner. I always assumed back then he wanted it that way. But now I know differently.

Now I know no one wants to be a loner all the time. No one wants to have no friends to call on a Friday night or hot summer day. But when you reach out for a friend and it doesn't make any difference, or worse yet, your friendship is spurned, it's hard to get up off the floor.

It's easy to give up and draw further into a shell. But you can't let it happen. You've got to try again. You've got to fight by taking the risk of friendship. And as you get off the floor, and try to shake the rejection inevitably encountered, remember that you're special. You're loved by God, and that makes you a very special person. A person who can dare the risk of friendship.

• • •

"If only," we say. "If only I hadn't been so busy. . . ." "If only we had bought that house. . . ." "If only I had paid more attention when the kids were young. . . ." "If only I'd worked harder that first year. . . ." "If only I'd done things differently." And, once again, we allow the past to spoil the present.

Each of us has our "if onlys," our own private regrets and disappointments. You expect more of yourself than you've delivered; you haven't been the kind of father or husband or worker you want to be. You've failed to meet your highest hopes. You know you can't rewrite history, and so you say no to the "if onlys." But it isn't easy.

And that's because the past has a way of stalking the present. The past can dampen our spirits, dim our hope, dull our energies. The past can put a gray cloud over your head and beat you before you've started.

But God's Word is clear. Forget the past; forget the "if onlys." "Do not dwell on the past. See, I am doing a new thing!" Scripture says (Isaiah 43:18-19). A new thing that can cause streams to flow in wasteland—whether you happen to be 25 or 75.

But there's always something scary about new things. Something scary about first days at school, switching jobs,

meeting new friends. Something scary about taking risks, trying new things—even when they're good for us and we want them.

And so it is with God's new things. Letting go of the past and discovering a new, fresh approach to reality through Christ can be scary. It means a hard look at yourself, a facing of your need, and an all-out commitment to God. It means taking risks. But not taking them, and letting the "if onlys" rule, may be the riskiest way of all.

• • •

I don't take it personally. It's a family problem, I know, an attitude Sam has in common with his sisters, nephews, cousins. They've always been ornery, high-strung, given to these irrational outbursts—the whole clan. So when Sam flies off the handle, I understand. That's just the way he is.

Sam's problem, I think, is insecurity. He's a short, runty fellow, and so he's grown insecure. Defensive. Lacking confidence. So he just growls and grimaces.

Sam's crazy for sure. But then he has reason to be. He's a dog—a French poodle, and we all know about French poodles. Fascinating dogs. Ankle dogs with a lust for flesh and a piping yap that just won't quit. A wonderful experience.

Dogs take after their owners, they say. Now I don't want to touch that one. But I will say this: there *are* some folks who bear some slight resemblance. And maybe, in the case of poodles, it's for the same reason. For insecurity can make us afraid as well. Afraid to risk friendship. Afraid to go out on a limb with others. Afraid to be real. When you're afraid of being hurt, it's hard to be open and honest, and really yourself. Instead, it's easier to bark or hide, and not let you be you.

Being real is tough. Learning to overcome the insecurity that makes you a barker or biter or hider is harder yet. But, unlike Sam, there's something *you* can do about it.

For you can change through Jesus Christ. You can gain the confidence you need to risk yourself with others. You can lose your bark as well as your bite. And become all you were meant to be. 

Is MPH a Good *Christian* Investment?

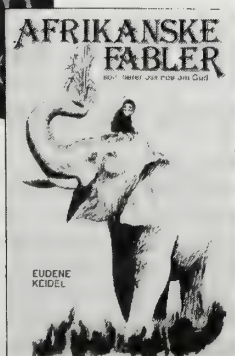
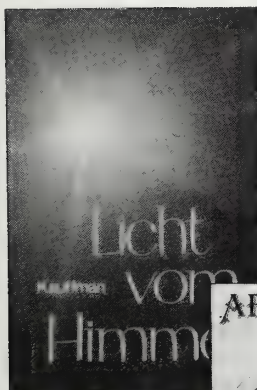
Part II — Conclusion

Is the Mennonite Church effectively sharing the gospel through its literature? Here are additional activities and testimonies that say yes!

8. Herald Press books are sold through more than 5,000 bookstores in the United States and Canada.
9. There were 82,000 students who used our SBS and Omnibus materials in 1979. Of these, 52,000 were non-Mennonite.
10. Herald Press books were used as textbooks at 30 non-Mennonite colleges.
11. Books have been translated into 12 different languages. One book appears in French, German, Norwegian, Spanish, and Chinese.

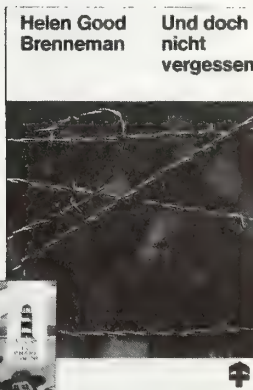
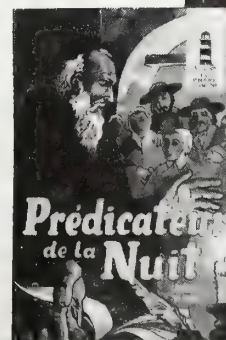
"Your BOOK FINDER is of tremendous help to me in the selection of religious books! I couldn't get along without it! The reviews are clear, concise, and most truthfully descriptive." — *Hunterdon County, N.J., Library*

"I write to you because I am happy. I am happy because I have learned to know about your church through a 16-year-old girl here in Japan as a Rotary exchange student. She spoke of her faith at an ecumenical meeting last night and afterward lent me a book, WHAT MENNONITES BELIEVE, by J. C. Wenger, which I read today. I knew nothing of your church nor had ever heard of your faith until my meeting with that girl, Barbara Lynne. Having heard her, and read that book, I have been enriched deeply. You have a beautiful faith and I feel it is so very close to mine. Indeed so it should be, for we both have the risen Christ as our 'victory view.' I am a Catholic priest working in Japan. (Don't hold that against me, or the fact that I am Irish!) You Mennonites with your beautiful faith have so much to offer. You have given much to me—faith, hope, and joy. I thank the Lord for sending you into my life." — *Catholic priest in Japan*



"Again, may I express our Board's appreciation of your many kindnesses to overseas visitors in literature and publishing. As I continue world travel in many countries with our staff, I find that those who have been to Scottdale are the persons with vision and interest for sound basic literature development." — *United Methodist Church Board of Missions*

"I have been working extensively to upgrade the nutrition and economic well-being of Food Stamps clients in Franklin County, Ohio. I received a copy of MORE-WITH-LESS COOKBOOK and was very impressed with the information and recipes contained in it. The idea behind MORE-WITH-LESS COOKBOOK is ideal for the Food Stamps people with whom I work and I consider it to be one of the most worthwhile publications on the market." — *VISTA Volunteer, Hunger Task Force, Ohio*



As of June 20, \$117,000.00 has been donated toward the cost of the new warehouse and loading dock completed early this year.

See May 26 GOSPEL HERALD for additional data.



A specially designed tractor to clear munitions from the Plain of Jars in Laos.

Tractor reduces bomb risks in Laos

A specially equipped farm tractor arrived in heavily bombed Xieng Khouang Province, Laos, in late April and began to explode anti-personnel weapons left by the U.S. Air Force in its 1964-73 campaigns against the Pathet Lao army.

Nearby the tiny town of Phonesavane, capital of the province, the spinning chains of the tractor's prototype flail device hit and detonated four guava bombs during its first three days of work.

While future experience must answer remaining questions about the tractor's efficiency, the initial tests have aroused hope in Xieng Khouang residents that more of their land can be safely returned to cultivation through such tractors as this.

Within a week of the tractor's arrival in the provincial capital, the heads of four cantons had learned of the project and come to Phonesavane to request help in clearing their areas. The chief of the provincial public works department asked the MCC representatives for more tractors, stating that the 300 villages in Xieng Khouang are all in need of a safer way to deal with unexploded ordnance.

The tractor was specially built for Mennonite Central Committee. The next step will be for the province to organize a team to continue experiments with the original tractor, recording the number of bombies (as the

Laotians call them) found per hectare and the proportion of them detonated by the flail or rotavator. If the proportion is very low, or if design flaws appear in the flail mechanism, another design will have to be considered.

The assistant chief of the province thanked the Mennonites for "their spirit of cooperation and humanity," and stated that the people of Laos and America must become friends. While he condemned American "aggression," he expressed the people's hope to join with "the American people to rebuild our province."—Jan Swartzendruber, MCC, Laos

Radio undergirds revival in Russia

Radio plays an important role in the religious revival now taking place in the USSR, reports Vasil Magal, pastor of the Slavic Evangelical Church in Belgium and radio speaker of the Mennonite Church's radio program, *Voice of a Friend*.

He recently attended the Light in the East Mission Conference in Korntal, Germany, where he met new German migrants from the USSR.

"They all recognized my voice," Magal says, meaning that they were regular listeners of *Voice of a Friend* while living in Russia.

"They also expressed gratitude for the radio ministry," he notes.

Georgi Vins, exiled from the USSR because of his evangelistic work, addressed the conference also, reporting on his experiences in Soviet labor camps.

Vins noted that many of his fellow prisoners questioned him about God, even though they were forbidden to do so.

Magal states that Vins "also told us that some people secretly listen to the radio broadcasts. Even police officers do it!"

Vins underlined the great importance of the radio ministry among the population where Bibles are so scarce and where the church is denied the possibility to evangelize.

"He told me that our broadcast, *Voice of a Friend*, is known throughout the Soviet Union and much appreciated by Christians and non-Christians."

Government authorities in the USSR seem bothered by the religious revival now taking place there, especially among the youth. Devoid of ideals, many young people are "turning away from empty atheism and beginning anew to believe," Magal states, adding, "The radio ministry has a great part in this spiritual movement."

The Mennonite Board of Missions, through its media office in Harrisonburg, has committed \$28,000 for the *Voice of a Friend* ministry in 1980, with another \$4,000 earmarked for a test series of short broadcasts targeted to Russian youth.

This series is expected to be ready for release in late 1980 or early 1981.

Dutch celebrate 450th

During the days of May 15-18, the Dutch Mennonite Church celebrated its 450th anniversary. Though the Anabaptist movement began in Zurich, Switzerland, in 1525, it wasn't until five years later that Anabaptism began to sweep through the Netherlands. This year, 1980, was an occasion for rejoicing among the Dutch Mennonite congregations. A formal commemoration was included in the program of the annual assembly held at the Doopsgezinde Kerk in Amsterdam.

The overall theme of the conference was "The Community as Interpreter of the New Era."

Among the activities were an introductory worship service, conducted by J. P. Jacobszoon, an introduction of the theme by Sjouke Voolstra and a speech, "The Place of Biblical Eschatology in the Brotherhood" by Walter Klaassen, of Conrad Grebel College, Waterloo, Ont. H. B. Kossen spoke on "The Charac-

teristic of Communality in Community." Finally Heinold Fast discussed the theme "The Peace Aspect of Community."

There was lively interest in the exhibits at the Amsterdam University Museum, under the direction of S. L. Vernheus, curator, as there was in the drama, "The Raid on the Warehouse." The latter had to do with Anabaptist history in the Netherlands during the 16th century.

L. Laurens delivered the final address of the conference on the mission aspect of Christian community.

Media simple-living blitz approved

Enthusiastic support for a major inter-Mennonite media campaign was given on May 30 during a two-day meeting of the board of directors of Media Ministries—one of the six program divisions of Mennonite Board of Missions, meeting in Elkhart, Ind.

A 60-minute TV special surfaced as the major new development in the campaign, which will focus on responsible living. The late Doris Janzen Longacre's cookbook, *More-with-Less Cookbook* and her soon-to-be-published sequel, *Living More with Less*, will provide the basis for the TV special and a major print media tie-in to the campaign.

The eight-member Board, meeting for the first time at MBM home offices in Elkhart, Ind., instead of at Media Ministries' offices in Harrisonburg, Va., voted to give the campaign funding priority.

"If we're going to get on with it now's the time," said Board member Merrill Moyer of Harleysville, Pa. "This campaign will help people face the lifestyle changes that I firmly believe are coming in our society."

The campaign, which might cost \$500,000 or more and include a one-hour prime-time television special, is being planned by the Inter-Mennonite Media Group (IMMG). Media Ministries executive secretary Ken Weaver also serves as chairman of IMMG.

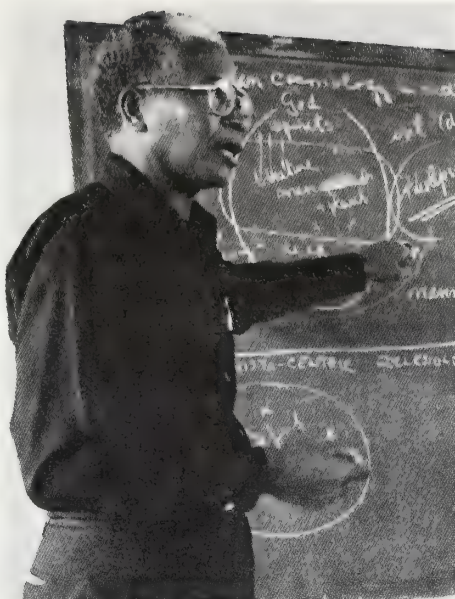
"Doris Longacre's ideas represent the kind of message our society needs," said campaign director Barth Hague during his presentation to the Board.

Barth said various Mennonite groups will be contacted for funding as well as various outside sources, including foundations.

In other action, the Board:

- Heard plans by Dwight McFadden of the Mennonite Church General Board to assemble black Mennonites involved in the media to discuss ways to get into urban media markets.

- Approved the production and distribution of radio and TV spots that support peacemaking, with release scheduled to coincide with government registration of youth. Included in the proposal, which is subject to funding, is the redistribution of "Another Way," a TV spot that was released with success in the early 70s.



Anglican priest Roger Desir

Various groups brought together in Haiti

With the theme of "Building Church Life in Community," Mennonites in Haiti gathered Apr. 19 and 20 in the cool mountains above Port-au-Prince to get acquainted and share their common interest of missions in Haiti. Resource persons for the weekend were Donald Jacobs, Salunga, Pa., of Mennonite Christian Leadership Foundation, and Roger Desir, Anglican priest of Port-au-Prince, Haiti. They discussed voodoo and Christianity.

Eight of the 15 Mennonite or Mennonite-related organizations in Haiti were represented, and participants from five other organizations attended as well.

Group singing, recreation, a worship service, and sharing of program approach by four organizations complemented the several sessions by Jacobs. This was the first time many of the people had met each other and most expressed appreciation for the retreat.

Haiti continues to be the poorest country in the western hemisphere and one of the poorest in the world. However, the largely rural peasant population is becoming more conscious of the social inequities causing precarious living conditions and this is resulting in greater unrest among the population.

The government has responded by tightening its controls over the freedom of thought and ideas. One result is that even church agencies are scrutinized more carefully by the government.

This meeting provided an important opportunity for the participants to learn how others are responding to the tightening political situation and an opportunity to discuss what is an appropriate and responsible witness as expressed by the peace churches.

Chaco churches work in four native languages

The Iglesia Evangelica Unida (United Evangelical Church) held its annual conference May 3-4 in Sáenz Peña, Argentina. As Orlando Sánchez, church leader and Toba Bible translator, began his annual report, he read Ephesians 1:3-14 in both Toba and Spanish, praising God for His many spiritual blessings during the past year.

North American missionaries sent by Mennonite Board of Missions, Elkhart, Ind., have worked closely with the IEU, organized by and for Argentine Indians in the Chaco area.

Orlando, as vice-president, has led the church since President Aurelio López was incapacitated by a stroke a year and a half ago. Orlando is encouraging local leaders to take more seriously their responsibilities so that all the leaders can carry their own share of the workload.

The IEU leader said his own personal priorities for the coming year are Bible translation work and responsibilities as father of a family with teenagers.

Conference delegates gave special thanksgiving for:

- New recognition for the church under a recent law by the Argentine Department of Religions, after having complied with the legal requirements.

- The affiliation with IEU of two new congregations, both located in western Formosa province. One is a Pilagá Indian congregation and the other one Mataco, bringing to four the number of Indian language groups forming IEU: Toba, Pilagá, Mocoví and Mataco.

- A recent wave of fervor among the Indian young people, bringing them in throngs into the church, saving them from drunkenness and other irresponsible activities, and giving them something worth shouting and dancing about.

Referring to the last point, Orlando called on the church leaders to thank God for the dramatic change among the young people and to exercise prayerful patience in helping them channel their enthusiasm and energy into a growing Christian commitment within the church.—Albert and Lois Buckwalter

Pacific Coast Conference encouraged by growth

The 58th annual session of the Pacific Coast Mennonite Conference was a time of dreaming, a time of renewal and commitment to the task of discipling. We dreamed dreams of what it would be like for each congregation to be "mission congregations." We came away from conference with the conviction that Christ wants our churches to grow, to reach out to the lost and searching neighbors and bring them healing and wholeness within our church families.

Richard Showalter, Mechanicsburg, Ohio,

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

Interpreting Scripture will be the theme of the 1980 summer session of the Council of Mennonite Seminaries, to be held July 14-25 at Mennonite Brethren Bible College. For more information contact MBBC, 77 Henderson Hwy., Winnipeg, Manitoba R2L 1L1, or any Mennonite seminary.

A Family Cluster Leadership Training Lab will be held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., August 10-16. This is the third Family Cluster Lab to be sponsored by MBCM. Families who want to experience the Family Cluster approach to family life education and to enjoy a variety of activities with other families, and adults who want to learn to utilize the Family Cluster model in their local setting are encouraged to attend. More information and registration forms are available from Beulah Kauffman at MBCM, Box 1245, Elkhart, IN 46515.

Dwell in Peace: Applying Nonviolence to Everyday Relationships is by Ronald C. Arnett, a Church of the Brethren communication professor. He calls for a radical commitment to peacemaking relationships. In working toward nonviolent resolution of interpersonal conflicts Arnett emphasizes that conflict is inevitable but must be dealt with in caring confrontation which remains open to others and does not violate their integrity. \$5.95 from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Funerals and Funeral Planning by Melvin D. Schmidt explores the creative possibilities of ministry in the church through the service and rituals connected with death. It discusses the role of the pastor in funeral planning, funeral styles, problem funerals, and involving the local community. Extensive space is devoted to specific resources to aid the pastor or those who educate and plan for funerals. This booklet is part of a worship manual series including *Planning Congregational Worship*, *Baptism and Church Membership*, *The Celebration of the Lord's Supper*, and *Celebrating Christian Marriage*. They are \$2.00 (U.S.) from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Repairing the Breach: Ministering in Community Conflict by Ron Kraybill looks at reconciliation and conflict mediation, setting out the biblical background and conceptual frame-

work with actual stories which illustrate conciliation. The booklet is available from Conciliation Services, MCC U.S., 21 S. 12th St., Akron, PA 17501.

This Side Up is an information booklet developed for young people ages 12 to 14 who are faced with making decisions about drugs, including alcohol. It talks about drugs and their effects and teaches some basic skills on making good decisions about drugs. It presents stories that simulate real-life situations of young people pressured by friends to take drugs, explored in a serious and humorous way. Prepared for the National Institute on Drug Abuse by Research for Better Schools, Inc. Copies can be ordered from the Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402 (DHEW Publication No. ADM, 78-420).

Almost all you ever wanted to know about alcohol but didn't know who to ask by Robert L. Hammond brings together some of the basic information about alcohol. Stating his bias toward abstinence, he asserts that the responsibility for dealing with alcohol problems in today's society belongs to everyone. Available from American Business Men's Research Foundation, Suite 1208, Michigan National Tower, Lansing, MI 48933, or Michigan Alcohol and Drug Information Foundation, 1120 East Oakland Ave., P.O. Box 10212, Lansing, MI 48901.

Jesus and the Children: Biblical Resources for Study and Preaching is by Hans-Ruedi Weber. In it he studies some biblical texts to examine what we can learn from Jesus' attitude toward children for our common life with them and for our adult Christian life in the world. (French and Spanish editions are in preparation.) \$4.50 at bookstores.

AUDIOVISUAL RESOURCES

"Guess Who's Coming to Breakfast?" focuses on the Dominican Republic where Gulf & Western alone owns 275,000 acres of the best land in the country to grow sugarcane and livestock for export while 60% of the Dominican children die before the age of 5, mainly of malnutrition. The 20-min. filmstrip with cassette was produced by Packard Manse Media Project in 1978. Rental: \$3 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

brought several inspiring messages on what it takes and what it is like to be a growing, discipling church in our communities. He emphasized that leadership must believe in growth and that our members must be dedicated to ministering the gospel in its fullest sense. Growing congregations accept, love, and assimilate persons from outside our tradition and they are known as places where people find a life-changing Christ.

It was a joy to have Wayne North from the General Board with us as a speaker and workshop leader. In his imperturbable, composed manner, Wayne affirmed the centrality of the Word in a growing congregation. He called for unequivocal obedience to the Word and verve in applying the Word to pressing issues such as alcohol.

The delegate session of the conference experienced the growth being proclaimed in the messages. By unanimous action of the delegates, three congregations were received into conference membership. The new congregations are Woodburn Mexicana Pentecosta Mennonita, a growing Hispanic fellowship ten miles north of Salem; Caldwell (Idaho) Christian Mission, a young congregation growing out of a VS witness; and Peace Mennonite in Portland, a General Conference congregation desiring to share in the fellowship of the Northwest Mennonite Conference congregations.

In other action the delegates adopted a plan to accept the Northwest Mennonite Conference as a full partner in the administration and curriculum of Western Mennonite School. For many years students from the Northwest congregations have been attending WMS as "foreign" students. Now WMS will be "their school," both in representation on the Board and class offerings.

Sarasota church calls minister of music, youth, and Christian education

In an overwhelming vote of approval the members of Tuttle Avenue Mennonite Church, Sarasota, Fla., made the decision to call Marvin Miller, present music director of Eastern Mennonite High School to be minister of music, youth, and Christian education.

Miller's expertise in the field of music is widely known in Mennonite circles. He is committed to continue to enrich our Mennonite heritage of four-part, a cappella congregational singing. Marvin has also stated the possibility of Tuttle Avenue Church having several choirs and has expressed the hope of training song leaders to improve their skills in order to lead singing more effectively. He sees his role in the music program as a "consulting, affirming, and guiding role."

Miller will finish his stint as director of music at EMHS and minister of music at Lindale

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Mennonite Church in 1981. His term with the Tuttle Avenue congregation will begin July 1, 1981, with licensing by the Southeast Convention following that date.—Audrey Metz Frey.

GC Board works through weighty agenda

Kenneth M. Long was elected president of the Goshen College Board of Overseers at their June 5-6 meeting, replacing Charles Gautsche, who leaves the overseer board after eight years of membership. Gautsche, who is the pastor of Central Mennonite Church in Archbold, Ohio, is newly appointed president of the Mennonite Board of Education.

Long has been a member of the GC overseer board since 1972. He is a professor of chemistry at Westminster College in New Wilmington, Pa., and a member of Midway Mennonite Church. Other new board officers are Richard Kauffman, Scottdale, Pa., vice-president, and Arlene Mark, Elkhart, Ind., secretary.

J. Lawrence Burkholder, GC president, addressed the Board on the relationship of the college and the Mennonite Church. The church-college relationship is "a treasured one," Burkholder said, "but we need to examine the structures for accountability."

While much attention has been given in recent years to ways that the college is accountable to the church, he asserted that we have not explored the ways in which congregations are accountable to the college. "We have no structure binding congregations in their responsibility to the institutions." The growing independent congregationalism in the Mennonite Church needs examination, Burkholder asserted.

Board business included approval of a proposal for a department in computer science which would expand course offerings from the present 10 hours to 17 hours.

The Board approved hiring these new faculty members: James S. Miller, Columbus, Ohio, assistant professor of biology; Linda S. Richer, Ann Arbor, Mich., associate librarian; Ronald Stutzman, St. Louis, Mo., associate professor of anthropology and sociology; Edward C. Epp, Lincoln, Neb., director of computer center; Amos F. Burkholder, Harrisonburg, Va., associate professor of music; and James E. Goldsworthy, Dover, N.J., assistant professor of music.

Kathryn Aschliman was promoted to professor of education. Tenure was granted to Robert M. Birkey, associate professor of social work; Katherine E. Yutzy, Claire Francell, and Evelyn Driver, associate professors of nursing; and Stanley N. Grove, associate professor of biology. Francell's appointment marks the first time that tenure has been granted to a non-Mennonite faculty member; Mennonite Board of Education policy provides a review process for this.

A long negotiation process was concluded with the approval by the Board of an agreement between the college and Goshen Biblical Seminary on ownership and maintenance of the Mennonite Historical Library, located at the college. This is a final step in negotiations related to the seminary's move from the Goshen campus to Elkhart in 1969.

Board members concluding terms with this meeting were Tony Brown, Reinholds, Pa., and Paul O. King, Dakota, Ill.

Money matters to be examined, Kauffman, Rudy



Kauffman



Rudy

"Money presents both exciting opportunities and grave dangers for the Christian, and it demands much higher priority on the agendas of our Mennonite congregations," says Dwight Stoltzfus, president of Mennonite Mutual Aid.

Stoltzfus has announced that Mennonite Mutual Aid, in response to various requests and in consultation with the Mennonite Board of Congregational Ministries, is planning to initiate a special, inter-Mennonite project on money issues and economic concerns. The yearlong project will begin on Sept. 1.

Daniel Kauffman will administer the project. He will be on a one-year sabbatical leave from Goshen College, where he serves as director of college relations.

John Rudy, MMA's General Manager of Financial Services, will supervise the project and participate on a part-time basis. Dwight Stoltzfus will chair an inter-Mennonite advisory committee.

The Mennonite Board of Congregational Ministries is cooperating in the project through the appointment of persons to the advisory committee and through consultation with Robert Yoder, the present stewardship secretary of the Mennonite Church. Participation by other Mennonite denominations is being solicited.

Stoltzfus reports that the special task force of Kauffman, Rudy, and himself will attempt to contribute toward an assignment given to MBCM and MMA by the Mennonite Church General Assembly in 1975: "To design and administer a process, together with the development of whatever tools or materials might be needed, to lead our people to carefully examine economic issues, to make some decisions together, to take at least some mini-steps,

and to move toward personal and corporate commitment."

Stoltzfus points out that the special economic concerns project is a practical expression of MMA's statement of mission: "Mennonite Mutual Aid is an integral part of the church and exists to assist Mennonite congregations and individuals in the practice of biblical faithfulness in mutual aid, stewardship, and related economic matters."

The principal objectives for the project have been identified: (1) To design and encourage effective models and processes, together with whatever tools and materials may be needed, which help local congregations to enter into serious dialogue about money matters, and to challenge each other to greater Christian faithfulness. (2) To solicit the help of persons throughout the church in developing a Mennonite theology of money and in relating biblical principles to money matters. (3) To provide helpful guidance and prophetic leadership in addressing the bewildering economic issues which confront Mennonites in their everyday lives.

A consultation on a Mennonite theology of money is planned for early October.

Building plans approved for seminary in India

On Mar. 3 final approval of plans for building the new campus of Union Biblical Seminary in Pune (near Bombay), Maharashtra, was granted by municipal and state planning authorities. Construction is expected to begin shortly.

Permission to purchase the land for the new campus was granted in September 1979 after protracted negotiations with government authorities. The 23-acre plot was bought by UBS from the Medical Missionary Sisters.

Contracts for construction were signed in October 1979, but when the site plans were presented to municipal authorities, it was discovered that some buildings were planned at a higher altitude than the city allowed. Plans were redrafted and according to the UBS newsletter of March 1980, also improved.

The total cost of the project is estimated at \$1,086,000 (U.S.). The Commission on Overseas Mission of the General Conference Mennonite Church has committed itself to contributing \$100,000 over a five-year period. The Mennonite Church is raising a like amount, and the Mennonite Brethren are contributing \$50,000. The various cooperating churches within India have a goal of \$50,000, and the seminary has received grants totaling \$400,000 from two German church organizations.

There are more than 20 Protestant groups which cooperate in the seminary program. Since its founding in 1954 the school has become the largest English-language theological institution at its level in Asia. Its graduates number more than 800.



A new three-screen documentary feature entitled "Who Are the Amish?" opened at The People's Place on June 16. "This feature is designed to educate, to bring better understanding, and to help people to appreciate the Amish way of life," according to Merle Good, producer of *Who Are the Amish?* "We have been answering questions and leading discussions for a dozen years," Good observed. "Now we're presenting our collected understandings." *Who Are the Amish?* deals with many topics such as education, taxes, food and farming, health, death and burial, as well as the history of the Amish people. Nine projectors fill the screens with magnificent scenes, and there are three musical numbers to flavor the presentation with spirit. It includes special emphases for children.

Juniata Mennonite School needs an elementary school administrator for the coming school year, beginning in September. Write c/o William Graybill, Jr., R. 1, Mifflintown, PA 17059, or call (717) 463-2709.

The High-Aim Advisory Committee (HAAC) reviewed 1979-80 enrollment and contributions reports at its June 6-7 meeting. During the past year 51 Mennonite minority students attended seven Mennonite high schools across the U.S. "The contributions we have received to date will cover administrative costs," reported Al Brown, High-Aim director. "But to meet our student subsidy commitments we still need \$16,500 before July 1." One reason for this year's shortfall was that High-Aim did not receive churchwide Christmas Sharing Funds as it has in the past. "But we feel that people in the church will respond when they hear of our need," Brown concluded. New funding arrangements are still being developed.

At its 62nd commencement activities on June 1, in the EMC Chapel-Auditorium, Eastern Mennonite High School graduated 77 seniors. Bill Detweiler, pastor of Kidron Mennonite Church, Kidron, Ohio, and speaker on the *Calvary Hour*, challenged the seniors to get down off "the pole" and enter into life fully, under the lordship of Christ. Other commence-

ment weekend activities included baccalaureate service on Sunday morning, June 1. The program, planned by the senior class, featured Kenneth Horning, Sr., from Oley, Pa., father of one of the seniors, as the keynote speaker.

Eastern Mennonite College is accepting applications for financial aid counselor/office manager, full-time position, beginning Aug. 1. Interested persons call or write: Lee M. Yoder, Personnel Office, Eastern Mennonite College, Harrisonburg, VA 22801; (703) 433-2771, ext. 103.

Guidance counselor and teacher needed at Central Christian High School. Must be certified or willing to pursue state counseling certification. Combine with part-time teaching in Bible, English, or social studies. Call or write Principal, Central Christian High School, Kidron, OH 44636, or phone (216) 857-7311.

The executive committee of the Lilly Endowment, Inc., of Indianapolis has awarded a \$50,080 grant to Goshen College to facilitate a

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$117,315.23 as of Friday, June 13, 1980. This is 15.6% of the total needed. 205 congregations have made contributions.

faculty-student exchange with Sichuan Provincial Teachers College in the People's Republic of China. The grant will be applied to the first undergraduate exchange program between an American college and a university in the People's Republic of China. The grant from Lilly Endowment, Inc., will cover tuition and special services for the Chinese English teachers and will support a faculty member who has a specialty in teaching English as a second language.

A rough draft of Paul Lederach's theological supplement to the Defensive Driving Course (DDC) is being circulated to last year's planning session participants, who met at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., for evaluation. The draft will be tested at two DDC classes being conducted this month and next. Purpose of the guide is "to supplement the DDC with the awareness that following Jesus relates to our driving. . . ." One question Lederach raises is: "How can it be that we oppose violence, and yet we accept the violent deaths of 50,000 people each year on the highway?"

Correction for the 1980 Mennonite Yearbook. In the listing of Historical Archives and Libraries, page 104, the Mennonite Historical Library and Archives of Eastern Pennsylvania, Christopher Dock High School, 1000 Forty Foot Road, Lansdale, PA 19446, telephone 215-362-2675, was unintentionally omitted. This library and archives is sponsored jointly by Franconia Mennonite Conference of the Mennonite Church and the Eastern District of the General Conference Mennonite Church. Joseph S. Miller is administrator.

Matthew James Krabill, born Feb. 29, to James and Jeanette Krabill, workers in Ivory Coast with Mennonite Board of Missions, Elkhart, Ind., was kissed and blessed by Pope John Paul II during the Catholic leader's recent visit to Africa. During a stop at a Catholic institute in Abidjan, where Krabills have been taking classes, a papal aide motioned for Jeanette and Matthew to step forward so that the Pope could meet them personally. Mennonite girls in North America will pay the \$1,312 needed to support Matthew for one year for the 1980-81 mission project of Girls' Mission and Service Association (GMSA).

Jim Schneck, a Mennonite involved in services for the deaf in Wayne County, Ohio, has received a Jefferson Award from CBS Television for "outstanding community service" in northeastern Ohio. Jim is active in deaf ministries through Orrville Mennonite Church and works as administrator of New Life Homes, which operates two group homes for developmentally disabled deaf persons. The Voluntary Service and Deaf Ministries offices of Mennonite Board of Missions, Elkhart, Ind., are currently discussing with Jim the possibility of working together in Wayne County.

The opening up of China to greater contact with the rest of the world has aroused the

interest of many Christians around the world. "But Chinese Christians constantly counsel Western Christians against making attempts to 'reenter' China as traditional missionaries," said Wilbert R. Shenk, overseas missions secretary at Mennonite Board of Missions (Elkhart, Ind.). "They want us to allow them the opportunity of taking the next steps." One thing Christians can do, Wilbert said, is to keep informed by reading such things as *China Prayer Letter*, published bimonthly by the Chinese Church Research Center of Hong Kong. For free copies, contact Barb Nelson at MBM, Box 370, Elkhart, IN 46515.

A person to head the Health and Welfare Division of Mennonite Board of Missions (Elkhart, Ind.) is needed by early 1981. The current acting secretary is Ken Schmidt. Applicants should have training and experience in health care or business administration, skills in management, and the ability to relate with Mennonite congregations. Persons interested in exploring this possibility should contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Immanuel House in Jaffa, Israel, needs volunteers to help with its renovation project. One person is needed in mid-July, and three people are needed from mid-August until fall or winter. Volunteers should have cabinet-making, plumbing, light construction, or general building skills. Their food and housing will be paid in Israel, but they will need to pay their own transportation and medical insurance costs. Interested persons may contact Maynard Kurtz at Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

The Freeport Mennonite Church,

Freeport, Ill., will have a homecoming and 135th-anniversary celebration on Saturday evening and Sunday, July 19 and 20. Former pastors Richard J. Yordy, St. Jacobs, Ont., and Donald Blosser, Goshen, Ind., will be guest speakers. Former members and friends are invited for the weekend celebration. Paul O. King is pastor of the congregation.

Construction was recently begun on an addition of 38 apartments to the retirement village at Menno-Haven, Inc., Chambersburg, Pa. This will bring the total of village apartments at Menno-Haven to 103. The current residents in the Menno-Haven apartments represent a wide variety of professional and occupational backgrounds, come from a number of different states, and represent 15 different religious denominations. Menno-Haven, Inc., which includes a skilled nursing facility and retirement apartments is sponsored by the Franklin County Mennonite Churches. The current construction schedule calls for completion of the village apartment addition by December 31.

The Howard Street VS unit in Philadelphia is planning a reunion for all its ex-VSers on Saturday, Aug. 2, during the Region V Assembly. Recreation and reminiscing will commence at 2151 N. Howard Street, at 3:00 p.m., and supper will be served at 5:00 p.m. Please write 2151 N. Howard St., Philadelphia, PA 19122, if you plan to attend, or call (215) 739-7797.

Special meetings: William R. Miller, North Liberty, Ind., at Camp Luz, June 22-28, and at Zion Hill, Singers Glen, Va., July 6-13. **Stanley Shirk**, Lyndhurst, Va., at Mt. Jackson, Va., July 13-18. **Glen M. Sell**, Manheim, Pa., at

First Mennonite, Johnstown, Pa., June 26-29.

New members by baptism: Three by baptism and two by reclamation at Perkio-menville, Pa.; five at Trinity, Glendale, Ariz.; one at First Mennonite, Canton, Ohio; three at Anderson, Ft. Wayne, Ind.; five at Berlin, Ohio; eight at Kern Road, South Bend, Ind.; ten at Salem, Wooster, Ohio; two at Hesston Inter-Mennonite Fellowship, Hesston, Kan.; nine at Elmira, Ont.; one at First Mennonite, Johnstown, Pa.

Change of address: **Stanley and Doris Shenk** from 1406 S. 12th St., Goshen, Ind., to P.O. Box 752, Belize City, Belize (effective July 1980 to August 1981). **Art Smoker** from 1900 S. Main St., to 1304 S. 15th St., Goshen, IN 46526.

readers say

Thank you for the excellent article, "The Call to Be Helplessly Grateful" by Bruce Yoder (June 3). We need more articles on maintaining a biblicism that communicates a Christian nonconformity in our lifestyles.

We don't need more predetermined programs, new strategies, or secular recreation within the church body, but time to be in fellowship with Jesus Christ and in the company of His disciples right in our own communities. We are created with diverse gifts and graces by which to gift others and not for self-preservation.

I am disappointed for the space in *G.H.* given to cartoons. We don't need the kind that leave our young people confused and hanging with no direction in life as to our Mennonite background. They need illustrations that help them interpret our Mennonite faith for which our spiritual forebears went through the fires of persecution and crossed oceans to maintain biblical principles. In this day when our young people are influenced so greatly by society and the media, parenting is sometimes painful and so we must abandon ourselves to God in faith. We need all the resources available and likewise the young people need good reading materials.—Velma Souder, Telford, Pa.

It seems to me God must be grieved to see how His Word is "used" to push a point and get on the bandwagon of whatever trend is current. I refer specifically to the Scripture verse used in the last paragraph of the article in the May 20 *Gospel Herald* entitled "A Thread of Leadership." The author was to have "done extensive research in the area of this article." This makes it sound like an authentic position we should fall for. Her "extensive research" should have included more study on Galatians 3:28 before "using" it to nail down her thoughts. She wrote, "That means being called to the pulpit. . . ." "For that is what Paul meant when he said, 'There is neither Jew nor Greek, . . . slave nor free . . . male nor female; for ye are all one in Christ Jesus.'"

Having reread Galatians 3 in various translations, this reader does not believe that is what Paul meant. I feel "using" this Scripture to prove women should be ordained is a gross injustice to God's Word. I do not find this passage discussing church leadership or spiritual gifts. I find no trace of "A Thread of Leadership" in this entire chapter. This chapter is concerned with getting right with God. As the TEV Bible puts it, "It is through faith that all of you are God's sons in union with Christ" (v. 26). This Scripture is addressing our position in Christ and not the functioning of the body of Christ.

Drama and Speech Instructor Needed

Hesston College has an opening for a drama and speech instructor for nine months, full time. Assignment begins August 20, 1980. Master's degree required, previous experience preferred. Send résumé and letter of application to:

Dr. Ervie Glick, Hesston College, Hesston, KS 67062, or call collect (316) 327-4221.

In the same issue of *Gospel Herald*, John Drescher makes a very profound statement in his article "Return to the Lord." He wrote, "We must always bring the philosophies of people to the test of Scripture rather than to test the Scripture at the bar of human reason." Let's follow that good advice.—Simon Schrock, Fairfax, Va.

I was reading the article "Integrating Humility and Nonconformity into the Life of the Church" (May 27), and as I read along it really seemed to be hitting the nail on the head. As I got toward the end of the article, I was surprised by a statement that referred to the incident at Estes Park 77 concerning the difference some folks had concerning "proper" religious music. As I read this, it really reopened old scars that I had from being at Estes Park 77 and witnessing the whole ordeal—and I would like to share my feelings with you.

First of all, I am a musician and I enjoy playing about any style of music—jazz, rock and roll, classical, you name it. There is nothing I enjoy more on this earth than playing music and interacting with other musicians. I just really wonder when the majority of Mennonites will realize there are more than two or three styles of music that are suitable for worship—why who's to say what or what not God accepts? I believe God created all styles of music and all can effectively be used to give glory to Him, just as the "funky" group at Estes Park 77 was praising God—and were so rudely interrupted.

All I have to say is that the folks who can only accept one kind of music are seeing a rainbow with only one color in it. I don't know about you, but I would rather see the whole spectrum in all its beauty and splendor.—Brian Gingrich, Lowpoint, Ill.

births

Bender, Carl and Judy (Zehr), Kitchener, Ont., first child, Andrea Lynn, May 18, 1980.

Blough, Mark and Kathy (Korb), Schwenksville, Pa., second daughter, Jenna Marie, Apr. 30, 1980.

Clemmer, Glenn and Donna (Reinford), Harleysville, Pa., first child, Matthew Ryan, Mar. 12, 1980.

Eberly, John and Ruby (Miller), Blountstown, Fla., sixth child, third son, John Robert, born July 14, 1975; adopted May 16, 1980.

Fewkes, Michael and Linda (Gerber), Baden, Ont., a son, Jason Michael, Apr. 21, 1980.

Geiser, Harlan and Diane (Ulrich), Roanoke, Ill., second child, first son, Nicholas Andrew, Apr. 24, 1980.

Huston, E. David and Lois (King), Malvern, Pa., second child, first son, Scott David, May 1, 1980.

Landis, Dale and Ruth (Wallace), Harleysville, Pa., first child, Christopher Dale, Nov. 15, 1979.

Landis, Michael and Jan (Loewen), Goshen, Ind., second daughter, Cara Lynae, Apr. 4, 1980.

Manuel, William and Luann (Steider), Cochran, Pa., fourth child, second son, Robert Michael, May 21, 1980.

Martin, Lloyd and Shirley (Lais), Estacada, Ore., third child, second son, Cory Ray, June 4, 1980.

Martin, Paul and Sandra (Prong), Atwood, Ont., second daughter, Christine Elizabeth, May 13, 1980.

Mast, Stuart and Delores (Schrock), Bridgeville, Del., third child, second son, Frederick Anthony, May 5, 1980.

Miller, James and Margaret (Buckwalter), Seymour, Ind., second child, first son, Jeffery Scott, May 8, 1980.

Neff, Donald and Doris Jean (Hershey), Ronks, Pa., second child, first daughter, Heather Joelle, June 3, 1980.

Nofziger, Edward and Carol (Alcorn), Wauseon, Ohio, third son, Joel Lee, May 17, 1980.

Reinford, Ken and Rachel (Kindy), Skippack, Pa., first child, Kendall Dirk, June 2, 1980.

Rohrer, Don and Becky (Nusbaum), Elkhart,

Ind., first child, Deborah Elizabeth, June 4, 1980.

Roth, Timothy and Melody (Blikman), Shakespear, Ont., second child, first son, Timothy Shawn, Apr. 11, 1980.

Snider, Glenn and Carolyn (Driedger), Breslau, Ont., third child, first daughter, Hannah Louise, May 22, 1980.

Stutzman, Linford and Janet (Scheffel), Munich, Germany, second son, Jonathan Lee, Mar. 27, 1980.

Yoder, Norman and Elizabeth (McDowell), La Junta, Colo., second child, first son, Mark McDowell, June 2, 1980.

marriages

Bridge—Myers.—Stephen Bridge, Stuarts Draft, Va., Mountain View cong., and Amie Myers, East Berlin, Pa., Lutheran Church, by David Gleason and Roy D. Kiser, May 31, 1980.

Ewert—Coolidge.—Norm Ewert and Sharon Coolidge, both of Wheaton, Ill., Lombard cong., by Joe and Emma Richards, June 1, 1980.

Jarvis—Helmuth.—Steven Jarvis, Goshen, Ind., and Elaine Helmuth, Chicago, Ill., both of Belmont cong., by Ron Fleming, May 24, 1980.

Herr—Metzler.—Ira C. Herr, Quarryville, Pa., Mechanic Grove cong., and Edith A. Metzler, Lancaster, Pa., Erisman cong., by Elam W. Stauffer, June 1, 1980.

Lear—Egli.—Robert Lear, Washburn, Ill., Methodist Church, and Kathleen Egli, La Rose, Ill., Metamora cong., by James Detweiler and Gail Fisher, May 24, 1980.

Yoder—Miller.—John Yoder and Janine Miller, both of Goshen, Ind., Pleasant View cong., by Roy K. Yoder, May 31, 1980.

Yordy—Roeschley.—Brent Yordy and Sally Roeschley, both of Morton, Ill., First Mennonite cong., by James Detweiler and John Yordy, May 30, 1980.

obituaries

Detweiler, Roy, son of Jacob L. and Martha Ann (King) Detweiler, was born at Huntsville, Ohio, Apr. 12, 1898; died in Bloss Memorial Hospital, Atwater, Calif., Apr. 20, 1980; aged 82 y. On May 25, 1924, he was married to Fannie Bontrager, who survives. Also surviving are 4 sisters (Nellie Fisher, Martha Byler, Pearl Smucker, and Dorothy Hostetler). Funeral services were held at Ivers and Alcorn Funeral Chapel, in charge of William Garrison; interment in Winton District Cemetery.

Eigsti, Irvin, was born May 25, 1904 in Morton Twp., Ill.; died May 24, 1980; aged 76 y. He was married to Frances Zehr, who survives. Also surviving are 2 sons (Paul and Royce), 4 grandchildren, and 3 sisters (Verna Roth, Lillian Blosser, and Esther Miller). He was a member of Trinity Mennonite Church, where funeral services were held May 27, in charge of Mahlon D. Miller.

Helmuth, Alvin J., was born in Ohio, Sept. 19, 1915; died at Bradenton, Fla., May 28, 1980; aged 64 y. He was married to Ruth _____, who survives. Also surviving are 9 step-grandchildren, 4 brothers (Harvey, Fred, Erwin, and Freeman Helmuth), and 4 sisters (Martha Hodan, Alta Jantzi, Cora Troyer, and Edna Bergey). He was a member of Tuttle Avenue Mennonite Church. Funeral services were held at Wilson Chapel, May 30, in charge of Stanlee D. Kauffman and John H. Shenk; interment in Palms Memorial Park, Sarasota, Fla.

Huber, John H., son of John K. and Elizabeth (Hartman) Huber, was born in Warwick Twp., Pa., Oct. 7, 1895; died at Lancaster, Pa., June 3, 1980; aged 84 y. On Oct. 18, 1922, he was married to Ella Myer, who died July 27, 1973. Surviving are one son (J. Elwood Huber), one grandson, 3 great-grandchildren, and one brother (Abram H. Huber). He was a member of E. Chestnut Mennonite Church.

Funeral services were held at Gundel Funeral Home, June 6, in charge of James M. Shank and James R. Hess; interment in Mellinger Mennonite Cemetery.

Meyers, Mary G., daughter of Samuel and Catherine (Gehman) Leatherman, was born in Bedminster Twp., Pa., July 4, 1893; died at Grand View Hospital, Sellersville, Pa., May 20, 1980; aged 86 y. On Nov. 20, 1915, she was married to Harvey M. Meyers, who died Mar. 23, 1951. Surviving are one daughter (Mabel L. Gross), one son (Garwood L. Meyers), 7 grandchildren, 5 great-grandchildren, and one brother (Harvey G. Leatherman). She was preceded in death by one son (Wilmer N.). She was a member of Deep Run East Mennonite Church, where funeral services were held May 23, in charge of David Derstine and John Ehst; interment in Deep Run East Mennonite Church.

Miller, Mary, daughter of Jacob V. and Elizabeth (Byler) Yoder, was born in Sugarcreek, Ohio, Apr. 25, 1896; died at Walnut Hill Nursing Home, May 26, 1980; aged 84 y. In 1919 she was married to Enos J. Miller, who died in 1970. Surviving are 3 sons (Orus E., Willis E., and Joe W.), 10 grandchildren, and 3 great-grandchildren. She was preceded in death by 3 children and 2 brothers. Funeral services were held at Maple Grove Mennonite Church, May 29, in charge of Frank Dutcher; interment in Walnut Grove Cemetery.

Rose, Lillian, daughter of Frank and Rebecca (Pinn) Taylor, was born at Ambler, Pa., Apr. 1, 1896; died at Ambler, Pa., May 19, 1980; aged 84 y. On Oct. 6, 1915, she was married to Burnes A. Rose, who survives. Also surviving are 2 sons (Warren and William Lester), 3 daughters (Ruby Rose, Bessie Martin, and Helen Rose Baker), 10 grandchildren, 17 great-grandchildren, one great-great grandchild, and one brother (Herman Taylor). She was preceded in death by a son (Burnes Allan, Jr.). She was a member of Ambler Mennonite Church, where funeral services were held May 23, in charge of Barry Loop; interment in Rose Falley Cemetery.

Steider, Ruth M., daughter of J. W. and Elizabeth (Erb) Oswald, was born in O'Neill, Neb., Feb. 6, 1910; died at Spencer Hospital, Meadville, Pa., May 30, 1980; aged 70 y. She was married to Ray Steider, who survives. Also surviving are 4 daughters (Arless—Mrs. E. S. Ketchum, Alice—Mrs. Merlin Stoltzfus, Wilma—Mrs. William Hadlock, and Carol Steider), 5 sons (Dean, Merlin, Donald, Larry and James), 18 grandchildren, 2 sisters (Helen—Mrs. Harold Steider, and Mrs. Esther Hjorth), and 4 brothers (Harry, John, Paul, and Delmar). She was preceded in death by an infant son (Ronald). She was a member of Sunnyside Mennonite Church, where funeral services were held June 2, in charge of Dennis R. Kuhns; interment in church cemetery.

Cover by David Hiebert; p. 507 by Bob Taylor; p. 512 by Earl Martin; p. 513 by Bob Charles.

calendar

Mennonite Publication Board, Scottdale, Pa., June 26-28.
MBM Missions Rally, _____ Ill., June 28-30.
Northwest Conference, Duchesne, Alta., June 28—July 1.
General Board, Des Moines, Iowa, July 15-17.
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Goshen, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Iowa-Nebraska Conference, Bethel Church, Wayland, Iowa, Aug. 1-3.
MBE Board of Directors, Aug. 4-5.
Allegheny Conference, Martinsburg, Pa., Aug. 7-9.
Conservative Conference, Belleville Mennonite School, Aug. 12-14.
Latin Convention, EMC, Harrisonburg, Va., Aug. 12-15.
Franklin Conference, Marion, Pa., Aug. 23.

Library, noting reference to sex, classifies Bible as "adult" book

The Bible now is barred from children who are patrons of the Columbus County Library in Whiteville, N.C., unless they have their parents' written permission to look at it or check it out. It has just been classified as an "adult" book. Under a new policy established by the library trustees, children can't check out "adult" books—either fiction or nonfiction—unless they have their parents' permission to do so. The policy was established after some parents complained about library books with sexually explicit sections. Such works, they contended, shouldn't be available for children to see or read.

Crackdown on religious dissent stepped up in Soviet Lithuania

In a stepped-up crackdown on religious dissidents in Lithuania, Soviet security police raided the homes of three Roman Catholic priests and 15 women allegedly involved in the production of an underground Catholic publication. The Brooklyn, N.Y.-based Lithuania Information Service said that two of the women were arrested. The publication in question is *The Chronicle of the Catholic Church in Lithuania*, a journal that has been documenting alleged violations of human rights in Lithuania, a predominantly Roman Catholic Soviet republic, since 1972.

Reader's Digest is chided for publishing Mormon ads

Eight professors at the School of World Mission of Fuller Theological Seminary have protested to *Reader's Digest* magazine about its accepting of advertising from the Church of Jesus Christ of Latter-day Saints (Mormon). Since 1978, the Mormons have sponsored pamphlet inserts in the *Digest*. They have focused on such topics as family life, prophecy, and genealogy, and have attempted to demonstrate that Mormon doctrine is consistent with the Bible.

Acknowledging that the Mormon ads are "a major source of revenue," the professors at the independent evangelical seminary told the *Digest* that "your advertising policy has usually not been influenced by the pursuit of the lucrative. You are known to hold higher values, as demonstrated by your rejection of tobacco and liquor advertising. We wince when we see that reputable *Reader's Digest* has been manipulated as an instrument for the proselytizing strategy of the LDS (Latter-day Saints)."

Lasting "born-again" experience is reported by half U.S. adults

More than half of all adult Americans have had a lasting "born-again" Christian religious experience and identify with traditional spirituality and conservative morals, says a new Gallup poll. Preliminary data from the first national comprehensive survey of the attitudes, interests, and opinions of Christians show that 53.4 percent of Americans 18 years and older claim to have made a personal commitment to Jesus Christ which they still consider relevant. That would equate to 84 million persons. Gallup surveys in 1976 and 1978 reported that about one third of American adults claimed to be born again, but questions asked in those polls were worded differently. Previously, the national total of born-again Christians has been estimated to be between 30 million and 55 million.

Briton says the handicapped need more than access ramps

True ministry to disabled people involves more than installing access ramps, wider doorways, and special toilet facilities in churches, England's Cardinal Basil Hume declared at Cathedral College in Brooklyn, N.Y. "Such practical details need attention," but so do "the less tangible ones of improved awareness and understanding on the part of the nonhandicapped members of the church," he explained.

Status of Jews in USSR reported deteriorating

Observers of the Soviet Jewish scene are in agreement that the decline in emigration of Jews in recent months reflects the beginnings of a long-term deterioration of Jewish life in the Soviet Union. None of the participants in a conference on the status of Jews in the USSR and the impact of anti-Semitism upon them could envision a return to what one participant called "the good old days" of 1979, when more than 50,000 Jews were allowed to leave a society that is traditionally anti-Semitic and increasingly so, as Russians react to the "special treatment" for Jews who are allowed to emigrate. "I am pessimistic about the prospects for any viable Jewish community in the Soviet Union," Jerry Goodman, director of the Greater New York Conference on Soviet Jewry, said.

Media gadfly seeks boycott of network TV for one week

A media gadfly organization has called a boycott of all commercial television the week of July 7 to 13, in memory of a four-year-old girl who was murdered by a method resembling a horror scene on a network movie. The Khonji Wilson Memorial Week was proclaimed by the National Federation for De-

cency in Tupelo, Miss. The federation, run by Donald E. Wildmon, a United Methodist minister, sends a newsletter to some 300,000 church groups across the country.

Khonji Wilson of Wichita Falls, Tex., was murdered and her heart carved out last February, allegedly by her mother who believed she was possessed by demons. Both the mother and her daughter had just seen the movie *Exorcist II* on CBS in which a similar ritual was performed to rid a young girl of demons. Mr. Wildmon has attributed the murder directly to the influence of the movie. "Little Khonji would be alive today if CBS and its affiliates had cared about the thousands and thousands of calls asking them not to show the movie," he said.

Supreme Court refuses to block inquiry into church's finances

The Supreme Court refused (June 2) to block a state investigation into the finances of Herbert W. Armstrong's Worldwide Church of God. The controversial Mr. Armstrong and his sabbatarian church were taken to court last year by six former members who claimed that the 87-year-old leader and other church officials were guilty of misusing church funds. The sect virtually requires that members in good standing give at least one tenth of their income to the church. Mr. Armstrong and his church's attorney, Stanley Rader, were specifically charged with enriching themselves at the church members' expense. The case has drawn national attention, largely due to investigative reports into the allegations by CBS Television's "60 Minutes" program.

Mainline church groups representing more than 80 million members joined the case in March as friends-of-the-court on Mr. Armstrong's side. Several legal briefs have also been filed in support of the Worldwide Church's position.

"Confusion" laid to evangelicals over duties to God and to Caesar

Many evangelical Christians are confusing their loyalties to Caesar and their loyalties to God, Sen. Mark O. Hatfield of Oregon, an evangelical Christian, told the graduating class at Bethel College in Arden Hills, Minn. He said this confusion was reflected in the attitudes of some Christians that they must Christianize the government and elect only born-again Christians to public office. He urged them to remember the Holy Roman Empire when Christians "could not delineate between the banner of Christianity and their commitment to Christ as a guide of their life, which led us into the experience of the Crusades where we had conversion by the sword, into the great inquisitions where we had the purification of doctrine by the torture chamber, and into elements of puritanism in America."

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It is too late . . . but there is time

Time, it could be, goes so gently that we are scarcely aware of its passing. The wake-up disc jockey reminds us that it is Friday and we should rejoice—though this news never fails to depress me—but he pays little attention to the year, or even the week of the year. Nor can he give attention to our individual time schedules. To get perspective on these, we need to stop and consider major points of passage—events or experiences that have passed and will never be ours again.

There is no perspective like that from having passed one of these irreversible checkpoints to realize that some things which are past will never be ours again. Typically such insights begin to come in a person's life about the time of advancing middle age. Some things will never happen again and we are pensive. But as we acknowledge these changes we can take courage from the knowledge that much in the future is yet open to us.

It is too late, for example, for me to take my sons by the hand, explain the mysteries of the world to them, and tell them which way to go. For they are all as large as I or larger, and the youngest is nearly out of the teens. A parent at my age with a selective memory can get quite carried away with cozy visions of the days past when family relationships were simpler. On second thought we would not bring back these old days if we could, for the movement of life is forward. To seek to revert is childish.

Beyond this it is worthwhile to observe that having finished one chapter of one's life does not mean that all activity of this sort is forever forbidden. There is time, for example, for me to learn to know and relate to other children. Not likely with the intensity I knew my own but still in a significant way. There is still time also to interact with my sons on an adult level about matters of a wider variety than was possible

when they were small and this is a gain.

Indeed there are endless opportunities to become involved with both children and adults if I can accept them. So it would seem that in every case where an opportunity is no longer with us, something just as important is available.

This does not mean there is no loss in the opportunity past. If one could do it again, it might be done better. But contrary to the depressing slogan that the only thing to be learned from history is that we do not learn from history, at least we as persons can learn from past experiences and build our futures on them. Particularly, in the words of the prophets and Jesus, there is time to choose a better life than we have had in the past. "The time is fulfilled," said Jesus as recorded in Mark, "the kingdom of God is at hand, repent, and believe the gospel" (Mark 1:15). I think it is John Howard Yoder who has observed that in recent times "repent" has been defined as to feel bad. But in the Bible, it means to change.

So the force of the message is to call for an openness to what God is calling us to in the future. It is too late to patch up the failures of the past, but there is time to accept the grace of God in the future. It is too late to come to the aid of people who have died, but there is time to be helpful to many in need today. It is too late to stop divisions in the church which happened in the past, but there is time to be peacemakers today.

It is too late . . . but there is time. If it sounds paradoxical, this is because our minds instinctively dwell on the lost opportunity. But God calls us to the open future. It is a future open with possibilities as great as those of the past which are closed. It is a future limited less by the lack of opportunities than by a small vision and limited energy.
— Daniel Hertzler.

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July 1, 1980

73:27



The story of a man with two sons

by Bruce Yoder

Text: Luke 15:11-32

Jesus spun tales like spiders spin webs. Before those who listened knew what had happened, they were wrapped in a world of lilies and sheep, of lampstands and seed sowers, a world in which Samaritans were good and rich men were often foolish. Through stories He created space for the learned and unlearned alike to see themselves more clearly. On one occasion, Luke tells us, Jesus threaded three together, stringing them like exquisite pearls. No one spoke as He said, "Suppose one of you has a hundred sheep." "Suppose a woman has ten silver coins." "There was a man who had two sons." Pharisee and "sinner" alike could not help but listen.

There was some disgruntled mumbling, it seems, as Jesus sat down to chat with other teachers of the law. Outside the circle of the elite religious corps, the tax collectors and other outcasts gathered in self-conscious clusters. They always found themselves outside the circle, but dared to inch closer this time because the rabbi from Galilee had welcomed them before. The Pharisees knew as much. When the shadows of the outcasts fell across the shoulders of those who bore the burdens of the law, sullyng their ritual purity, they whispered to one another as they nodded toward the circle's center. "He even eats with them."

Other rabbis had said, "Do not associate with the wicked, even to bring them near the law." Which meant near to God. There are some lines one simply does not cross. Jesus crossed them. In death, He crossed them out. "Insiders" and "outsiders"—the line was sharply drawn. One belonged to this group or that group, but not to both. One's world was defined by the boundaries of class, economic status, religious affiliation. Jesus, knowing that all groups belonged to God, saw no line. In order to help all who heard Him to have "the peace of vision clear," He did not resort to the power of theological argument, the force of doctrinal formulation, or His exegetical prowess when He heard the Pharisaic complaints. Instead, Jesus told a story, three of them in fact, and allowed the listeners to see themselves as clearly as we see ourselves in the bathroom mirror. He who has eyes, let him see.

Sermon for a summer morning (2)

God as a smelly shepherd! The first two parables must have rankled the religious folk. Who in the world of prudent piety would dare to suggest that God was a smelly, unkempt shepherd who could not keep his flock together! Or, a poor, careless woman who lost one of the ten coins she had managed to save for her dowry! Or, that in the finding of what was lost there was more cause for celebration than in the constant, steady behavior of those whose diligence kept them close at hand!

But, before anyone could object, Jesus continued: "There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

"Not long after that, the younger son got together all that he had, set off for a distant country, and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods the pigs were eating, but no one gave him anything."

The Pharisees nodded their approval. The young man was getting what he deserved—nothing. The "sinners" deserve to be outside the circle.

Part of the magic of this story is that we do not know why the younger brother left home. We cannot know. But we can guess. Perhaps, wanting to fit in, to belong, he had tried to measure up to his older brother's achievements, but had failed time and time again. No longer wanting to live in the shadow of a big brother who could do no wrong, he went as far away from home as possible. Longing for love, he felt alone. He lacked the patience to learn to recognize that he did belong.

"Waiting patiently in expectation is the foundation of the spiritual life" (Simone Weil). But the young man wanted the future now. So, in anger and frustration, he made the untimely request for the money that would have come to him at the time of his father's death. With that money in hand, he broke the familial bond, and the pendulum swing to the extreme as he searched frantically for new friends in his new-found freedom.

When desires for attention and acceptance lead us, as they led the young man, to search for a new freedom away from the family of God, the consequence is discontent. We all need friends. We all need to belong. But shortcuts that promise to lead to life usually lead in the other direction, and we end up saying with Lady Macbeth, "Nought's had, all's spent, where our desire is got without content. 'Tis safer to be that which we destroy than by destruction dwell in doubtful joy."

Joy is less than sure when, in our abandon to satisfy ourselves, we reject completely our past, our values, our friends and family, who seem to be hindering us. Having impatiently fled the freedom contained within the relationship to his father at home in search of that distant and

mythical country of total freedom, the young son wound up a prisoner in a pigsty; the bars of his cell, loneliness and pangs of hunger. In a land of famine, hungry for love and friends, he had only the memories of home to fill him.

With the shock of recognition that occurs when an unfamiliar face is suddenly seen as that of an old and almost forgotten friend, the young man came to his senses. He remembered who he was. That is a work of grace. Even when all hope seems to be gone, when we have taken shortcuts and compromised our way into distant lands we had never dreamed of entering, entered rooms, as James Dickey writes in his poem, "Adultery," in which we cannot die, the Spirit of God can still fan the spark of life within us.

Christ the tiger. A Zen Buddhist story tells of a tiger cub which was raised by a family of goats. He learned to eat grass and make goatlike sounds. One day a giant tiger strode into the jungle clearing where the goat family and their tiger son lived. He roared. The leaves trembled and the goats scattered. But the tiger cub stayed, strangely attracted to this mighty animal.

"Why are you eating grass?" the old tiger asked.

"Because I am a goat," the young tiger said in his little goat voice.

"No," said the old one. "Come to the pool and see."

The cub gazed at their reflections in the still water and saw that the two animals there were the same. Each day the giant tiger returned to teach the small cub to eat meat with its sharp teeth and to roar until the leaves trembled.

"Christ, the tiger, comes to us" (T. S. Eliot). In that moment of graced coming, we see who we are—children of God who have broken our bonds with God's family. She who has eyes, let her see.

In the presence of Jesus, the "sinners" saw that there was also some good within them, which is one of the reasons they came to hear Him. It was good news. In the presence of Jesus, the Pharisees saw that hidden behind their scrubbed and polished Sabbath best there was a pile of righteous rubbish. But we are getting ahead of the story.

When we come to our senses in the land of famine and doubtful joy, when we see who we are, we say with the younger brother, "I will set out and go back to my father and say to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.' " The Pharisees nod-

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ded their silent assent. It only makes sense that those who have willfully walked away from God should remain outside the family, on the edge of the circle.

The surprise is that they were correct. It does *only make sense* that the runaway be treated like a hired man. Make him work his way back into the family. It would serve him right. But grace does not make sense. And grace, not common sense, is the way of God. Grace is the way of the One who died for us while we were still living in sin. Jesus is God's coming to us while we are still a long way off. As Jurgen Moltmann noted in *The Crucified God*, God does not give us an ideal to be realized, a task to be accomplished, or a goal to be achieved. Jesus comes to us as one of us, without power, sharing even the pigsty of human suffering on the social garbage dump outside the Jerusalem walls at the place of the skull.

Before this story is the story of the prodigal son, it is the story of the prodigal father. Jesus began, "There was a man." And this man turned out to be thoroughly unreasonable and undisciplined in the way he doled out his love. He threw it around as if it would never run out. This man even wasted his love on one who had turned his back on him.

The younger son we understand. So, too, the older boy. But what can we make of the man in the middle to whom they both belong? Here is the one who offers both freedom and friendship. The freedom is the freedom of Christ, the freedom to serve one another in love. Here, too, are the friendships, the commitments, the solidarity of belonging to more than ourselves. And it is all built on love freely, though not cheaply, given. The father was pained, brokenhearted. But the open arms of love remained. Perhaps the younger boy had run away because he simply could not believe that he was loved that much. That is our reaction at times. We meet someone who embodies grace, no strings attached, and we turn away, saying, "It cannot be. It is too good to be true."

If that is what the "sinners" thought, it is also what the Pharisees thought. The teachers of the law, assuming that the "outsiders" did not merit God's favor, believed that the "insiders" did. They were diligent, responsible, careful, faithful keepers of the law. The father lost one son who, feeling that he did not belong, bought freedom and new friends at a great price. The father lost the other son as well, for he claimed to belong to the family for the wrong reasons and, as a consequence, never knew the freedom a son can claim in the house of his father.

Never able to meet the standards. The world is full of persons who never have and never will be able to meet the standards of status quo. For reasons too many and too complex to name, there are men and women who will never be successful by middle-class standards, who will not learn the work ethic of the Germanic Mennonite culture, whose homes and whose dress will show immediately that they are not "one of us." Young women stand on city corners at night while old men sleep in doorways of abandoned buildings. What would we ask of them before we embraced them in love?

To believe that we have morally muscled our way into God's family through dedicated service is to believe that we have a right to set up standards for who can and who cannot

become our brother or sister. That was the plight of the older brother. In a moment of unknowing insight, he blurted, "Look! All these years I've been slaving for you and never disobeyed your orders." *Slaving!* In the freedom of the family he had become a slave by his own choosing.

Just as a disease of the blood is often more difficult to treat than a gaping wound in the skin, so too the sins of pride, egotism, and self-righteousness are more difficult to get at than the sins of gross materialism and immorality. If the younger son needed to confess when he came to his senses, so too must the older son when he realized how far he had wandered from his father's heart. The man had lost both boys. Both the impatience for greater freedom and new friends and the pride of claiming to belong on one's merits lead away from God. The story Jesus told shows us clearly that both responses are reparable through repentance. One minute of confession on the part of the younger brother led to a day of celebration. The older brother's refusal to accept his father's prerogative of forgiving love and only his unwillingness to release his prideful claims of control over that love kept him from celebrating as well.

In a closing observation, let us note that, although this parable is directed to divisions *between* people, it is also applicable to divisions *within* people. The story happens within us. There are parts of our lives that are like the younger brother. They need acceptance, attention. But they don't seem to fit into our picture of who we are. Within a grown man who holds a responsible job may be a little boy who wants to play and be carefree. Within a married woman whose life is defined by her marriage and her home may be a young woman who wants to see the world. When the parts of us that don't measure up to who we think we have to be are put down, they often rebel, leading us into situations in which we confess, "I never thought I'd catch myself doing this!"

The path that leads home. When that happens, there is a tendency for the older brother part of us, the part that is tried and true, that has slaved to be right and respected, to block the path that leads to home where all of us belongs. It is the part that says, "You don't deserve to be forgiven. Get yourself into shape before you come back to God." That is righteous rubbish. In fact, God is often found to be most real in those areas of our lives where the temptations are the strongest and the struggles are the toughest. In the pigsty of the distant land, we can see God coming to us and saying, "Let's celebrate!" Now that is an insult to the side of my life that slavishly tries to please God, and the good guy within me does not want to allow the bad guy to hear the news.

The story happens within me and within you and between us. We who have eyes, let us see. Let us see the man and his two sons. One was lost when, feeling he didn't belong, he sought greater freedom. The other was lost because he claimed to belong as a consequence of his righteousness, and denied others the freedom to be part of the family. The father, to whom they both belonged, invited them both, as he invites us, to see who we are and to be his children. Whether it is pride or impatience, "righteousness" or rebellion that hinders our nearing the center of the circle of God's love, God is ready to run to us with open arms if we but come to our senses, confess, and come back home: 

Peacemaking today

by Eric E. Metzler

Recent events in Iran and Afghanistan have caused great distress in the United States. Even so, such happenings show only the tip of an iceberg; beneath them is a complicated network of political forces. These forces include rivalry between the superpowers, the Soviet Union and the United States, and various kinds of liberation movements in smaller countries. Conflicts between these forces threaten and produce wars because of the age-old failures of human beings to understand each other, to settle disagreements peacefully, to love our neighbors as ourselves. In the face of this kind of sin, what is our role, our calling, as North American Mennonite Christians, particularly in the United States?

American citizens inherit a certain set of values, and a variety of methods for achieving those values. One American value is *national honor*. "Honor" means that we want to support our allies, either against the Soviet Union or against internal rebellions. Therefore we run a grand business, about \$20 billion a year, selling weapons to other countries, and we promise to fight to protect our allies, if need be. The country is especially concerned with national honor with regard to protecting its citizens in other countries. This is why people are calling for us to go to war against Iran—our honor is being attacked, and we are being humiliated as long as fifty of our citizens are being held hostage in Tehran.

The United States is also concerned about another value—*liberty*—both in religion in civic affairs. In many wars, starting with the American Revolution 200 years ago, Americans have justified their involvement as a defense of liberty. During this century, much of our desire for liberty has turned into a great fear of communism and of the Soviet Union. If this nation were to fight Russia because of the war in Afghanistan, Americans would certainly believe they were fighting for liberty.

The United States also believes firmly in *the pursuit of happiness*. To many people this means protecting the "American way of life"—a way of life which depends on consuming phenomenal quantities of energy, food, and raw materials. Therefore the unhappy situation between the U.S. and Iran is causing our leaders to seriously discuss the possibility of fighting a war to protect our Middle Eastern oil supplies.

One other powerful value in this country is the rather vague idea, *national security*. To defend "national security," the government is dramatically increasing the military budget, by 5 percent *beyond* inflation, for the next fiscal year. Somehow, people believe that if they can set up more and better weapons than anyone else, then the nation will be safe.

How Mennonites view life. So much for those aspects of our tradition as U.S. citizens. What about our tradition as

Mennonites? Well, for one, Mennonites, along with other Americans, have valued *religious liberty*. In the past, some of our ancestors migrated to the New World in order to escape military conscription, and other restrictions on their practice of their faith. We have been grateful for the freedoms we experience in the United States, and perhaps we have been secretly glad that others have fought in wars to protect these freedoms.

Another Mennonite value has been *nonconformity to the world*. This has meant that we have tried to live simply and frugally, using fewer resources than our "worldly" neighbors. Therefore we have been much less interested in a possible war for oil than other Americans. Another part of nonconformity has been to keep away from the larger society, to keep out of politics, and to maintain ourselves as separate communities.

However, much of this is changing. As a group, North American Mennonites are well-to-do. We are becoming involved more and more in the larger society, so that many Mennonites are hard to distinguish from other Protestants. As we become more conformed to the world, we cannot rely so much on nonconformity as a reason to keep ourselves away from military involvements.

Another Mennonite value has been the conviction that we must *not participate in war*. Some of our ancestors endured great persecution because they were conscientious objectors to military service. As a church we have taken a position against buying war bonds and have arranged with the government to allow conscientious objectors to perform alternative service. On the other hand, we have sometimes assumed that it was all right for non-Christians, or even for non-pacifist Christians, to engage in war. Furthermore, many Mennonites have invested heavily in the military machine by paying taxes which have already helped buy machines which have killed and maimed people.

Another traditional Mennonite method of witnessing against war has been our *work to aid its victims*. Mennonite Central Committee helped in European reconstruction after World War II, and even now Mennonite congregations are sponsoring families who have been displaced from their homes in Indochina because of wars. However, we could do a lot more to *prevent* wars, rather than waiting to help pick up the pieces after the damage has been done.

And now a few words from the New Testament. So much for the values and methods handed down to us from our heritages as U.S. citizens and as Mennonites. What about the values and methods which we follow as Christians? I will not speak now of the traditions established by the churches in the past 1,900 years, but of the claims made on us by the New Testament and by Jesus Christ.

First of all, "God was making friends of all [people] through Christ" (2 Cor. 5:19, Today's English Version; all Bible quotations from this version). Through Jesus Christ

Eric E. Metzler is from Lexington, Kentucky. This article is based on a sermon preached at Park View Mennonite Church, Kokomo, Indiana.

people are being reconciled to God and to each other. For instance, in Ephesians, Paul wrote, "... in union with Christ Jesus, you who used to be far away have been brought near by the death of Christ. For Christ himself has brought us peace, by making the Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies.... By his death on the cross Christ destroyed the enmity; by means of the cross he united both races into one body and brought them back to God (2:13, 14, 16)." Paul was writing of the Jewish and Gentile Christians forming churches and fellowshiping together. This kind of reconciliation between estranged ethnic groups and nations is still Christ's work today.

We read a story of Jesus doing this very kind of thing in chapter 4 of the Gospel of John. In a very simple and direct way Jesus, a Jew, made friends of His national enemies, some Samaritans. He requested help, a drink of water, from a Samaritan woman. In so doing He shattered the established pattern of contempt and fear between Samaritans and Jews. This provided an opening for God's work in the lives of the Samaritan woman and her townspeople.

We will not be able to do much in the way of peacemaking if we are afraid to take risks, if we fear for our own welfare or survival. The New Testament helps us here, by assuring us that God loves and cares for us. Paul wrote, "I am certain that nothing can separate us from [Christ's] love: neither death nor life... neither the present nor the future... there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord" (Rom. 8:38, 39).

Jesus Himself encourages us to trust God for our needs. He said, "... do not start worrying: 'Where will my food come from? or my drink? or my clothes?'... Your Father in heaven knows that you need all these things. Instead, be concerned above everything else with his Kingdom and with what he requires, and he will provide you with all these other things" (Mt. 6:31-33).

Again, Jesus set an example. In His life we see His trust in God was so great that He was able to give Himself wholeheartedly to God's will, even to the point of death. When, through God's love, He finally allowed Himself to be executed, He died crying, "'Father! In your hands I place my spirit!'" (Luke 23:46) This kind of complete faith in God will save us from feeling that we have to defend ourselves against our enemies by threatening to destroy them.

Another great theme in the New Testament is the experience of the Holy Spirit working in the lives of believers, bringing forth fruit in their obedience to Christ. Paul wrote, "... let the Spirit direct your lives, and do not satisfy the desires of the human nature.... What human nature does is quite plain." For instance, "People become enemies, they fight, become jealous, angry, and ambitious. They separate into parties and groups" and so on. It is clear from this that the hatred and fear that cause people to make war against each other is a work of the fallen human nature. "But," Paul goes on to proclaim, "the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control" (Gal. 5:16, 19-20, 22-23).

An amazing message of the New Testament is that we can be renewed, we can live according to the Spirit. How else

Hear, hear!

The open-arms policy

Brothers and sisters, did not our Lord Jesus give us the record of the early church to inspire and instruct us in kingdom living? Should not our church life then be continually reshaped by the Holy Spirit as He points out to us the pattern of obedience?

We have been following tradition rather than the record by submitting new believers to months of "instruction" before welcoming them into full fellowship. Let us search the record, and if necessary, repent.

Every baptism recorded in *Acts* was given apparently the same day (or night) as the new believer confessed Jesus his Lord (Acts 2:41; 2:47; 8:12; 8:36, 38; 10:48; 16:30-33; 19:4; 5). Jewish converts at Pentecost and thereafter were added to the church day by day—not year by year. Samaritans were immediately baptized even though they had not yet received the baptism of the Holy Spirit. Cornelius, an uncir-

cumcised Roman, was baptized right away (and possibly later urged by Spirit and church to give up his army commission). The jailer at Philippi was presumably a pagan with no prior knowledge of Jesus. He asked for and received the gospel message, demonstrated repentance by washing his prisoners' wounds, and was forthwith baptized, all between midnight and dawn. There was no waiting to make sure a fear-induced conversion was going to stick. (The fact that Ananias and Sapphira and Simon the magician may not have been sincere at any time did not bring about a revision of baptismal polity.)

The Spirit inspired varied approaches on some issues, but not on this one.

The Anabaptists reinstated a then-revolutionary principle of non-infant-baptism. I believe their biblical interpretation was accurate at that point. But there seems to me to be less

can we follow Jesus' advice, such as this: "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. . . . If anyone hits you on one cheek, let him hit the other one too; if someone takes your coat, let him have your shirt as well. Give to everyone who asks you for something, and when someone takes what is yours, do not ask for it back. Do for others just what you want them to do for you (Luke 6:27-31). Living this way is not only the result of our own efforts, but it is also the fruit of God's Spirit making us new people.

Let's remember that the experience of the New Testament believers was not just one of *individuals* coming to live this new way, by themselves, but that believing *communities* sprang up in which the members loved each other to an extent that amazed their neighbors. It's a fact that people can be much more courageous when they know that others close to them are supporting them and are doing similarly. As the writer of Hebrews put it, "Let us be concerned with one another, to help one another to show love and to do good" (Heb. 10:24).

How can we respond? What shall we do with all this? I have some specific suggestions. In our personal and family lives, let's work to live more simply, knowing that the so-called "need" for material resources is an important cause of wars. In our relationships with each other and in our work outside the home, let's keep our eyes open for ways to practice reconciliation, making friends of enemies. When this happens, it is God's work.

Within our church congregations, let's continue to explain Jesus' way of peacemaking to the people growing up in the church—not only in special programs such as winter Bible school, but also as part and parcel of all the church's life and teaching. We do have members and attenders who have not grown up with a pacifist understanding of the gospel: let's not be afraid to discuss these issues with each other, in the light of Christ.

Among non-pacifist Christians, let's continue to enjoy fellowship. However, we must not ignore what's going on when we see many of our sisters and brothers failing to love their enemies. We should openly raise questions about the militaristic stance many Christians adopt, even if this gives rise to some rather uncomfortable situations.

In our evangelistic witness, let's continue to freely explain the good news to our friends and to any we meet. But let's not leave out any aspect of the gospel. Too often Mennonites have thought of their peace witness as an extra frill on the gospel, when actually, God's work of reconciliation is at the core of it. As new members join our congregations, let us share this with them.

In our humanitarian service, let's continue aiding the victims of war. However, since this alone is not likely to keep more people from being hurt, let's do what we can to prevent wars from occurring in the first place. For instance, we can educate our communities, so as to remove the misunderstandings which help people see those in other countries as their enemies. Let's also question the political dogmas which are used to justify preparations for war, and which deny God's power and love.

Finally, in our witness to the government, let's continue to question the "need" for peacetime registration. If, however, the experts are right and a draft is coming no matter what, let's be ready, along with the other peace churches, with some satisfactory options for conscientious objectors. This alone will not suffice. I believe that non-pacifists have a point when they accuse us pacifists of hypocrisy. They say we use religion as a convenient way to avoid the hardships of military life. Instead, we should make it clear that we are not satisfied to let others suffer to "protect" us, while we do "safe" alternative service. People have made great sacrifices in trying to destroy their enemies; let us be willing to sacrifice at least as much to make our enemies into friends.

Jesus said, "Happy are those who work for peace among [people]; God will call them his [children]!" (Mt. 5:9). ☞

black-and-white biblical evidence for their argument on that issue than for immediate baptism, which they also practiced. If current theology rather than Scripture instructs our church order, if we can pick and choose where we wish to be biblical, then who among the peoples we wish to evangelize will be able to say "among them the Lord reigns"?

Our Lord is grieved when we red-tape new believers or seekers for the kingdom. (The good news of Jesus, not *our* Confession of Faith, is the basis for receiving young persons, pagan converts, or Asian refugees.) Jesus wants all newcomers welcomed without waiting into the caring arms and the nurturing fellowship of the community of the Spirit.

The open-arms policy was God's idea, Jesus said. The waiting father ran to meet his son, hear his confession, and put the ring of sonship on his finger right away. It was the older brother who would at the very least have liked to exercise due caution and prudently postponed the celebration until they could see whether the repentance was perhaps only stomach-deep. Rejoicing would, of course,

have fled by that time, even though the son may have stayed.

Jesus modeled the supposedly "naive" approach Himself. He first invited various ones to "Follow me." As they walked with Jesus, He taught and presented new invitations to costly discipleship which His followers did not yet understand. Peter even denied his Lord (Had Jesus been too hasty in choosing him or Judas?) When they met again after the resurrection, Jesus gave this wishy-washy follower a commission to take care of Jesus' flock! And even after Pentecost, Peter had to be radically retheologized on the way to Caesarea. He had not yet grasped one of the foundation principles of the gospel. Peter was a person continually in training. But all this time Jesus had offered him total, unwavering welcome. Peter belonged from the moment he left his nets to obey Jesus' invitation, "Come along with me."

Let us follow our Lord's example if we would become fishers of men and feeders of His sheep.—Henry Shank, Apple Creek, Ohio.

A certain bald pastor

by Marlene Kropf

This is a day when pastors are openly decried. No longer sitting on safe pedestals above the rest of us, they are fair game for petty criticisms as well as more serious, careful judgments. In such a time the ablest people are being drawn less willingly to the ministry, and some turn away altogether. Pastoring appears to be an occupation of many risks.

Instead of brickbats, a few bouquets are due a certain bald pastor who lived among us at Portland and who showed that it is still possible to be a man of God for others.

When Marcus Smucker first came to us nearly twenty years ago, he was fresh from seminary—though not so freshly young as many seminary graduates. His gleaming pate was even then an endless source of humor. To his credit he responded good-naturedly to our loving gibes.

During the years of his ministry, Mark developed many pastoral gifts, but several stand out in my mind as essential for anyone who wants to be genuinely useful in the pastorate. Mark became a spiritual leader who demonstrated what it means to grow, who supported the growth of others in the congregation, and who became an effective teacher-preacher of the Word.

Perhaps the most valuable gift that he gave was showing us what it means to be a growing, changing person. He often told us that repentance was not only the means of entering the kingdom but a way of life within the body of Christ. Although it was undoubtedly difficult for him at first, he became willing to repent among us and let us see what God was working within him. Someone called this "the legacy of human Christianity" he gave us.

Another way we saw him grow was in his ability to lead. At one point Mark took a sabbatical year for additional study. The intervening time gave him new perspectives about leadership, and we saw a visible change when he returned. Having found a new sense of himself and his gifts, he let go of defensiveness and the need to be the single, controlling leader. He began to work hard toward the creation of a plural ministry where leadership was shared. Old habits die hard, and our congregation did not swiftly fall into a new pattern of assuming more responsibility. But Mark continued to teach what he believed was a biblical pattern. At some points he withdrew from making final decisions; at other points he invited others to work alongside him in decision-making. Eventually we called a board of elders who worked with him. More and more often we saw that his leadership was becoming that of a servant whose efforts are expended for the good of others.

Not only did Mark demonstrate for us that the path of growth is rewarding; he also supported the growth of members in the congregation. One way he accomplished this was by becoming an unusually effective counselor. He ministered to many hurting people in the church and community and guided them toward emotional and spiritual maturity.

Another very important way in which he undergirded our growth was by teaching us how to communicate better with each other. The members of our urban congregation have come from varied denominational backgrounds as well as an assortment of Mennonite communities across the continent. When such diverse people come together, there are inevitable conflicts of values and varying interpretations of Scripture. Instead of letting us be satisfied with surface-level interaction, Mark led a series of forums called brotherhood meetings. We tackled a good many issues together—not only for the purpose of resolving certain trouble spots but also for the purpose of deeply understanding each other.

In the last two years he was with us, Mark worked especially hard at passing on the teaching and counseling skills he had learned. He worked with several apprentice teachers in adult education and also met weekly with one group of eighteen persons who were committed to learning some skills of ministry. He gave many hours to training the elders. His leaving demonstrated firmly that he had not left us unprepared. Although we missed him sorely, we found that we did possess the gifts that were needed to continue.

Finally, there is one more gift. If the fullness of Christ is to be experienced among us, then we must be engaged in serious study of the Word. Mark's teaching-preaching gift came to focus on a living encounter with God's Word. He conducted classes in inductive Bible study, led retreats of silence for journaling and meditation, and regularly taught biblical courses in our education settings.

He was not content, however, to simply teach us about the Word. The longer he preached from the pulpit, the greater grew his vision of worship. It became not only a teaching time but an experience with the God of the Word. It is hard to analyze just what made his worship-leading so effective and explain why he was able to lead us to God. In part it was because his shepherd's heart was so closely attuned to the daily needs of our flock that God could use him to meet those needs. In part it was because he cared very much that he communicate the truth of God's Word, and so he worked at clearer, better ways of preaching. But it was also in large part because we saw that indeed he had been with God. More than anything else we sensed that his own vital encounter with God was daily changing and renewing one who was a struggler as most of us are.

Now Marcus has left our church to study. After more than a year of searching, we have invited another pastor to come to be part of our team of leaders. In time we will undoubtedly come to love him also.

But before the next era begins, there is time yet for some words of recognition—not for a great man, but for a faithful man whom God used. I think the tribute is best summed up in the words of a member who moved away and then wrote to the church about the birth of their son, "We're naming him Marcus . . . for a certain bald pastor whom we love very much." 

Marlene Kropf is a member of Portland (Ore.) Mennonite Church.



The Mennonite Central Committee delegation that visited Selective Service officials: From left, Dan King of the Beachy Amish; Paul Landis, chairman of MCC U.S.; John Stoner, executive secretary of MCC U.S. Peace Section; Atlee Beechy of the MCC Executive Committee; Delton Franz, director of Peace Section's Washington Office; and James Longacre, chairman of MCC U.S. Peace Section. Also in the delegation was Reg Toews, acting executive secretary of MCC U.S.

Draft registration coming in July

Officials of the Selective Service System plan to implement registration of 19- and 20-year-old males for military service in the latter part of July, according to a delegation of Mennonite leaders who visited Selective Service headquarters on June 16. Senate action on June 12 approved \$13.3 million to conduct the registration. The House, which approved the funding earlier, will vote again on the measure because of a slight difference in the Senate version, but this is expected to be perfunctory.

Young men who were born in 1960 and 1961 will be required to register during the two-week period of the registration. They will go to any classified post office, obtain a registration form, and fill in their name, address, date of birth, telephone number, and social security number. A postal clerk will request identification and witness signature of registrant.

Mennonite Central Committee U.S. Peace Section strongly urges conscientious objectors to write on the form in black ink "I am a conscientious objector to war in any form." Bernard Rostker, director of Selective Service, said, "Postal clerks will not refuse a registration form on which the registrant has written that he is a conscientious objector. They are being instructed to accept such forms." Rostker added that a photocopy of the form will be available on request by the registrant, should he wish to use it later as evidence to support his claim for classification as a conscientious objector.

The June 16 meeting with Selective Service officials was arranged through the National Interreligious Service Board for Conscientious

Objectors (NISBCO) in Washington, D.C. MCC U.S. is a member organization of NISBCO and is represented by John Stoner on the NISBCO board of directors. Warren Hoover, executive director of NISBCO, accompanied the Mennonite delegation to Selective Service headquarters.

Selective Service officials said that the question of whether peacetime conscription would replace the all-volunteer force was in the hands of Congress. Rostker said that revised regulations for induction, classification, and alternative service are expected to be issued this fall, and that the selection and training of local draft boards will begin in the fall. These measures, he insisted, were necessary for Selective Service to meet manpower requirements in the event of war and not for peacetime conscription.

Under any future draft, service programs sponsored by the church would be approved for alternative service, according to the director. Approval of service programs would be through the national Selective Service structure rather than through the states. Rostker said that he and James Bond, deputy director, favor federal funding of alternative service on a level parallel to the military pay scale. They would like to see alternative service jobs which pay more than military positions taxed to reduce take-home pay.

Selective Service officials who participated in the meeting were Rostker, Bond, deputy director, Ed Frankle, deputy director for policy studies, and Henry Williams, general counsel.

Answers to questions on registration

Now that draft registration has been cleared by Congress, many constituents are inquiring about the timetable and next steps for which our young people and congregations should be prepared. Here in question and answer form is an explanation of how the draft registration program approved by Congress will work.

Also addressed are questions and answers that are of unique concern to the youth and congregations of our Mennonite and Brethren in Christ constituency.

Q. When will registration begin?

A. Selective Service informed us that the last two weeks of July are their goal. It could be early August.

Q. Where will registration occur?

A. At the 34,000 post offices across the country.

Q. Who must register?

A. This year, it will be those 19- and 20-year-old young men born in 1960 and 1961. Beginning next January, all 18-year-olds will be registered. From that point on, 18-year-olds will register as they turn 18 on a continuing basis.

Q. Will women register?

A. Not at this time. Although Congress voted down the registration of women, the American Civil Liberties Union has a lawsuit in the Federal District Court that would, if sustained, preclude the registration of men unless women are also included. It is not possible to know how long it will take for this court decision to be handed down.

Q. How will young men know when to register?

A. Radio and television stations and newspapers will receive information from Selective Service. Young men will not get an individual notice telling them what to do.

Q. Which day during the registration period will one register?

A. Registration will be spread out over two weeks—one for 19-year-olds and one for 20-year-olds. Registration day will depend on one's month of birth. People born in January, February, or March will register on Monday; those born in April, May, or June will register on Tuesday; and so on. Friday will be makeup day.

Q. Will physical exams and classification occur?

A. No. That is not a part of the registration step.

Q. What information will the registration form call for?

A. Name, current and permanent address, birth date, telephone number, and Social Security number will be requested. A microfilm of the registrant's registration form will be

Delegation well received in Russia

During the second half of May, representatives of Mennonite World Conference (MWC) completed a semiofficial visit to Mennonite and Baptist churches in the Soviet Union. Mennonite and Baptist hosts in Moscow, Kiev, Alma-Ata, and Novosibirsk welcomed the visitors with fraternal kisses and opened their churches for many opportunities to fellowship.

The visitors brought greetings from Mennonite churches around the world and participated in many worship services, especially on the Pentecost weekend, which was also Mennonite World Fellowship Sunday. The delegation consisted of Paul Kraybill, MWC executive secretary, and Walter Sawatsky (jointly sponsored by MCC) for the first half of the trip. They were joined by MWC President Charles Christano (Indonesia) and Gerhard Ratzlaff, executive committee member (Paraguay), for six days in Novosibirsk.

Three delegation members had visited the

Soviet Union before, but this was the first time that a Mennonite from Paraguay visited the Soviet Union. It proved to be an unforgettable experience. Exploratory talks are to begin about a possible return visit to Paraguay. This would be difficult politically, since the two countries have no diplomatic relations.

Highlights of the visit were opportunities for fellowship with Mennonites from numerous churches in Kazakhstan and western Siberia. All churches reported continued growth as illustrated by the 12 persons baptized at the Mennonite church in Novosibirsk on Pentecost Sunday. The Baptist church in the same city plans to baptize 43 persons, mainly young people, in June.

In Central Asia a revival beginning last December has affected many churches. The current results are large baptismal classes, and above all a spiritually recharged church membership and leadership acting with a boldness

the Apostle Peter prayed for in Acts 4:29. Kraybill and Sawatsky also heard many stories about a revival gaining ground throughout the Ukraine and the northern parts of the Russian Federation.

The process of normalization with the state, which began in 1975, is continuing. There are still state restrictions including restrictive laws, but believers in registered congregations now experience less harassment. Not only are church services undisturbed but children and young people are attending in increasing numbers and the churches keep a solicitous eye on them. There are also more cases where gifted young people are permitted to study in institutions of higher education even though they confess faith in Jesus Christ. We heard of several instances where local discrimination had been halted by appeals to higher authorities.

This is in sharp contrast to the increased pressures experienced by the Reform Baptists this past year. One of their leaders sought us out in order to pass on the message that the number of persons from their ranks who are imprisoned for their faith has risen to 53. That is up considerably from the lowest prisoner count of 34 reached in the spring of 1979. With the expulsion of Georgi Vins a series of arrests followed, so that at present most of the leaders of the Reform Baptist Union are in prison.

K.K. Kreker, who gladly spoke Low German to us, has received his last warning to cease his religious activities which he, of course, cannot do. We were able to indicate to him that fellow Christians around the world were praying for them in their suffering as well as rejoicing with those whose lot seems much improved.

The major purpose of the visit by MWC representatives was to initiate planning for future MWC meetings. Kraybill and Sawatsky met with E. A. Tarasov, vice-chairman of the Council of Religious Affairs to discuss various possibilities. According to the advice provided by Tarasov during the course of a 1½-hour meeting covering many topics, the only possibilities for inviting a Soviet Mennonite delegation to world conference meetings is through the headquarters of the All-Union Council of Evangelical Christian-Baptists (AUCECB) in

Deputy Senior Presbyterian Vladimir Glukhovskii speaking a dedicatory prayer for one of the seven children.



made and retained by Selective Service. The information will also be stored in the master computer file of the Selective Service System. Youth will receive letters confirming that they have been registered within ninety days. If the verification notice reveals that any information submitted on the registration form has been incorrectly recorded by Selective Service, the registrant should so inform the Selective Service System. Youth will be requested to notify Selective Service of any change in address.

Q. Can one's conscientious objector conviction be noted on the registration form?

A. Senator Hatfield's amendment to include a conscientious objector check-off box on registration forms was defeated on the Senate floor. Nevertheless, in a meeting with Selective Service System Director Bernard Rostker on June 16, we posed this question. Rostker stated that conscientious objectors could "write in" on the registration form (though scarcely any space is available) that they are conscientious objectors to participation in any military service. Rostker further indicated that the microfilmed copy of the registration form would be "retrievable," i.e. available to local draft boards on request, as additional evidence of the registrant's position.

Q. What happens if one chooses not to register?

A. The Selective Service Act provides for a penalty of up to five years in prison and/or a \$10,000 fine. In our meeting with Justice Department officials, it was revealed that the Justice Department has not defined its own position, though the officials indicated a preference for a more lenient penalty. The likelihood of a substantial increase in the number of conscientious objectors who will not register is apparent. In view of that expected increase, the question of penalties will be under review as registration commences.

Q. Will inductions be activated soon?

A. Actual drafting of youth would require additional legislative action by Congress. This is not likely to occur during the balance of 1980—an election year. We anticipate a push for inductions by some ardent advocates of conscription in Congress in 1981. Efforts by such Congresspersons to embarrass defenders of the all-volunteer force are already underway. Much will depend on international events and the readiness of the American public to support a draft in 1981.

Q. How can youth prepare for registration?

A. Those who have not yet gone through the discipline of thinking through their position regarding military conscription should be assisted in doing so. Filling out a form provided by your denominational conference office (or the MCC Peace Section's "Christian Peacemaker Registration" form) would be useful, particularly if the registrant is to write in his conviction on the registration form (see previous Q/A).

Q. Will agencies other than Selective Service have access to the draft registration information?

A. Yes. Selective Service, as the back side of the registration form indicates, will be forwarding the names, addresses, etc., of all registrants to: the Department of Defense, the F.B.I., Justice Department, Immigration and Naturalization Service, State Department, and, if requested, to the general public. This recent disclosure has caused concern that the intention of the Privacy Act is being violated, if not the letter. Selective Service says it is not.

As registration progresses, the MCC U.S. Peace Section office in Akron will be communicating, perhaps through a draft newsletter, to peace committee members in the MCC constituency.—Delton Franz, director MCC U.S. Peace Section Washington Office



Kirchliche Mennonite leaders from Central Asia, (left to right) Cornelius Penner, minister in Karaganda; Connelius Wiebe, minister in Alma Ata; Jakob Ens, minister in Tokmak (Kirgizia); Julius Siebert, elder in Karaganda

Moscow. This union includes approximately 30,000 Mennonite Brethren in its membership.

MWC will issue an invitation to the AU-CECB to send two representatives to the General Council Meeting in Nairobi in 1981. The invitation will also ask them to establish contact with independently registered Kirchliche and Mennonite Brethren congregations in order for the latter to name or elect one representative each. The expected four-man delegation will participate as observers. Plans for a larger international delegation to visit the Soviet Union in 1983 and for Soviet Mennonite attendance at the next world conference in Strasbourg were also discussed.

Although traveling as tourists, the delegation was treated everywhere as an official dele-

gation. This included a banquet in Novosibirsk hosted by the Orthodox Church with leading local officials from the Council of Religious Affairs and Intourist present.

A primary disappointment of the trip was the inability to visit the large Mennonite congregations in Karaganda and Orenburg regions. The delegation repeated to Tarasov their earnest desire to share Christian fellowship with the large congregations in these regions in the near future. The Karaganda Mennonite Church recently celebrated its 20-year jubilee but has never had Mennonite visitors from abroad. In spite of such limitations, churches everywhere rejoiced to reaffirm their sense of oneness in Christ and promised mutual prayer support.—Walter Sawatsky

World Fellowship Sunday in Siberia, a warming experience

We spent Mennonite World Fellowship Sunday amidst a cacophony of languages where the language of love triumphed. We were in cold Siberia but on this Sunday, which was also Pentecost Sunday, we were perspiring heavily in 36-degree (C) heat.

The morning began with fervent prayers on our knees in the tightly packed Baptist church. Several of us spoke through translation, sometimes from German to Russian, sometimes even from English to German to Russian. They had to strain to understand but it was easily apparent that the message was getting through and that the Spirit was speaking to hearts. When we returned to our knees at the end of the service, one woman began to pray but broke down in tears as she prayed the prayer of the penitent.

The highlight of the day was a baptismal service in the kirchliche Mennonite Church of Novosibirsk. The building scarcely looked like

a church. In fact, it was a residential home which the owner rented to the congregation. For this the congregation was immensely grateful as well as for the state permission to meet together which they obtained in 1970. On this Sunday evening all the rooms were packed.

Elder Bernhard Sawatsky invited us to join him in one corner of the main room where there was a pulpit and several chairs. Close enough to touch sat 12 baptismal candidates—seven young women, two young men and three older ladies, one at least having traveled 500 kilometers in order to be baptized in a registered church. Behind the girls, who were dressed in pure white, was the choir that rose to greet us in German with "*Seid herzlich willkommen, wir grüssen Euch so gern*" (You are heartily welcome, we greet you gladly). We were nearly moved to tears.

Then it was their turn to respond with tears

as we gave greetings. Gerhard Ratzlaff greeted them from Paraguayan Mennonites, telling about the life there, including the fact that they, too, spoke German and Low German, but also Spanish and Guarani. Yet he felt like a member of the family with these believers in Novosibirsk because all were members of God's family and in addition members of the Mennonite family which stretches around the world.

An additional reason why Ratzlaff felt so close to them was that his own father had been born in Slavgorod, Siberia, only a few hundred kilometers away. It was especially moving for Ratzlaff because the first two persons he greeted at the church were the brothers of close friends in Paraguay, one of whom is a missionary to Paraguayan Indians.

Charles Christano's words of greeting surmounted the translation barrier as we spoke to each other in the language of tears. If God loves us so much, Charles asked, why must we remain so long in this vale of tears? Why must we suffer so long on earth—can our loving God not snatch us up to glory the moment we accept His invitation of forgiveness? That longing many understood, reaching for their handkerchiefs.

There was the communion service following the baptism. Each visitor received a bouquet of tulips, as did the baptismal candidates. They included us in the family picture-taking after the service. As we parted, many shook our hands with deep emotion and many gave us the brotherly kiss. The next evening we shared together in a banquet, Mennonites and Baptists together around the table with us. We exchanged tokens of remembrance including several Christmas stars given to us earlier in the trip by Walter Jantzen of the East German Mennonite Church. And one distant visitor could not stop saying thank you when we left him the Bible we had just used for the words of greetings. He promised to pray for us whenever he read in it.

In Novosibirsk, Siberia, Mennonite World Fellowship Sunday meant above all a day of witness. Twelve people witnessed to their faith by taking the public step of baptism. As we knelt together in prayer, congregation members and visitors prayed for them, and each candidate uttered a brief prayer.

—Walter Sawatsky

Ministry is in, Detweiler at AMBS, Elkhart

Those who attended the commencement of the class of 1980 at Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 31, heard Richard C. Detweiler say "ministry is in," although "the involvement called for in effective ministry is not a breeze," he added.

The capacity audience, which spilled outside the doors of the Sermon on the Mount Chapel, saw the conferral of degrees and cer-

tificates on 30 students—17 by the Goshen Biblical Seminary president, Marlin Miller, and 13 by the Mennonite Biblical Seminary president, Henry Poettcker.

Detweiler, president-elect of Eastern Mennonite College and Seminary, with reference to Acts 20:22-24, said that "the church is the body in which the Spirit of God truly lives." Marks of effective ministry will show the minister caught up in "the slip stream of the Spirit," "loving what we do," and working with "the sense of mystery and wonder in the call of God."

Mennonites have been long on discipleship and short on discipling, Detweiler said in underscoring that "discipling will become the order of the decade," along with close attention to matters of biblical interpretation and functional authority of the Scriptures.

Of the 19 graduates in the master of divinity program, 15 are entering into or returning to some form of pastoral or congregational ministry, Acting Dean Willard M. Swartley said. Of the 13 receiving certificates or master's degrees, three will enter the pastoral ministry, several others are considering graduate school, some will assist in congregational life, and for some, plans are indefinite, Swartley added.

Mukerji hits unmonitored church aid in India

Shourabh Mukerji of Calcutta, India, visited Mennonite Central Committee on May 30 and talked about money that is sent overseas by aid agencies. He is the founder and president of the Young Men's Welfare Society, an Indian agency to which Mennonites send aid.

Despite being a recipient of aid, Mukerji feels strongly "that too much aid has been going to Third World countries in the past couple of years." He thinks much aid to Calcutta has become counterproductive.

"I'm not against aid," Mukerji said, and he stressed that all the aid is given in trust and he is interested in the Christian stewardship of it. But he has observed a lack of management and a sense of callousness in use of funds, because recipients know the money is available and aid agencies do not ask for sufficient accountability for use of the funds.

He said that he sees little interaction between most donor agencies and recipient agencies. This results in amateurish handling and requests for more and more money. "We try to bite off more than we can chew," he said. "Aid money is becoming so tempting to our voluntary agencies that they outgrow its use. Because the work grows suddenly, it leads to a lot of mismanagement at all levels, which then leads to a fragmentation of the basic society."

He noted a growing dissatisfaction with church aid. More and more church leaders, he feels, suffer from an air of superiority. "They know there's money in poverty," he quipped.

Diamond Street takes peace to the people

After having participated in several peace marches and rallies in Philadelphia and Washington, D.C., I noticed that there was a lack of any strong Christian witness. I brought my concerns to my Bible study group where we decided to engage upon our peace education project. I served as organizer for the project.

On June 1, from 2:00 to 4:00 p.m., approximately 30 people, mostly young adults from the Diamond Street Mennonite Church in Philadelphia, Pa., gathered outside of "The Gallery," a large downtown shopping mall in an effort to provide a peace witness to the people of Philadelphia.

We put up a display table with numerous anti-draft and peace-related materials. Approximately 1,500 pieces of literature were distributed. We also displayed large posters with quotes from Jesus, Martin Luther King, Jr., Mahatma Gandhi, Albert Einstein, Pope Paul VI, and others, expressing their views on the insanity of war.

A group of eight young adults attempted to sweeten the sounds of city traffic by singing peace songs nearby in an effort to help draw people to view our display.

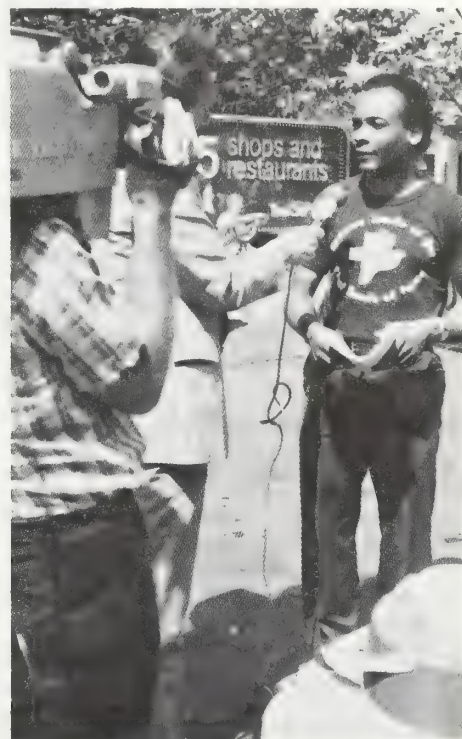
All members in our group wore T-shirts with the MCC cross and dove logo printed in the center of the shirt and the words "Remove Seeds of War/Plant Seeds of Peace" forming a circle around the logo.

We are selling the T-shirts to help raise funds for the Diamond Street Community Center, a project of the Diamond Street Mennonite Church.

I was interviewed by the local NBC TV station. The interview, however, was not shown on local television that evening. Disarmament and peace obviously were not considered by NBC to be the appropriate things for Phil-

adelphians to think about, instead the evening news reported on several local carnivals and muggings.

Initially, we were somewhat fearful of the public reaction to our stand on the issues. Although most people were not overly receptive to our message, I was surprised to find that those people who took the time to dialogue or even look at our literature basically agreed that war was undesirable and that too much of our tax money went for military projects.—Daniel Grimes



Peace witness (below) and Daniel Grimes (above)



Holmes County church celebrates 150th

The Crabapple Valley, north of Winesburg, Ohio, will be the scene of a special event on July 5 and 6, when Longenecker Mennonite Church will celebrate 150 years of existence.

The Longenecker Church was the first Mennonite church to be formed in Holmes County, Ohio, having been organized by Swiss and Pennsylvania Mennonites in 1830. Early pioneers in the valley and organizers of the church included the families of Bauer, Landis, and Kolb.

Highlights of the weekend celebration will include historical tours, drama presentations, and the introduction of a book written by James O. Lehman, of Harrisonburg, Va., which details the growth and struggles of the 150-year-old congregation.

Special speaker for the event will be John R. Mumaw, of Harrisonburg, Va., who is a descendant of the early pioneer Mumaw. Also participating will be the former bishop, Paul R. Miller, and the former pastor, Paul Lantz.

Pastor Albert C. Slabach and the congregation invite all former members and friends to attend the celebration.—David Schlabach.

Search for next MCC executive begins

The search is on. For the fourth time in sixty years the Mennonite Central Committee is looking for an executive secretary, to begin service following the MCC annual meeting in January 1982. Levi Mumaw served as MCC executive secretary for MCC's beginnings in 1920 until 1935. Orie O. Miller served from 1935 until 1957. William T. Snyder, who succeeded Orie Miller in 1957, will have served twenty-five years when he retires in 1982.

We believe that a strong and God-honoring tradition of leadership has been established in the position of executive secretary of MCC. The ministry of these men has been characterized by vision, competence, dedication, love for God and church, and the ability to respond to changing and unchanging needs in changing times.

On May 14, the MCC-appointed Search Committee—consisting of H. Ernest Bennett, executive secretary, Mennonite Board of Missions; Henry J. Gerbrandt, general secretary, Conference of Mennonites in Canada; Marie Wiens, MCC member; Paul G. Landis, MCC U.S. chairman; Elmer Neufeld, MCC chairman; and Hugo W. Jantz, MCC (Canada) chairman—met in Chicago to develop a procedure in the search for the next executive secretary.

From the Search Committee and also from MCC this then is a call to prayer and a request for counsel. We would like to hear from people who have the name of a person to place in nomination, or who themselves have a sense of

call. The Search Committee would like to bring a recommendation regarding the next executive secretary of MCC to the January 1981 annual meeting. That means that we should receive responses from our Mennonite and Brethren in Christ constituency by Aug. 15 so that the Search Committee can prepare a

preliminary list of names for presentation to the Sept. 19-20 meeting of the MCC Executive Committee for their advice and counsel.—Hugo W. Jantz

Send all responses to: Hugo W. Jantz, Search Committee Chairman, 1483 Pembina Highway, Winnipeg, Manitoba, R3T 2C8.

mennoscope

Groups interested in scheduling friendship evangelism seminars with Art McPhee, of Media Ministries, should write to Coordinator Melodie Davis, Box 1252, Harrisonburg, VA 22801. Each seminar participant receives a \$12.50 workbook, *Making Friends for Christ*, and a copy of McPhee's book, *Friendship Evangelism*, both included in the \$20 seminar registration fee.

Genevieve Buckwalter, a worker in Japan with her late husband, Ralph, since 1949 with Mennonite Board of Missions, Elkhart, Ind., returned to that country on June 4 to begin a new term of service. Ralph and Genny had returned to the USA in 1978 and again in 1979 for treatment of Ralph's melanoma—a type of cancer. He died on Jan. 10 in California. Buckwalter was among the first Mennonite missionaries in Japan. They began mission work on the northernmost island of Hokkaido and were instrumental in the establishment of Japan Mennonite Church, which today is composed of 15 congregations in Hokkaido. Genny is living with MBM co-workers in Hokkaido while awaiting her assignment from the Japan Mennonite Church. Her address is c/o Eugene and Louella Blosser, 10-10 Chome, Nishi 2 Jo, Hiroo-cho, Hokkaido 089-26, Japan.

With draft registration now passed by the U.S. Senate and House of Representatives, the decision forces all young men aged 19 and 20 to sign up at their local post office to be drafted. The Germantown Mennonite Information Center is offering Draft counseling to young people and their parents and friends in their area. This service is available Monday through Friday, 1:00 to 3:00 p.m., at 6117 Germantown Avenue. The phone number (during the same hours) is (215) 843-0943.

Because of the financial recession and its effect on contributions, the General Board of the Mennonite Church is canceling its July 15-17 meeting. The officers of the Board will meet in Lombard, Ill., on those dates to conduct the necessary business. The next meeting of the General Board is scheduled for Nov. 18-20.

Donald A. Klassen of Hillsboro, Kan., has been named administrator of Pioneers Memorial Hospital and Nursing Home—twin institutions in Rocky Ford, Colo., sponsored by Mennonite Board of Missions, Elkhart, Ind. Klassen has been administrator of Salem Hospital in Hillsboro since 1974. He succeeds Lowell Guengerich at Pioneers and will take up his

duties there in mid-July. Klassen's wife, Lenora, is a registered nurse.

Fasting and prayer marked the opening of the Nigeria Mennonite Church annual conference Apr. 25-27. The conference was actually the first one in four years because of internal problems among the leadership. "There was much debate and lively discussion," reported Sherill Hostetter, a worker with Mennonite Board of Missions (Elkhart, Ind.), "and at the end everyone seemed satisfied."

Construction finally began on May 15 on the new campus of Union Biblical Seminary in India, according to S. Paul Miller, a longtime worker with Mennonite Board of Missions (Elkhart, Ind.) who is directing the \$2 million project to move UBS from rural Yavatmal to urban Pune. He said he had been kept "on the run day and night" for the preceding two weeks to get construction underway.

Our Mennonite Heritage was the topic of a May 10 seminar in Aibonito for Puerto Rican pastors. David Powell, a worker with Mennonite Board of Missions, had been asked to conduct the seminar because of increasing diversity of theological and ethical positions and lack of knowledge about Mennonite origins and beliefs among the leadership. "While the seminar did not resolve these problems, perhaps others can build upon it," David said. "Perhaps we have at least gained a more common perspective and terminology with which to dialogue concerning our differences."

B. Charles and Grace Hostetter, Harrisonburg, Va., completed the teaching of five-week course recently at Aladura Theological Seminary—a school in Lagos, Nigeria, operated by the Church of the Lord (Aladura). They had helped to establish the seminary in the early 1970s while serving as workers with Mennonite Board of Missions. Hostetters are currently on a short-term teaching mission in West Africa.

B. Frank and Anna Byler, workers in Latin America since 1947 with Mennonite Board of

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$117,491.97 as of Friday, June 20, 1980. This is 23.5% of the total needed. 205 congregations have made contributions.

Missions, returned to the USA on June 11 for an eight-month furlough. They have been involved for the past four years with leadership training in the Argentine Mennonite Church. Bylers' furlough address is c/o MBM, Box 370, Elkhart, IN 46515.

Robert and Lois Witmer, workers in France since 1956 with Mennonite Board of Missions (Elkhart, Ind.), returned to Canada on June 9 for a three-month furlough. They have been giving pastoral leadership to Mennonites in the Paris area. Witmers' furlough address is c/o Simon B. Martin, Water Street, Box 221, St. Jacobs, Ontario N0B 2N0.

New address for Darrel and Sherill Hostetter, workers in Nigeria with Mennonite Board of Missions: P.O. Box 47, S. Ukanafun P.A., Ukanafun L.G.A., Cross River State, Nigeria.

New furlough address for Arlin and Mary Lou Yoder, workers in Brazil with Mennonite Board of Missions: 115 E. Indiana Ave., Elkhart, IN 46514.

Interim Home Missions Secretary Edward C. Taylor is *not* a current student at Ashland Theological Seminary as stated in MBM News Service. Instead, it should read, "He earned a master's degree from that seminary in 1979."

Ephrata Mennonite School has the following staff needs: Grade 2 teacher, Grade 3 teacher, Jr. High Social Studies teacher. Interested persons may write to David L. Sauder, Principal, Ephrata Mennonite School, Route 1, Ephrata, PA 17522. Or call (717) 733-6339 or (717) 859-1344.

The Eastern Mennonite Board of Missions, Salunga, Pa., is sponsoring a Worldwide Missions Conference at the Lancaster Mennonite High School on July 12 and 13. Meetings will be held at 7:00 each evening. Featured speaker is Donald R. Jacobs, overseas secretary for EMBMC and executive director of Mennonite Christian Leadership Foundation. On Saturday evening he will speak on the gospel of peace and on Sunday evening on the biblical text, "Here am I, send me." In conjunction with the missions conference is a Lancaster area youth rally on Sunday afternoon, July 13, which focuses on the Selective Service registration. Chairman of Mennonite Central Committee peace section James Longacre will speak on the subject, "Military Registration—My Response." A highlight of the missions conference will be testimonies by missionaries and Voluntary Service workers. A team of ten persons will be commissioned to serve this summer with the Bavaria Home Mission in a mission outreach in southern Germany. Newly appointed and furloughed missionaries will also be commissioned.

Church causes are potential beneficiaries of recent action by the committee on gift annuities, according to Kent Stucky, manager and general counsel for the Mennonite Foundation. The 17th Conference on Gift Annuities, meeting in Kansas City, Mo., last month, raised the minimum annuity payment from 4.5 percent to 5 percent, with a maximum of 14

percent, depending on the donor's age. Gift annuities make payments to an individual for life and the remainder of the fund is distributed to church or charitable causes at death. More information about gift annuities and the revised payment schedules, for both single life and two lives, may be obtained from the Mennonite Foundation, 1110 North Main Street, Goshen, IN 46526, or by calling (219) 533-9511.

Trinity Mennonite Church, Glendale, Ariz., had a ground-breaking service on June 1 for its new worship center. Most of the 17 charter members participated in the event with their shovels along with Pastor Keim and Craig Yoder, chairman of the building committee.

Academia Menonita, San Juan, Puerto Rico, has teaching positions open for secondary-level English, math, and science; upper elementary, and physical education. Please call collect. (809) 783-1295 or (809) 783-0225. Contracts begin Aug. 1.

Paul Zehr was ordained bishop in the Mellinger district on Sunday evening, June 22, at the Mellinger Mennonite Church, Lancaster, Pa. David N. Thomas was the ordination speaker. Paul and Mary Zehr will serve in this role along with Paul and Ann Landis.

Eddie Bearinger, chairman of Mennonite Disaster Service in Canada, is happy to announce that MDS now has representation in each of the Atlantic provinces. The following are the provincial MDS chairmen: Douglas Murphy for Nova Scotia, Roy Guenther for Newfoundland, Dennis Friesen for Prince Edward Island, and Peter Bunnett for New Brunswick. The last named has served in this capacity for several years and has now been named the coordinator of the Atlantic Unit for MDS.

George R. Brunk was the guest speaker on May 31 for an evangelistic rally at the Buhler (Kan.) High School Auditorium. He also spoke in the Buhler Mennonite Brethren Church worship service on June 1 and in the afternoon met with the six committees which are doing the groundwork for a coming crusade. The event was sponsored by the Hutchinson Area Evangelistic Crusade, comprised of area Mennonite churches. The May rally was in anticipation of a full week of evangelistic meetings by Brunk this October in Hutchinson's Convention Hall.

New members by baptism: eight by baptism and sixteen by confession of faith at Hartville, Ohio; three at Pleasant View, Goshen, Ind.; eight at Central, Archbold, Ohio; two at Beemer, Neb.;

births

Bender, John P. and Mildred (Yoder), Allensville, Pa., third child, second son, Mark Lynn, June 6, 1980.

Brunk, Rene and Diane (Byler), Colorado Springs, Colo., first child, Julie Suzanne, May 22, 1980 (still-born).

Byler, Jason and Tillie (Bontrager), Phoenix, Ariz., second daughter, Rachel Lynn, May 23, 1980.

Clapp, Casey and Virginia (Sobieraj), Augusta, Me., first child, Loren Asa, June 1, 1980.

Derstine, Randy and Darlene (Anders), Hatfield, Pa., first child, Tara Leigh, Apr. 15, 1980.

Eichelberger, Don and Barbara (Jenkins), Palmer Lake, Colo., third child, second son, William Jacob, May 28, 1980.

Graber, Larry and Violet (McGinnis), Wayland, Iowa, third child, first son, Troy Conrad, Feb. 12, 1980.

Graber, Wendell and Linda (Erickson), Story City, Iowa, third daughter, Carrie Renae, May 20, 1980.

Hertzler, Duane and June (Rutt), Loysville, Pa., fourth child, second daughter, Heather Nichole, Apr. 24, 1980.

Hofstetter, Wes and Sandy (Hershberger), Dalton, Ohio, third son, Kyle Thomas, June 1, 1980.

Kratzer, LaVon and Janice (Witmer), Dalton, Ohio, second child, first son, Derek Ryan, June 5, 1980.

Leichty, Anthony and Roberta (Miller), Craig, Ark., first child, Jeremy Michael, Apr. 27, 1980.

Mast, Jim and Ann (Hershberger), Phoenix, Ariz., third child, second daughter, Shelby Ann, June 8, 1980.

Miller, James A. and Deborah (Yoder), Iowa City, Iowa, first child, Brian James, May 16, 1980.

Moyer, Brent and Gloria (Rush), Telford, Pa., second child, first daughter, Andrea Jean, May 27, 1980.

Oelker, Mike and Gerri (Slagle), Colorado Springs, Colo., second daughter, Terri Lee, Apr. 20, 1980.

Slabaugh, Willie and Julie (Selman), Canton, Ohio, first daughter, Kimberly Dawn, Apr. 1, 1980.

Oswald, Robert and Jean (Zehr), Shickley, Neb., fourth child, Michael Anthony, June 5, 1980.

Paulsen, Douglas and Vicki (Smith), Cedar Rapids, Iowa, first child, Ryan Douglas, June 10, 1980.

Peifer, Daryl and Jane (Hoober), Sudlersville, Md., second child, first son, Andrew Daryl, born Mar. 3, 1980.

Shank, Michael and Carol (Troyer), Vienna, Austria, first child, Maria Catherine, May 7, 1980.

Stanislaw, John and Dawn (Hershey), Telford, Pa., first child, Christopher John, June 5, 1980.

Swartzendruber, Ron and Pat (Schlegel), Shickley, Neb., second son, Aaron William, May 8, 1980.

marriages

Borders—Pyles.—Rick Borders, Halstead, Kan., and Kimberly Pyles, Hesston, Kan., Hesston cong., by Jerry Quiring, June 7, 1980.

Brunk—Wedel.—Rene Brunk, Hesston, Kan., and Debbie Wedel, Newton, Kan., both of Hesston cong., by Jerry Quiring and Jerry Weaver, June 6, 1980.

Conley—Kandel.—Richard Conley, Wooster, Ohio, Southern Baptist Church, and Joyce Kandel, Wooster, Ohio, Martins cong., by Wayne D. King, May 25, 1980.

Davis—Eichelberger.—Richard Davis, Wichita, Kan., Presbyterian Church, and Sharlene Eichelberger, Wichita, Kan., Sugar Creek cong., by J. John J. Miller, June 7, 1980.

Esh—Stauffer.—Mervin R. Esh, Morgantown, Pa., and Loretta M. Stauffer, Elverson, Pa., both of Hopewell cong., by Merle D. Stoltzfus, June 7, 1980.

Graber—Kizer.—John Charles Graber, Stryker, Ohio, and Juanita Irene Kizer, Defiance, Ohio, both of Pine Grove cong., by Walter Stucky, June 7, 1980.

Kliwer—Springer.—Glen Kliwer, Hillsboro, Kan., First Mennonite cong., and Susan Springer, Wichita, Kan., Mennonite Church of the Servant, by Ed Springer and David Habegger, Mar. 16, 1980.

Landis—Rohrer.—Ira Jay Landis, Manheim, Pa.,

East Chestnut Street cong., and Brenda Sue Rohrer, Elizabethtown, Pa., Mellinger cong., by James M. Shank and Ira B. Landis, father of the groom, May 31, 1980.

Lutz—Miller.—Bruce Lutz, Hesston, Kan., and Debbie Miller, Newton, Kan., Hesston cong., by A. James Cox and Bob Chenowith, May 31, 1980.

Mast—Amstutz.—Randy Mast, Dalton, Ohio, Longenecker cong., and Audrey Amstutz, Wooster, Ohio, Sonnenberg cong., by Albert C. Slabach, May 3, 1980.

Maust—Guntz.—Kenneth W. Maust, Harleysville, Pa., Skippack cong., and Evelyn B. Guntz, Collegeville, Pa., Vincent cong., by Curtis Bergey, uncle of the bride, June 7, 1980.

Oyer—Koch.—Stan Oyer and Jane Koch, both of Goshen, Ind., East Goshen cong., by Cliff Miller and Roy Koch, father of the bride, June 7, 1980.

Schlegel—Kandel.—Kurt Schlegel, Shreve, Ohio, Federated Church, and Carolyn Kandel, Wooster, Ohio, Martins cong., by Wayne D. King, June 7, 1980.

Stratton—Roth.—Max Stratton, Golden City, Mo., Church of Christ, and Donna Roth, Shickley, Neb., Salem cong., by Scott Swartzendruber and Lee Schlegel, May 24, 1980.

Wakefield—Osborne.—Brad Wakefield, Friendsville Md., Church of God, and Marilyn Osborne, Harper, Kan., Pleasant Valley cong., by Millard Osborne, father of the bride, June 7, 1980.

Yoder—Gleysteen.—Michael G. Yoder, Wellman, Iowa, East Union cong., and Linda Jo Gleysteen, Scottsdale, Pa., Scottdale cong., by Lonnie Yoder, June 7, 1980.

Yoder—Yoder.—Delbert Yoder, Middlebury, Ind., Griner Conservative cong., and Regina Yoder, Shipshewana, Ind., Shore cong., by Harold H. Lahman, uncle of the bride, June 7, 1980.

obituaries

Eberly, Anna F., daughter of Jonas and Amanda (Witmer) Eberly, was born at Dalton, Ohio, Apr. 9, 1899; died at Dalton, Ohio, June 1, 1980; aged 81 y. Surviving are one sister (Elizabeth Eberly) and 2 brothers (Paul and Henry). She was preceded in death by one sister (Alzena) and 2 brothers (Allen and Daniel). She was a member of Chestnut Ridge Mennonite Church, where funeral services were held on June 4, in charge of Glenn Steiner, Marion Berg, and Wayne King; interment in County Line Mennonite Church Cemetery.

Elder, Boyd B., was born near Pennsboro, W. Va., Aug. 25, 1898; died at Canton, Ohio, May 19, 1980; aged 81 y. On Aug. 31, 1923, he was married to Rettie Sheets, who survives. Also surviving are 3 sons (Cecil, Denver, and Dana), 4 daughters (Genevieve—Mrs. Robert Horner, Mrs. Cora Jones, Icy Mae—Mrs. Edgar Jones, and Patricia Elder), 27 grandchildren, 38 great-grandchildren, and 2 sisters (Mrs. R. M. Calhoun and Mrs. Lettie Baker). He was a member of First Mennonite Church, Canton, Ohio. Funeral services were held at Canton, Ohio, May 20, and at Pennsboro, W. Va., May 23, in charge of Melvin D. Leidig; interment in Pine Grove Cemetery.

Farmwald, Katie M., was born at Plain City, Ohio, Oct. 10, 1902; died of cancer at Sarasota, Fla., June 8, 1980; aged 77 y. Surviving are 2 sons (Marvin J. and Ellis L. Farmwald), 2 daughters (Mrs. Mary Lou Snyder and Mrs. Alice M. Hostetler), 12 grandchildren, 4 great-grandchildren, 2 brothers (Monroe and Perry Miller), and 3 sisters (Mrs. Clara Kramer, Mary Ann Miller, and Emma Miller). She was a member of Tuttle Avenue Mennonite Church, where funeral services were held on June 11, in charge of Stanley D. Kauffman and John H. Shenk; interment in Palms Memorial.

Grieser, Aaron E., son of Christian and Veronica (Nofziger) Grieser, was born at Fulton Co., Ohio, Sept. 5, 1889; died at Fairlawn Haven Nursing

Home, Archbold, Ohio, May 28, 1980; aged 90 y. On Dec. 6, 1910, he was married to Mary Short, who died on May 11, 1924. On Dec. 16, 1924, he was married to Emma Sauder, who survives. Also surviving are 4 daughters (Mrs. Leora Nafziger, Elsie—Mrs. Alton Klopfenstein, Clela—Mrs. Isaac Stoll, and Mrs. Lois Thierry), one son (Ernest), 20 grandchildren, and 31 great-grandchildren. He was preceded in death by 3 daughters (Verna, Mabel Ann, and Ada). He was a member of Zion Mennonite Church, where funeral services were held on May 31, in charge of Ellis Croyle; interment in Pettisville Cemetery.

Guengerich, Willis Vernon, was born at Centralia, Mo., May 22, 1900; died at Milford Memorial Hospital, Milford, Del., June 4, 1980; aged 80 y. On Sept. 21, 1924, he was married to Lulu Christner, who survives. Also surviving are 2 sons (Grant and Owen), 2 daughters (Vivian—Mrs. Robert Zehr and Inez—Mrs. Merle Embleton), 19 grandchildren, 6 great-grandchildren, and 2 brothers (L. Glen and Paul T.). He was preceded in death by an infant son, one sister (Laura Gingerich) and one brother (Edwin). He was a member of Greenwood Mennonite Church, Greenwood, Del., and Palm Grove, Sarasota, Fla.

Haviland, Merritt M., son of Ebenezer W. and Sarah (Edge) Haviland, was born in Montgomery Co., Md., June 6, 1905; died of cancer at Rockingham Co., Va., June 8, 1980; aged 75 y. On Nov. 6, 1937, he was married to Bertha Turner, who survives. Also surviving are 4 daughters (Thelma Tusing, Jean Mongold, Anna Lehman, and Merritta Kaplinger), one son (William), 11 grandchildren, 3 sisters (Elizabeth, Editha, and Sarah Haviland), and 2 brothers (Mason and Thomas). He was a member of Mathias Mennonite Church, where funeral services were held on June 11, in charge of Harley Good and Linden M. Wenger, interment in Caplinger Cemetery, Criders, Va.

Horst, Ruth Dianne, daughter of Noah and Barbara Horst, was born Apr. 14, 1946; died at Elmira, Ont., June 9, 1980; aged 34 y. Surviving are one brother (Lawrence), and 3 sisters (Janet Kaethler, Barbara Ann, and Lois Beier). Funeral services were held at Dreisinger Funeral Chapel, Elmira, Ont., Apr. 11, in charge of Richard Yordy; interment in St. Jacobs Mennonite Cemetery.

Reber, Ray, son of Joseph and Susie (Eigsti) Reber, was born in Woodford Co., Ill., Dec. 16, 1907; died at Eureka, Ill., May 16, 1980; aged 72 y. On Sept. 15, 1925, he was married to Ada Keller, who survives. Also surviving are 4 daughters (Lorene—Mrs. Robert Hodel, Betty—Mrs. Pete Schrader, Marjorie Reeber, and Roberta—Mrs. Lyle Kennell), his stepmother (Edna Reber), 2 brothers (Frank and Joseph, Jr.), and 4 sisters (Mrs. Mary Zoss, Mrs. Anna Zoss, Mrs. Lydia Hostetler, and Mrs. Katie Ulrich), and one half-sister (Mrs. Alice Swift). He was a member of Roanoke Mennonite Church, where funeral services were held on May 18, in charge of Robert Harnish and Norman Yutz; interment in Roanoke Mennonite Cemetery.

Rheam, Jessie A., daughter of Herbert and Pearl (Kramer) Hassinger, was born at Reedsville, Pa., June 19, 1903; died at Lewistown Hospital, Lewistown, Pa., May 27, 1980; aged 76 y. On Nov. 27, 1923, she was married to David S. Rheam, who survives. Also surviving are 3 sons (Charles, James, and Robert), 3 daughters (Mrs. Dorothy Saleskie, Mrs. Marjorie Zook, and Mrs. Shirley Deeg), one sister (Dorothy—Mrs. Harold Shoop), and 3 brothers (James, Norman, and Frank). She was a member of Maple Grove Mennonite Church, where funeral services were held on May 30, in charge of Paul H. Stoltzfus and Ivan E. Yoder; interment in Church Hill Cemetery.

Roth, W. Harold, son of Peter L. and Susan (Baechler) Roth, was born at New Hamburg, Ont., Aug. 2, 1927; died of heart failure at Victoria Hospital, London, Ont., Jan. 27, 1980; aged 52 y. On Sept. 28, 1947, he was married to Magdalena Eicher, who survives. Also surviving are one son (Brian Harold) and one sister (Hilda—Mrs. Elmon Bender).

He was a member of Hillcrest Mennonite Church, where funeral services were held on Jan. 30, in charge of Henry Yantzi and Gerald Good; interment in 16th Line Mennonite Cemetery.

Schertz, Rudolph C., son of Ferdinand and Mary (Garber) Schertz, was born in Roanoke Twp., May 16, 1887; died at Maple Lawn Homes, Eureka, Ill., May 12, 1980; aged 92 y. On Dec. 17, 1912, he was married to Tillie Stalter, who died on May 27, 1979. Surviving are a surrogate son and daughter (Melvin and Esther Glick), 2 daughters (Doris—Mrs. Herman Liechty and Lola—Mrs. Eugene Basinger), 16 grandchildren, 17 great-grandchildren, and one sister (Mrs. Sadie Schrock). He was a member of Metamora Mennonite Church, where funeral services were held on May 15, in charge of Larry Augsburg, James Detweiler, and Gail Fisher; interment in Steward Harmony Cemetery.

Schwartzentruber, Esther, daughter of Daniel and Veronica (Jutzi) Roth, was born in Wilmot Twp., Nov. 16, 1917; died of a heart attack at Tavistock, Ont., Feb. 23, 1980; aged 62 y. On Nov. 16, 1938, she was married to Serenus Schwartzentruber, who survives. Also surviving are 7 daughters (Delores Waas, Arlene—Mrs. Ken Seyler, Sharon—Mrs. Grant Kauffman, Carol—Mrs. Dave Steckle, Esther—Mrs. Harold Gingerich, Veronica, and Virginia—Mrs. Ken Steckle), 2 sons (Arnold and Keith), her mother, 4 brothers (Elgin, Almon, Delmar, and Lincoln), and 2 sisters (Audrey—Mrs. Earl Moreau and Ludena—Mrs. Carl Lotz). She was a member of Hillcrest Mennonite Church, where funeral services were held on Feb. 26, in charge of Rufus Jutzi and Gerald Good; interment in 19th Line East Zorra Mennonite Cemetery.

Wagner, Clara, daughter of David and Emma (Steider) Wagner, was born in Roanoke Twp., Ill., Oct. 26, 1889; died at El Paso, Ill., Apr. 26, 1980; aged 90 y. Surviving are one brother (Henry) and 3 sisters (Beulah Bachman, Rose Donze, and Laura Donze). She was a member of Roanoke Mennonite Church, where funeral services were held on Apr. 29, in charge of Robert Harnish and Norman Yutz; interment in Roanoke Mennonite Cemetery.

Wenger, Michael N., son of Michael M. and Fianna (Nolt) Wenger, was born in West Earl Twp., Pa., Jan. 22, 1903; died at the Ephrata Hospital, Ephrata, Pa., May 18, 1980; aged 77 y. On Nov. 15, 1924, he was married to Jennie S. Wenger, who died on Oct. 14, 1975. Surviving are 3 sons (Norman, Michael, and Paul), 9 daughters (Mabel—Mrs. Sherwood Ristenbatt, Grace—Mrs. Leroy Ebersole, Kathryn—Mrs. John Ebersole, Laura—Mrs. Rufus Hoover, Bertha—Mrs. Ben Brubaker, Mary, Edna—Mrs. Melvin Cramer, Anna, and Martha—Mrs. Robert Harnish), 31 grandchildren, 7 great-grandchildren, 2 brothers (John and Paul), and one sister (Grace—Mrs. Christian Landis). He was preceded in death by one daughter, 3 brothers, and one sister. On July 1, 1943, he was ordained as the first minister of the Carpenter Park Mennonite Church at Talmage, Pa., where he was a member. Funeral services were held at the Groffdale Mennonite Church on May 21, in charge of Amos Sauder, David Weaver, and Glenn Hoover; interment in the church cemetery.

P. 528 by Reg Toews.

calendar

Northwest Conference, Duchess, Alta., June 28—July 1.
General Board, Des Plaines, Iowa, July 15-17.
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.

Methodists oppose gambling, prison, death penalty, and restoring draft

United Methodists of the Southern New England Conference oppose state lotteries, moves aimed at bringing casino gambling to New England, the death penalty, and the military draft, and want a moratorium on the construction of prisons and jails "except to replace obsolete facilities." The conference took these stands at its recent annual meeting at Bryant College in Smithfield, R.I.

The resolution opposing a draft calls for church leaders to train at least one person in each of the conference's five districts to serve as a "draft counselor." It also supports those who oppose preparations for or participation in war, and those who refuse to pay taxes for military purposes. Action on the prison resolution came after J. Michael Keating, who served three years as a special prison master to U.S. District Court Judge Raymond J. Pettine, said that "there is very little proof anywhere that prisons deter crime" and "little evidence" that behavior modification programs reduce the number of repeat offenses.

Lutherans vote \$6 million for development worldwide

The Lutheran World Federation's Community Development Service (CDS) approved funding for more than 24 projects totaling more than \$6 million at its semiannual meeting in Toronto. A \$2.3-million fund to aid reconstruction in Zimbabwe was the largest single allocation approved. It will be used to help resettle returning refugees, aid the Evangelical Lutheran Church of Zimbabwe to reopen clinics and schools, and help repair and reequip village water supplies.

The 24 new projects bring to 900 the total number CDS has assisted since its first meeting in 1961. The session in Toronto was the first time the agency's governing committee had met in Canada.

Supreme Court upholds petitioners in right to use shopping centers

The U.S. Supreme Court has unanimously ruled that citizens may distribute pamphlets or petitions in private shopping centers under free speech guarantees of their states, without violating the owners' property rights under the U.S. Constitution. The decision came on an appeal by a California shopping center owner,

who was ordered by the state supreme court to permit a group of high school students to circulate Zionist petitions on his property. The owner argued that the federal Constitution guaranteed the privacy of his property. Supporting the California decision, the Supreme Court justices said states are entitled to enforce their free speech guarantees, which may be more liberal than those of the federal government, and thereby permit public access to private property.

Writer of book about cults hit by \$8.1 million action

Jack N. Sparks, author of *The Mindbenders: A Look at Current Cults*, and the book's publisher, Thomas Nelson, Inc., have been accused in a \$8.1 million defamation suit by the "Local Church" movement and its leader of causing the Christian sect to be hated, ridiculed, and boycotted by the public. Mr. Sparks is chancellor of the Academy of Orthodox Theology, an arm of the Evangelical Orthodox Church headquartered near Santa Barbara, Calif. "Even before I was actually served notice," Mr. Sparks commented, "calls started coming in from people who had left the cult, offering to testify on my behalf." The principal plaintiffs are Witness Lee, the Chinese-born spiritual leader of the "Local Church" who lives in Anaheim, and the church in Anaheim.

Hunt's Houston meeting raises \$20 million for "Here's Life"

Nearly \$20 million was added to the Here's Life evangelical Christian movement during a recent weekend meeting Dallas billionaire Nelson Bunker Hunt hosted in Houston. "We are now headed toward 200 individuals who have pledged \$1 million each to the campaign," Robert Pittinger, an executive of the movement, said in Dallas. Sponsored by California-based Campus Crusade for Christ International, Inc., the staff of Here's Life is attempting to raise \$1 billion or more by 1982 to take the message of the Christian Gospel to every person in the world. Relying principally on cassettes, brochures, and a movie called "Jesus," which has been translated into 163 languages, nearly 7,000 Crusade staffers hope to take the gospel into every nook and corner of the globe.

Most of the larger contributions have resulted from weekend retreats Mr. Hunt has hosted in luxurious hotel settings across the country.

Respondents to Gallup survey say U.S. family deteriorates

A Gallup Poll conducted for the U.S. White House Conference on Families (WHCF) showed almost half of all Americans believe family life has deteriorated in the past 15 years. Asked what things were most harmful to

family life, about 60 percent listed alcohol and drug abuse, 40 percent cited decline in religious and moral values, and 29 percent listed poverty. Other harmful influences listed included crime, overuse of prescription drugs, teenage promiscuity, and homosexuality. Asked to list the three most important problems facing their families, 81 percent cited the high cost of living, 53 percent said energy costs, and 23 percent listed government policies.

The poll found 45 percent of Americans believe family life has become worse since the mid-1960s, 37 percent said it has improved, and the rest were undecided. About 54 percent were satisfied with the future facing their families; 37 percent were dissatisfied.

Religious groups oppose city on move to collect New York water fee

New York City's plan to levy water and sewage fees on all nonprofit institutions has provoked a fierce ecumenical concern among the Roman Catholic, Protestant, Greek Orthodox, and Jewish parochial school systems there. The move is intended to wring some form of payment from the city's many prosperous, but tax-exempt nonprofit institutions. But it also covers nearly 1,000 parochial schools in a city that boasts probably the largest and most diverse collection of nonpublic schools in the country. "Arbitrary," "capricious," and "unfair" are among the more moderate comments coming from parochial school administrators who say many of their schools already operate at a deficit.

New church-backed credit union aims to "green-line" community

In an effort to halt deterioration in a changing neighborhood in West Philadelphia, a United Methodist church has mobilized community support and started a credit union. "We want to 'green-line' the area," says Ray Torres, explaining that the campaign is just the opposite of the usual "red-lining" practice of many banks that refuse loans to people living in such areas. The credit union opened its doors on April 14 in what the week before had been a branch of a savings and loan association that moved to the suburbs. By late May, the first loans had been processed and approved.

Calvary, a small integrated congregation, is located in a neighborhood on the west bank of the Schuylkill River adjacent to the campus of the University of Pennsylvania. About one fourth of the population of 24,000 is connected with the university. In the past decade, the neighborhood has become increasingly run-down and there are 200 homes currently abandoned. In the past year, however, speculators, sensing a trend toward a revival, have been trying to force out long-time residents, who, in turn, have difficulty getting loans to upgrade their property.

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Sending a message to Russia

(An open letter to Christians of the Soviet Union)

Dear Sisters and Brothers:

The United States Senate took a recent action that was considered a message to the Soviet Union. They voted to call for a registration of young American men with a view to their availability in the event of war. Since this was intended as a message to Russia, they evidently fear a war with your country.

Senator Mark Hatfield, a Christian and a Baptist, voted against this measure for, he said, it was the wrong message. I agree. If there was ever a time in the world when we ought to be sending messages of peace, this is it. Yet the U.S. Senate wishes to send a warlike message.

So I myself will send a message. My message is this: I believe that the gospel of Christ is an international message and the church an international fellowship. I am writing to you because I believe that the worse the relations between our two countries, the closer we as Christians should come together. As representatives of some of your churches came to visit us at Mennonite World Conference in Wichita, Kansas, in 1978, so we can support each other also in our separate places.

I am told by many that we can't expect the world to run by the standards of the church. I hear it said that unless the U.S. maintains a strong military force, the Soviet Union will try to take over the world. I hear also that the issue is oil in the Middle East. Indeed Senator Richard Schweiker made this clear in a letter to me defending the registration. He wrote, "The Soviet Union's brutal invasion of Afghanistan has shown us that the Soviets are not hesitant to flex their military muscle in a part of the world which is vital not only to the interests of the United States, but to all the industrial democracies. I am convinced that a failure to show an appropriate response to this aggression would be a signal to the Soviet Union that this nation is not prepared to defend those interests." I believe also that the problem is made worse by military establishments in both of our countries. In spite of the fact that the U.S. president is known as a Christian and a basically peaceful man, I am told that the generals have so much power, he couldn't be peaceful if he

wanted to. No doubt there is similar pressure in your country.

But I am persuaded of this. The call for war is the chant of those who worship mammon. "You cannot serve God and mammon," said Jesus, "therefore . . . do not be anxious about your life" (Mt. 6:24b, 25a). But most of us are anxious, and the more anxious, the more warlike. Jesus offered the perfect solution to anxiety and war, but it is a hard saying and few notice it.

Jesus' solution is to stop worrying about security and concentrate on doing the will of God, believing that God cares about us and will not let us down. This would mean, as my colleague David Hostetler has observed, that \$154 billion which is to go to the U.S. military budget could be used along with a similar amount from your country toward solving the economic and social problems which threaten our world. We in this country are afraid you will get the oil, so we must arm to keep you from it. Yet working together with all that money we might find new sources of energy now only dreamed of.

I know that mine is not a popular opinion in my country even as being a Christian is not a popular position in yours. But I write with conviction that it is the right opinion, for it has the blessing of Jesus. In the spirit of what He has said, it would be better for us to let you or anyone else have the oil, even take over the world, if this is what you wanted to do, than to waste all this money on armaments and to risk blowing up everything.

This risk is no laughing matter. Several times recently there was a false alarm and U.S. pilots went racing to their planes armed with nuclear bombs aimed for the Soviet Union. Indeed if it is a matter of being anxious, we have gotten to the place where those who are able to comprehend it are more anxious about this possibility than about what the Soviet Union might do the world.

I do not write to you with a concrete solution to our present dilemma. But I write with the conviction that we are one in Christ and no artificial barriers such as national boundaries or squabbles over oil must be allowed to keep us apart. Grace and peace be multiplied to you the Christians of the Soviet Union.—Daniel Hertzler

Gospel Herald

73:28
July 8, 1980



A response to Mount St. Helens

by James M. Lapp

We who live in the Northwest have had to learn to live with some uncertainty since the May 18 eruption of Mount St. Helens. This event and those following will long be the source of much conversation. Already ballads have begun to appear about crusty old Harry Truman, who refused to leave his mountain home and is now buried under thirty feet of mud and ash.

How do we as God's people respond to a natural disaster such as this? One of the more insightful responses to the Mount St. Helens experience was an editorial in our local newspaper, the *Albany Democrat-Herald*, on May 21, 1980. It was entitled "Volcano's Eruption Has Made Us Humble." The writer recalls how it was a lark on March 27 when the first wisps of smoke appeared at the top of the mount. T-shirts and souvenirs of great variety began to appear in the local stores. In those days when the volcano was fun, he continues, "we smirked and wondered why anybody would

worry about some little old volcano. . . . Well, we know better now. We realize the scientists knew what they were talking about when they predicted a major and possibly catastrophic eruption. We have been humbled by the fury of Mount St. Helens."

That is exactly what Mount St. Helens has done for some of us—it made us humble.

- We create laws to control pollutants in our environment. Here was one kind of contamination no one could stop and for which no fines could be meted out.
- We seek to develop systems to control floods, but here was one flood no human effort could have prevented.
- We invest billions of dollars to build weapons of destruction, and with one blast nature detonated a force as powerful as the largest hydrogen bomb ever tested.

—We take pride in our majestic trees (and beautiful they are), but in a few minutes thousands of acres of trees fell like matchsticks from the force of Mount St. Helens.

—We sail our huge ships in the mighty Columbia River, and we plant thousands of young salmon in the river, but a few vigorous shakes of Mount St. Helens, and the river channel was filled with boiling mud and ash which will take months if not years to clean out.

Magma at 800 degrees Celsius went spilling forth from Mount St. Helens, and we were helpless to stop it. The heat and gases destroyed life for miles around, and the wind carried tons of ash across our continent and around the world. Truly we are humbled by this cataclysmic event. The words of Psalm 97:5 seem amazingly current. "The mountains melt like wax before the Lord, before the Lord of all the earth."

Our humility in the face of Mount St. Helens includes a new awareness of human frailty. Our brief life span is scarcely measurable in light of the antiquity of the mountains. Stretching back in time long before Christ or Moses or Abraham, Mount St. Helens stood as a landmark on the horizon of the Northwest. Yet as the psalmist again reminds us, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God" (Ps. 90:2).

Mount St. Helens is a call to see our lives in appropriate perspective and to be renewed in our submission to the God of the universe, whose power created the mountains and in whose control is their behavior. The prophet speaks eloquently to us in his rhetorical questions: "Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?" (Is. 40:12) The answer is perfectly obvious to one who views life from the standpoint of transcendent faith.

Through Mount St. Helens we have been reminded of our appropriate place in the order of the universe. Our assignment is to till the earth and take dominion over it. And we as humans have attempted to do so—sometimes wisely and often not so wisely. But Mount St. Helens has reminded us we are still creatures and not the Creator. We are caretakers of God's handiwork and anytime He wishes to raise a new bulge here or to smooth out a wrinkle there, He can do so. There are limits to our capacities for taking dominion. How easy it is to become arrogant about our abilities and haughty with pride over our achievements. Suddenly we are faced again with our finiteness and must fall before God in worship and exclaim, "How great Thou art!"

Why some persons suffered so severely from the fallout of the mountain while others such as those in our community were not the victims of volcanic debris is not easily explained. As with other tragedies in life, it was not one person's worthiness and another's sin that caused the wind patterns to blow the ash as they did. Only the sovereignty of God can explain many such events in life. We who were more fortunate can only express our gratitude and arise now to help those less favored.

Where do we turn at times like this? Psalm 121 suggests we lift our eyes to the hills. How often we gaze in rapt wonder at the mountains and hills about us. I never cease to marvel at their majesty and beauty. But "from whence does my help come?" From the mountains? They have long been considered sacred, even objects of worship. Mountains challenge man's spirit of conquest and tantalize his desire to be exalted. But will bowing before the mountains or climbing to their summit bring us the help we need in life? No, "for my help comes from the Lord who made heaven and earth." On beyond the hills and mountains our gaze must continue to ascend until we fix our eyes in faith and steadfast hope on the One who reigns supreme over the entire cosmos. 

O Mount St. Helens,
In the quaking of your loins
we have heard
the voice of God.

Your convulsions
have spoken to us
of our frailty
as human creatures
and of the unsurpassed power
of our Creator.

By your fury
we have been made newly aware
of our limitations.

Your ash
has blessed us

with new appreciation
of the awesomeness
of nature.

We see in your wrathful plume
a destructive might
reminiscent of divine judgment
on sin.

In the wake of your devastation
we are drawn
toward new dependence
on Yahweh.

We hear in your tremors
a whole created order
struggling to be restored
to perfection.

In your eruptions
we see dimly
a vision
of the cataclysmic annihilation
the whole earth shall know
should man's nuclear folly
go unchecked.

The majesty of your power
and the grandeur of your might
cause us to fall
in humble worship and adoration
before the One
who is the source
of all life
and upon whom we depend
for each breath.

The origin of conflict

by Richard K. Early

Amidst recent cries of retaliation, revenge, and war, Jesus' words, "Blessed are the peacemakers" seem both unimportant and irrelevant. Believing His words to be true only in times of peace and not crisis, Jesus' people have turned a deaf ear to the real intent of His message.

It comes as no surprise that often the church of Christ has allowed itself to be seduced into taking sides in a time of conflict. So it is that many sincere Christians are calling for the use of violence against America's enemies. They do so, however, without first adequately understanding such conflict as the antithesis of peace.

If Christ bears the title, "Prince of Peace," who then is the "Prince of Conflict"? If God is not the author of confusion (1 Cor. 14:33), but a God of love and peace (2 Cor. 13:11), then the question must be asked, "Where does conflict originate?" Before the Christian can justify his involvement in conflict, he must first discover its origin. The believer must then decide whose kingdom—"the kingdom which is not of this world," or kingdoms built with human hands—is actually aided by involvement in that conflict (Jn. 18:36).

The world community believes that conflict originates with man. Conflict is the result of man's inability to relate peacefully with others and can only be resolved by the further use of conflict to achieve peace. Man's desire for self-preservation necessitates the use of conflict. Thus, one struggles against the other, hoping to use conflict to resolve conflict.

The view that the use of conflict resolves conflict was rejected by Jesus. He taught that conflict cannot be overcome with further conflict; it can be overcome only if it is exposed at its origin and dealt with at its inception. The potential of conflict for destruction is like a bomb that must be defused. Jesus teaches that the destructive capacity of conflict can be lessened by the redemptive capacity of love. "But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Mt. 5:39). Christ saw the origin of conflict as the basis for mankind's inability to live peacefully, not conflict itself.

The introduction of conflict began with the introduction of sin into the world. Prior to the fall of Adam and Eve into sin, mankind lived in perfect harmony with nature, with themselves, and with God. This unity was disrupted at the moment that Satan was able to tempt them to commit sin, to transgress the perfect law of God (Gen. 3). They were drawn into conflict through deception. Satan was able to break the perfect relationship of peace between God and then by us-

ing deception to conquer their hearts. From that point on, conflict emerged and established itself as a part of sin. Satan had succeeded in making them subservient to the evil desires in their hearts, placed there when Satan deceived them into disagreeing with God's law.

A well-known example of this in the New Testament is Judas. Judas was persuaded by Satan to betray Jesus, believing that Jesus, once in the custody of the Roman soldiers, would reveal His messiahship and call for armed conflict against Israel's oppressors. This event never materialized and Jesus chose the sacrificial death on a cross to revolutionary conflict. The fact, however, remains that Satan was the instigator of Judas' betrayal of Christ. It was the devil who put the deception into his heart, "at supper time, when the devil had already put the purpose into the heart of Judas Iscariot, Simon's son, to betray him" (Jn. 13:2). The devil used Judas in an unsuccessful attempt to eliminate Jesus as he desires to use anyone to advance his destructive purposes.

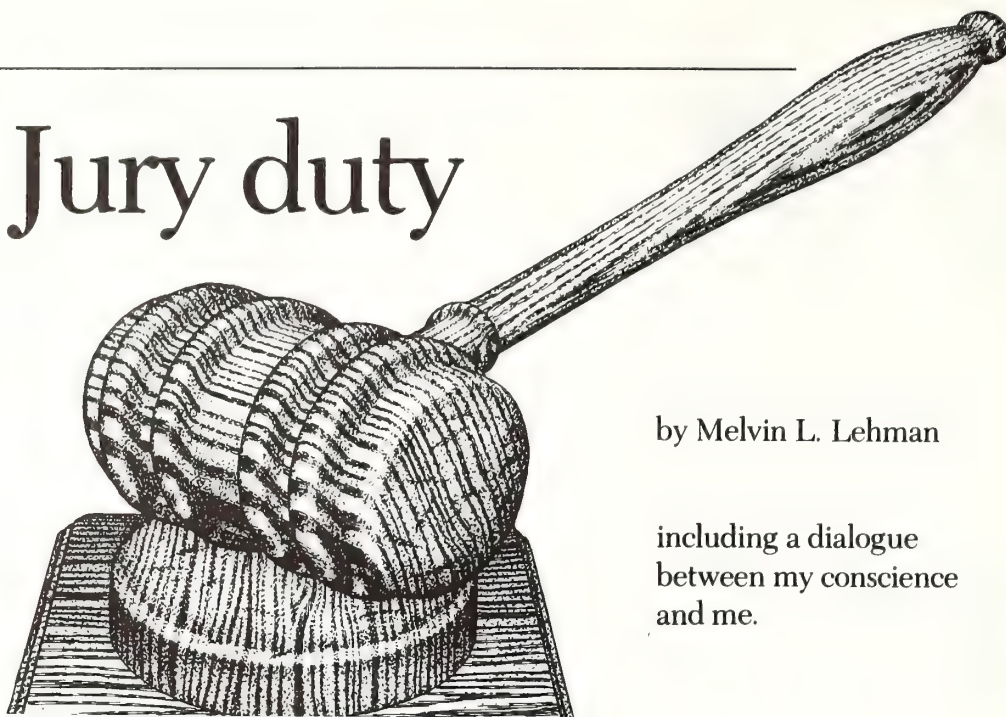
Recognizing that the real enemy of peace is Satan, Paul's words to the Ephesians in chapter six, verse twelve become important. We are not contending with flesh and blood, but against the devil himself. The "deceiver of the whole world" has labored without ceasing to create division, to pit nation against nation and race against race (Rev. 12:9). New Testament Scripture teaches that peace is only achievable when the real enemy, Satan, has been defeated.

The enemy has been destroyed. No Christian who recognizes Jesus' victory over Satan on the cross at Calvary can now justify the use of conflict. Jesus makes peace more than an option for the world community. He makes it an achievable lifestyle for everyone who will accept His lordship. In Christ is found the alternative to conflict, to enmity. "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). Christ defeated conflict by making peace through the blood of His cross (Col. 1:20). His aim is to eliminate conflict from the face of this earth by reconciling all mankind to God in one body. He desires the same relationship of unity between God and man that existed before the devil's deception.

Peace can only rule the day when Jesus rules the hearts of all mankind. The church of Christ can no longer allow itself to be deceived. We are not wrestling with a mortal enemy but with the devil. We cannot destroy flesh and bones with guns and bombs and expect peace; the warfare is not carnal. We do not war against bodies of flesh but against the one who hides in flesh in order to advance his evil purposes. Peace is not just the absence of conflict, but a reckoning with its origin.



Jury duty



by Melvin L. Lehman

including a dialogue
between my conscience
and me.

It started simply enough. I arrived home from work one cold January evening to find a letter waiting for me with the return address "County Clerk, New York County." The summons inside informed me that I was ordered to appear for jury duty at the Supreme Court of the State of New York for a period of two weeks. The metered postmark read, "Jury Service Supports Law and Order and the American Way of Life."

I groaned silently to myself. I had been excused from jury duty six months earlier because of a scheduling conflict and had hoped then that the computer or person in charge of these things would put my card in a back drawer somewhere and conveniently forget about me. Somehow, though, that hoped-for event had not occurred as the summons I held in my hand testified. The Supreme Court of the State of New York wanted me for jury duty. I had no reasonable excuse to get out of it now.

My next real question were religious ones: should I do it? I tried to remember the specific injunctions of Lancaster Mennonite Conference on jury duty and realized I could not. There was no doubt in my mind, however, that the whole thrust of my Mennonite religious orientation regarding the intricacies of the judicial system strongly suggested my abstention from participation in it. Had not Jesus said, "Judge not, that ye be not judged"? Had not the Lord said, "Vengeance is mine: I will repay"? Might not my sitting in judgment on a jury be a capitulation to the principalities and powers of this world which my forefathers had fought so nobly so long?

My second line of thinking, based on my left-of-center political orientation, raised the question that perhaps, in the vast majority of cases, the judicial system in our society is merely a means of keeping in line the oppressed victims of racial and economic inequalities. Would I or would I not, as

a "privileged" product of American education institutions, be perpetuating the machinery of the inequalities of the class system in our country?

These and other questions filled my mind in the two weeks preceding my scheduled appearance at the Court. By the weekend prior to jury duty I had reached a relatively simple conclusion: I did hold a certain civic responsibility to the society in which I lived. In order for that society to remain civilized, there needed to be a judicial system. Therefore, I would participate in that system as long as my conscience was not violated.

Beginning at 9:00 a.m. Thus resolved intellectually (but emotionally still a bit hesitant), I presented myself on the following Monday morning at 9:00 a.m. at the New York County Court House along with several hundred other sullen and generally inanimate New Yorkers. After filling out some papers we were ushered into a large waiting room where we all sat patiently for our next instructions. Silence was maintained by all except for one obstreperous young man who declared that he had received his jury summons only the preceding Friday without time to request a postponement, and he was simply unable to serve. On the walls

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of the waiting room were vast murals depicting the sunny New York harbor at its cheerful best, with large and small boats plying the water and busy workmen unloading cargo onto the docks.

Before long a clerk appeared who explained that out of this large pool of jurors would be sent several smaller groups to service various courts. The group to which I was assigned would be serving the Criminal Court at 100 Centre Street. As I picked up my belongings and trudged off, my heart sank another notch. Somehow, the word "criminal" had a nasty ring to it. I wasn't quite prepared for *criminal* court; civil court, perhaps, with such things as unpaid parking tickets or whatever, but criminal cases, involving assault, battery, murder (?)—I definitely wasn't ready for. But, I told myself, I was in it thus far now; there was really no turning back.

The Criminal Court at 100 Centre Street soon presented itself to our view. It was a huge, imposing, gray granite building, further darkened by years of accumulated smut and smog which had worked their way into the masonry. The architectural style could best be described as "Subdued Art Deco" which lent a strangely bizarre mood to the whole edifice. Art Deco may be appropriate for Radio City Music Hall, I thought, but hardly for a courthouse. We walked up the steps, which were littered with candy wrappers and cigarette butts, through the rusted metal revolving doors, and into a lobby milling with activity.

Policemen and guards, hitherto inconspicuous, were in evidence here. I found myself involuntarily feeling reassured by the guards' presence there as we made our way to the elevators. Upstairs, near the top of the building, we filed into the "Central Jury Room."

There then followed a wait of another several minutes. This room was more modest than the first waiting room, low-ceilinged, several rows of wooden benches, a rack of wilted magazines, and one or two tired-looking plants near the windows.

The two clerks appeared, welcomed us, and explained the procedure to be followed. We would be serving several courtrooms and would be called on "panels" for jury selection as needed. Our names would all be placed in a large lottery wheel and picked at random. Reading of magazines was permitted. We could leave the room for ten-minute coffee breaks if we signed the sign-out sheet at the front of the room. Juror's manuals and large blue juror's buttons were passed out for everyone.

For a long while nothing happened to me. Several panels of jurors were called, but I was somehow spared. Waiting soon settled down to a rather comfortable existence. The two clerks turned out to be rather amiable fellows. They were serious and professional with just enough of a sense of humor to make the business at hand tolerable. My fellow prospective jurors, on closer inspection, proved to be an ordinary-looking crowd. A few were quite expensively dressed, but the rest wore middle-income clothes. Some, like myself, busied themselves with reading, a few soon struck up conversation among themselves, and the rest just sat and stared into space.

Without being called. After several hours of waiting without my name being called, I ventured on a coffee break

to stretch my legs. Downstairs in the lobby, the milling continued. Several large, rotund policemen stood chatting with each other. Several men dressed in three-piece suits and carrying briefcases (lawyers?) could be seen talking intently to what were probably clients. The rest of the crowd wandered about; a few checked the posted schedules of upcoming trials. Back in the Central Jury Room, coffee cup in hand, I waited and worked my way through several magazines.

Thus the first day passed with my name not even being called. The second day passed likewise. By afternoon of the third day, just as I was beginning to suspect they had somehow forgotten me, the clerk pulled a handful of names from the lottery wheel and read mine. I felt a slight dread pass over me. I was just beginning to get comfortable, when suddenly my time had come. This, finally, was it. Despite all my previous thinking, I realized I wasn't ready for this. I found myself thinking: What am I doing here? Why am I not back in Lancaster County where I belong? Am I really ready to go into a courtroom, listen to hours of testimony, and pass judgment on a fellow human being which could put him in jail for several years or even for his whole life? I really was not adequately prepared for this sort of thing.

No one, however, asked me if I was prepared. A sad-faced lady guard dressed in a blue uniform appeared at the door and we were instructed to follow her. She led us down a long, dimly lit hall, through a set of heavy double doors, and into a large courtroom. Behind a large podium at the front sat a middle-aged judge with graying hair, silently watching us over his reading glasses as we filed into the courtroom and took our seats on the benches. In front of the judge sat a stenographer putting a roll of paper in her machine. Behind the judge in large block letters attached to the wall was the inscription, "In God We Trust." At the front, also watching us, was another guard and several court functionaries, tidying up their desks. In the center, near the front, were two small tables. At one sat a man wearing a suit, and at the other sat two men, one wearing a suit and the other wearing a sweater and brown slacks. The decor of the room, in keeping with the exterior of the building, was "Subdued Art Deco." There were no windows; several large overhead fluorescent lamps provided the light.

When we were all seated, the judge greeted us and explained the procedure. As it was late in the day, he said, jury selection would begin the following day. By way of preliminaries, however, the indictment against the defendant was read to us. This was, the judge emphasized, only an indictment, a formal charge, and was not in any way to be considered evidence. Under our court system the defendant is presumed innocent until proven guilty beyond a reasonable doubt. As the judge explained this, the man dressed in a sweater and slacks nodded repeatedly. The judge then read the indictment: the defendant was charged with breaking into an apartment, holding up its occupant at gunpoint, and fleeing with a color television set and a modest sum of cash. Court was then adjourned until the following morning. I took another look at the defendant before leaving. Was it possible that this young man, sitting there so passively and obediently, had actually held a gun in his hand and forced his way into an apartment? I thought about it on the way home.

The next morning, after a half hour wait, we were called into the courtroom. Conspicuously missing was the defendant. He had, the judge explained, changed his plea to guilty and we were thus dismissed. There was a discernible sigh of relief from my fellow prospective jurors as we filed out.

The image of the passive young defendant, flanked by the prosecuting attorney and the defense attorney, stuck in my mind. My vote, had the trial continued and had I been picked for the jury, would have helped determine whether he had been set free or sentenced to jail.

Two conflicting feelings. As I sifted through my thoughts and emotions, I discovered two mutually conflicting feelings. On the one hand was the realization that civilization had to be maintained if human society was to continue. Wars had to be prevented and ended; that was imperative. But order somehow had to be maintained even in a peaceful society. That conclusion seemed self-evident enough—convicted criminals could not simply be left to roam the streets at will. Somebody, therefore, had to sit on juries and that somebody happened to be me this time.

But, on the other hand, I had a real reluctance to participate in the procedure. As a Mennonite, as a person who abhors violence, I found it emotionally very difficult, if not next to impossible, to imagine sitting through a trial and handing down a verdict that would help put the defendant in one of our prisons where he would be subjected to years of what usually amounted to unredemptive violence.

The waiting stretched into Wednesday of the second week. Maybe they had forgotten about me. I was almost beginning to believe this when I heard my name called. Once again, the same sad-faced lady guard in the blue uniform appeared at the doorway and we followed her down the hall, this time into a different courtroom.

This courtroom, I noticed, had windows looking out over the city. Except for that feature it was identical to the first courtroom I had been in—more of the omnipresent “Subdued Art Deco” style I had so grown to detest. In a decidedly less than successful attempt to humor myself, I speculated that the architect responsible for this travesty of good taste should be collared and hauled before a court of “the people vs. the architect.”

Whatever meager humor there may have been in the situation quickly evaporated as I listened to the two attorneys interviewing the prospective jurors. The charge, I soon gathered, was murder. As if that wasn’t enough, the interviewing attorney was discussing drug dealing as a part of the crime. Numerous jurors from the first panel had been excused from service and my group had been called in to hear the questioning in progress, thereby giving us time to think through our responses. I was totally opposed to capital punishment; would they ask me about that and would that get me excused, I wondered? But New York doesn’t have capital punishment, I remembered. I could see only the back of the defendant’s head. Could that man actually have done it? I wondered. What must be going through his head as he sat there so calmly? What about his family?

The defendant face-to-face. After examination by both attorneys, a complete jury was still not found in the preced-

ing panel. More prospective jurors would need to be interviewed. The suspense of waiting ended when I heard my name called. My heart began beating faster as I walked toward the jury box. When I was seated I suddenly saw the defendant face-to-face for the first time. He looked at me directly with wide, deep, doe-like eyes. He was a young man of Mediterranean extraction in his early twenties, slender build, and smooth skin. Could this young man really have held a gun in his hand and shot someone? He continued staring at me a few seconds longer and then shifted his gaze to the other prospective jurors.

The old judge leaned forward and in a soft voice gave us instructions. Then the assistant district attorney approached us and began asking general questions about the nature of the case and our understanding of the law as it related to this case. He was a young man and surprisingly bald for his age, I noticed.

Then, as he had done before, he questioned each one of us individually, starting with me. Where did I work? he asked. I explained that I worked in a church organization helping refugees. What exactly was the nature of my job? Where was I from? Why had I come to New York? What had I been studying in school? How long did I plan to stay in New York?

At that point the judge interrupted and said that he didn’t think the court needed to know all of Mr. Lehman’s life history and future plans. The assistant district attorney smiled slightly, nodded, and moved on to question the other prospective jurors. When he was finished, the defending attorney asked us a few general questions. After a brief conference between the two lawyers and the judge, I and several others were told we were being dismissed from further service on this trial. Why I was dismissed was not specified, just as the many others who were dismissed were not told why. My academic background and religious involvement may have classified me as too “liberal” and prompted the prosecuting attorney to issue me a peremptory dismissal. On the way out I took one last look at the defendant. Could he *really* have done it?

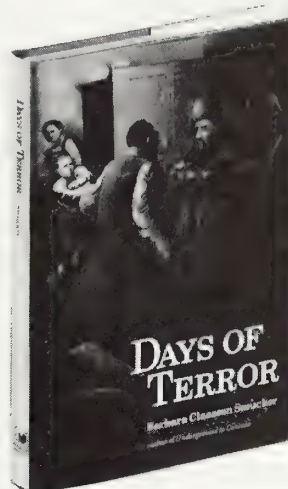
Dismissed at 3:00 p.m. Nothing much happened the rest of the day. At three o’clock the clerk announced that I and a few dozen other jurors would be dismissed from any further jury duty. We could go home after a week and a half of service.

On the way back to the subway station I passed a small Catholic church. On impulse, I went inside. The church was dark except for a few lights, and I realized this was Ash Wednesday, the first day of Lent. It was silent except for the sound of a man filling the literature racks in the back and emptying the coin boxes. A man sat in one of the pews across from me, his head bowed. Soon a priest came out and entered a confessional booth on the side of the church. After a few minutes, the man across from me went over to the confessional booth and entered.

On my way out, I walked over to a row of candles, deposited a quarter in the offering box and lit one. Then I headed out, into the sunlight and the noise of the traffic, back to the subway. Just before boarding the train I bought a copy of the afternoon paper to read the latest on the Americans held captive in Iran.

"Days of Terror" Wins Top Canadian Children's Book Award

Days of Terror by Barbara Claassen
Smucker has won the \$5,000 Canada Council Prize for the best children's book published in 1979. Set in the Ukraine in 1917, the story describes the impact of the Russian Revolution on a Mennonite family. Days of peace turn to days of terror for a young boy and his family caught in the tensions of turbulent times. Written for youth and adults, Barbara recreated the anarchy, famine, and close relationships experienced by Mennonite families during the Revolution.
Hardcover, \$7.95



New from Herald Press



River of Glass by Wilfred Martens

Set in the late 1920s, this exciting, historical novel tells of a family who felt they must escape from Russia. After Stalin had closed the borders to the West, they run across Asia and make a daring escape across the frozen Amur River into China. Paper, \$6.95; in Canada, \$8.05

From the Other's Point of View by J. Daniel Hess

A greater understanding of cross-cultural communications between North Americans and Latin Americans. For anyone going south of the border to live or visit, here is important reading. Paper, \$7.95; in Canada, \$9.20

Missions, Evangelism, and Church Growth edited by C. Norman Kraus

An interpretation and evaluation of the contemporary mission scene—ecumenical missions, evangelical missions, and the church growth movement—from the perspective of a disciples' church. Paper, \$5.95; in Canada \$6.90

Loaves and Fishes by Linda Hunt, Marianne Frase, and Doris Liebert

A whimsical children's cookbook designed for 7-to-11-year-olds that encourages the use of basic ingredients to produce wholesome, delicious, fun foods in a world of limited resources. Ringbound, \$5.95; in Canada, \$6.90

Herald Press

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Missions festival to mark transition

A fall festival is being planned for Oct. 9-12 to celebrate a new beginning in churchwide missions. The event will mark the transition from H. Ernest Bennett to Paul M. Gingrich in executive leadership of Mennonite Board of Missions, Elkhart, Ind.

A series of evening sessions will reflect on the rich history of Mennonite missions, consider current mission responses to world conditions, and project implications for future churchwide missions.

The weekend activities will include a time for recognition of Ernest Bennett for his leadership, commissioning of Paul Gingrich, and celebration by church members.

Audiovisual and musical presentations will review past and current world conditions and our mission and service responses to them.

A special attraction of the weekend will be a family mission fiesta on Saturday afternoon. A series of rooms will be outfitted to highlight Mennonite missions and the people who have come to faith "from every people and nation," the theme for the weekend. Displays, audio-visuals, and special activities will provide

experienced learning for family members about current mission programs.

The fiesta will encourage individual involvement and will attempt to heighten awareness of missions in some of the less-known areas such as deaf education and offender ministries.

The Sunday afternoon commissioning service for Paul Gingrich and the executive team will focus on the future in Mennonite missions. It will be a time for Mennonites to share in the projection of churchwide mission responses. A reception will follow the service.

The Fall Festival has been scheduled to coincide with the annual reorganizational meeting of the MBM Board of Directors. Paul Gingrich will actually assume duties as MBM president on July 19. (The title "executive secretary" will be replaced by "president" at that time as part of an organizational restructuring.)

The general meetings will be held at College Mennonite Church in Goshen, Ind., with the Saturday afternoon fiesta being held at Bethany Christian High School in Goshen. The meetings are open to the public. •

Castro, a Methodist from Uruguay, rates high the value of small communities in evangelism and peacemaking, as well as in struggles for liberation. In such endeavors, he sees that "the existing Christian communities will become living samples of the gospel of God who lives for others."

Smith, who finds the roots for social reform in the revivalism of the churches in the mid-nineteenth century, will lead the Green Lake conferees in a series of Bible studies. If the Christians of this century are to take up where those of the last stopped short of their goals, they will find that driving force in the Bible. "We must search the Scriptures together, evangelicals all," says Smith, a member of the Church of the Nazarene, "and recover for our day the biblical ideal of righteousness."

Metzler, Amstutz given draft related posts

Mennonite Central Committee U.S. has appointed two, Edgar Metzler of Goshen, Ind., and Jim Amstutz of Bluffton, Ohio, to positions in its Peace Section especially related to military conscription. Both houses of the U.S. Congress have recently approved preliminary registration for the draft.

Edgar Metzler will serve as assistant director of the Washington Office of Peace Section U.S. from August 1980 through May 1981. Metzler will carry some of the duties of Delton Franz, director of the Washington Office, who will be on a leave of absence.

Metzler will monitor legislation and public policy issues, particularly in the area of conscription, draft legislation, and conscientious objection. He will also write for the *Washington Memo*, assist the acting director, Betsy Beyler, in planning seminars for interested Mennonite groups, and speak on Peace Section's witness in Washington.

James Amstutz will begin directing a draft/peace counselor training program in August. Operating out of MCC's Akron headquarters, his primary task will be to organize sessions across the U.S. to train persons to counsel draft-age youth in issues of draft and peace concerns.

October New Call Meeting at Green Lake will urge grass-roots pursuit of peace

"Turning war back into peace begins at home," say New Call to Peacemaking planners.

Proposals for local action drawn from the women's movement, evangelism, and the Bible are being readied by Christians who want to reply to conscription, war taxes, and the growing hazards of so-called military security.

Friends, Mennonites, and the Church of the Brethren, along with peace workers from other denominations, are working together in the New Call to Peacemaking. They will meet in Green Lake, Wis., Oct. 2-5, to find new patterns to speed up their responses to recent conflicts erupting between nations and peoples—from Iran and Afghanistan to Miami and Havana.

One suggested model will come from Elise Boulding, Dartmouth College sociologist, who

will address the 350 to 400 invited delegates at the fall meeting. "The ingenuity of women may be the most precious resource the human race has left," says Boulding, a specialist in family life and a member of the Society of Friends. In her study on the role of women in history, published as *The Underside of History* (Westview Press, 1976), she has documented how repeatedly through the centuries, women "have done the invisible work of reconstruction and repair for warring male societies."

Sharing the Green Lake platform with Boulding will be Emilio Castro, director of the Commission on World Mission and Evangelism of the World Council of Churches, and Timothy L. Smith, professor of American religious history at the Johns Hopkins University. Their plans for peacemaking also begin at the grass-roots level.

Specifically, counselors will provide current information on law and regulations pertaining to registration and the draft, and present the scriptural teaching on the way of peace.

MCC U.S. Peace Section will sponsor the training program. According to Stoner, Amstutz "will be available to the Mennonite conferences to assist in any way they choose in the area of draft/peace counseling."

Aid board approves foreclosure policy

The Mennonite Mutual Aid Board elected new Board officers, established a foreclosure policy, and approved a budget for the new Task Force on Economic Concerns, in Goshen, Ind., May 30-31, in a meeting otherwise dominated by "housekeeping" duties.

Those duties included updating details of the Mennonite Mutual Aid Association and Mennonite Automobile Aid constitutions, changing titles of three staff personnel and approving salary adjustment recommendations for middle management.

The Board elected William Zuercher (Harlan, Ky.), chairman, and Paul Leatherman (Akron, Pa.), vice-chairman. Both are Mennonite Church representatives.

Zuercher, who served as vice-chairman since 1975, is administrator of Appalachian Regional Hospital. Leatherman is administrator of Mennonite Central Committee's Self-Help program.

Outgoing chairman, William Dunn (Bloomington, Ill.) of the General Conference Mennonite Church expressed gratitude to MMA for "one of the outstanding periods of my life." He has served on the Board since 1967 and chaired since 1975.

Also leaving the Board was Edwin Karber of Fairview, Okla. He joined in 1968 and represented the Mennonite Brethren Church.

In an unprecedented move for MMA, the directors approved a foreclosure policy. The policy seeks to help the mortgagor make payments and reserves litigation as a last measure, applicable only after receiving counsel from the church. The policy attempts to establish procedure as MMA expands its first mortgage loans.

The new Task Force on Economic Concerns received grant approval for its year-long project from Mennonite Mutual Aid Association's fraternal funds. Spearheaded by John Rudy, of MMA, and Daniel Kauffman, of Goshen College, the task force will work to develop conscientious thinking and practice related to money concerns among Mennonites.

In other business, the three general managers who serve next to President Dwight Stoltzfus at MMA received functional title changes to vice-presidents of their respective divisions: John Rudy of Financial Services, Ron Litwiller of Mutual Aid Services, and

James D. Kratz of Administrative Services.

The 17-member board of directors serves seven corporations at Mennonite Mutual Aid and represents 200,000 Mennonites across the U.S.

Muscle energy for food

To assist people through a period of food shortage in northwest Nepal, Mennonite Central Committee contributed \$25,000 to a United Mission to Nepal (UMN) Food-for-Work project. The total contributed by several agencies was \$200,000.

Funds were used to buy food in the south of Nepal in the plains area which had a food surplus. In return for food, the Nepalese worked at various projects from Dec. 15, 1979, to Mar. 15. Communities from miles around saw the work done and have asked for similar assistance.

The people affected live in the Buling-Arkhal area, a very remote area ten hours' walk off the main road. They are now reaping a harvest which ends the crisis that began last year when the corn crop failed. They had not built up any reserves because of previous poor harvests.

The main part of the Food-for-Work program was canal building for irrigation and for power. Most of those who benefited were small landowners with little, if any, irrigated land. After irrigation, villagers can be assured of three crops per year including wheat, corn, rice, mustard seed, and legumes.

The canals are also being used as a power source for ginger-drying facilities. The area's main cash crop is ginger, which is grown by all the hill farmers. The waterpower will drive a turbine in a mill that will provide electricity necessary to operate a ginger drier.

Traditional practices of drying ginger include burning large green logs, which has contributed to deforestation of the area. It is intensive labor and a difficult chore. Smoke-dried ginger can be sold only in local markets where the price is very low.

An alternative to the traditional method is to use waterpower to drive an air-friction drier developed by Butwal Engineering Works. People living in Arkhal wanted such a ginger-drying mill.

Planting fruit tree groves was also proposed for villages lying in a higher elevation where no possibility for irrigation exists. In one case the grove is owned by the local school. Profits from sales will be used to pay for school fees which are now obtained by taxing all local persons whether they have children in school or not. In the other case, the grove is owned by the *panchayat* (district). Profits from this grove will be used for future *panchayat* projects.

Improvement of paths and bridges is yet another part of the Food-for-Work project. Some paths were in need of a complete overhaul. Especially during the monsoon season paths were washed out and people were not



Nepalese digging a canal

able to travel to sell their fruits and other goods. For these reasons, eight villages agreed to work in two repair projects.

In all cases, projects had the complete support of the village people. UMN has worked in the area 11 years and has built a sense of trust among those who live there. The work was planned with village leaders and the local government, who have had a positive response to its outcome. Cooperative structures own and operate the projects after their completion. These are already a part of the traditions of the local people.

About 2,000 local people were hired. UMN worker John Williamson and two Nepalese spearheaded the project. UMN supplied only technicians and accountants to assist the villagers. Good nutritional practices were observed in the food selection used for payment. The food was also already a part of the local diets.

Center for Bible study established at Hesston

Hesston College's Center for Bible Study will get its own quarters this summer when it moves into the former Laban Peachey residence at 232 S. Lancaster St. The two-story college-owned house was built in 1968-69.

John Lederach, the Center's director, projects that the move will give the Center more unity. Up to this time, Bible classes and faculty offices have been scattered all over campus.

The new Center will house faculty and staff offices, a classroom, lounge area and reading room, retreat center, private guest room for campus visitors, and office space for a counselor to meet with students.

Three new staff members will join John



VS participants scatter for service

Twenty-one people participated in Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., June 16-23. Elkhart staff members and Western VS Director Bob Hovde also shared in the eight-day schedule.

This orientation featured the first VSer, Roger Litwiller of Delavan, Ill., to participate in the joint MBM VS and Hesston (Kan.) College Service Education Program with training in carpentry. Roger will begin in Brownsville, Tex.

(Standing): Jon Rudy, Phoenix, Ariz., and Bob Freed, Souderton, Pa., to Phoenix, Ariz.; Kevin Bannon, Sellersville, Pa., to Champaign, Ill.; Lee Miller, Goshen, Ind., and Stephen Dick, Portland, Ore., to Phoenix, Ariz.; Arleta Litwiller, Secor, Ill., to Washington, D.C.; Dave Schwartzentruber, New Hamburg, Ont.,

to Johnstown, Pa.; Christian Yoder, Athabasca, Alta., to Brownsville, Tex.; Jeff Kauffman, Goshen, Ind., to Richmond, Va.; and Vernon Eby, Atglen, Pa., to Champaign, Ill.

(Middle row): Audrey Leichty, Wayland, Iowa, to Champaign, Ill.; LeAnne Clemens, Milton, Pa., and Marilyn Holderread, Corvallis, Ore., to Phoenix, Ariz.; Karen Miller, Middlebury, Ind., to Aurora, Ohio; Rachel Rupright, Clio, Mich., to Inglewood, Calif.; and Heidi Hanson, Babbitt, Minn., to Tucson, Ariz.

(Front row): Greg Grill, Albany, Ore., to Indianapolis, Ind.; Tom Huffer, Norristown, Pa., to London, Ont.; Ed Miller, West Liberty, Ohio, to Tucson, Ariz.; Dan Maust, Bay Port, Mich., to Pearl River, Miss.; and Roger Litwiller, Delavan, Ill., to Brownsville, Tex.

Lederach and Marion Bontrager, Center for Bible Study instructors, in the facility. Vern Rempel, a Hesston alumnus and recent graduate of Goshen College, will work in campus ministries which includes planning and coordinating campus celebration and campus community gatherings (CCG's). He will also co-teach Bible and Foundation Studies courses. Vern is originally from Walsenburg, Colo.

Bruce Woods will visit campus one half day per week to assist in classes and counsel with students. Bruce is a medical clinic counselor in Wichita and a staff member in family relations for the General Conference Mennonite Church.

Marlyce Martens Gundy, originally from British Columbia, Canada, will be the Center's receptionist and secretary. Her husband, Jeff, joins the faculty in the fall as instructor in English.

New nursery course ready

A new course for nursery-aged children is now available from the publishers of The Foundation Series.

The course is designed to assist teachers in the care and nurture of children aged 24 to 36 months in the context of the educational program of the congregation. The course extends and builds upon the general Foundation Series resource, *Infants, Toddlers, and Twos*.

Newly developed are the quarterly teacher resources and student resources for children 24 to 36 months. Provided for each quarter is (1) a 32-page teacher's guide which incorporates suggestions for ways to conduct a one-hour session with children; (2) a teaching packet, which includes items to aid the teacher in creating a wholesome learning setting and in conducting the class session, (3) a set of take-

home cards, 5½ x 8½, for the children. These cards, which the children will take home each Sunday, include a colorful picture on the front side. On the back side are Bible stories and verses as well as comments to help parents understand the theme of the class session.

The nursery course was written by two persons active in the nurture and care of nursery children both in their own families and congregations as well as in their communities. Karen Penner, Hesston, Kan., who wrote quarters 1 and 2, is a mother and faculty member of Hesston College who teaches in the area of preschool education and operates a day-care center on the college campus. She is a member of the Mennonite Brethren Church.

Margie Swartzendruber, Hesston, Kan., who wrote quarters three and four, is a mother who has directed a preschool play school for a number of years in Hesston, Kan. She is a member of the Mennonite Church.

Both writers were assisted in the work by a task force of three persons representing the various publishing bodies as well as experience with nursery children and their needs. They were Judy Friesen, Newton, Kan.; Carol Leland, Quinter, Kan.; and Phil Osborne, Hesston, Kan.

Sample copies of Quarter 1, scheduled for use beginning in September, may be ordered from the Mennonite Publishing House.

New health association to study aging and recruit health personnel

H. Ernest Bennett, retiring executive secretary of Mennonite Board of Missions, was appointed executive director of the new Mennonite Health Association at a recent meeting of the Association's Board of Directors.

Bennett, who spent 34 years in his MBM assignment, was named to a two-year term. He will continue to maintain an office in Greencroft Center, Elkhart, Ind., where he will devote half time to his new duties.

In his new position Bennett will work with the Mennonite Health Association Board of Directors and its committees in planning the organization's 1981 convention scheduled for Feb. 28 to Mar. 4 at San Antonio, Tex., and at developing the various health-related subgroups which comprise the association.

The Board of Directors of the Mennonite Health Association agreed to sponsor the development of an Inter-Mennonite Council on Aging at its May 30 meeting. To implement this division, each of the Mennonite and Brethren in Christ constituent groups of Mennonite Central Committee is being invited to appoint two representatives to the proposed council which may hold its first meeting as early as July.

The action was taken in response to the request from an inter-Mennonite exploratory

conference on aging ministries held May 21 at the MBM offices in Elkhart.

The Board received a report from Ken Schmidt on the status of Project Menno-Search, which the Association launched six weeks earlier. Schmidt, Secretary for Health and Welfare Division of MBM, serves the Association as recording secretary.

The purpose of Project Menno-Search is to assist in recruitment of Christian health care personnel by and for Mennonite health and welfare programs. Services to be provided include primarily those of contact and clearinghouse. Lists of Mennonites with training, experience, or interest in health and welfare services are being developed.

Seminar sparks outreach interest

Meeting new people and sharing Christ with them can be enjoyable, one person noted after taking a seminar on friendship evangelism at the Weaverland Mennonite Church on May 16 and 17.

"I enjoyed every bit of it," the participant said in evaluating the experience.

Doing evangelism the natural way is one of the goals of Friendship Evangelism Seminars, noted Art McPhee of Harrisonburg, Va.

The seminar brought together 44 persons Friday evening through Saturday noon to explore the natural way to share one's Christian faith—through friendship.

"The influence of friends and relatives accounts for 80 percent of all church growth," McPhee notes.

A seminar held on Apr. 25 and 26 at the Hillcrest Mennonite Church, New Hamburg, Ont., attracted 39 participants. The next seminar is scheduled for Oct. 10 and 11 at the Souderton (Pa.) Mennonite Church.

Zimbabwean to process aid

The Brethren in Christ Church in Zimbabwe has selected Samuel Mlotshwa as its staff representative at Christian Care, an agency of the churches in Zimbabwe (formerly Rhodesia). His responsibility will be to coordinate all material aid shipments from Mennonite Central Committee to Christian Care.

Appointment of Mlotshwa followed a suggestion by Brethren in Christ Bishop S. N. Ndlovu that it would be preferable to have material aid supervision done by a Zimbabwean, rather than to bring in a North American volunteer for this task. MCC agreed to provide a salary for a Zimbabwean staff person chosen by BIC leadership.

A 37-ton shipment of mixed goods and 50 tons of beans have been consigned to Bulawayo, Zimbabwe. In his job Mlotshwa will deal with agents, check the goods as they arrive, and make the necessary reports back through the BIC bishop's office.

Setback fails to stop Harrist-Menno cooperation

North American workers in Ivory Coast with Mennonite Board of Missions, Elkhart, Ind., have been attempting to relate to and work alongside indigenous and independent African churches rather than start Mennonite congregations. MBM worker Wilma Shank filed the following report on recent developments with the Harrist Church:

David and Wilma Shank, by occasional visits to Ivory Coast starting in 1973, followed up contacts made earlier with the Harrist Church by Marlin Miller. With the arrival of James and Jeanette Krabill in 1978, new contacts were made with Harrist university students.

After the arrival of Shanks in 1979, both couples discovered the openness of Harrist people to learn more about their own Prophet Harris, an African Christian who opened Ivory Coast to the gospel during a brief but intensive ministry in 1913-14. David had done extensive

research on him in connection with his doctoral studies.

Because of differences of understanding among the Harrist elders, an important meeting of all organized groups of the Harrist Church was called for Mar. 30. David and Wilma, who were in the USA at the time, were not present, but James and Jeanette attended.

It was announced at the meeting that the National Harrist Youth Committee had been dissolved and that the youth were forbidden to have contacts with the Mennonites.

Another speaker at the meeting expressed appreciation, however, for the past friendship of the Mennonites and his anticipation that it might continue if the Mennonites abide by the restrictions and do not attempt to give religious instruction.

Upon their return to Ivory Coast, Shanks went to visit John Ahui, the spiritual head of the Harrist Church and a wise, elderly man.

Fourteen Eastern Board volunteers commissioned

Fourteen persons spent the week of June 1-6 in Voluntary Service orientation at the headquarters of Eastern Mennonite Board of Missions, Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (left to right): Donna Kauffman, Johnstown, Pa., a nurse in Anderson, S.C.; Anna Mae Keepert, Millersville, Pa., community development worker in Aflex, Ky.; Marcus Sollenberger, Dillsburg, Pa., television production in Reading, Pa.; and Cheryl Sell, Manheim, Pa., child care worker in Homestead, Fla.

Second row: Mary Weaver, East Earl, Pa., community worker in Corning, N.Y.; Kim Rathman, Portland, Ore., youth worker in NYC; Brenda Burkholder, East Earl, Pa., secretary/bookkeeper in Corning, N.Y.; Jean Groff, New Holland, Pa., community outreach

in Washington, D.C.; and Willard Kauffman, Mt. Pleasant Mills, Pa., community worker in Aflex, Ky.

Third row: Jim Smith, Ephrata, Pa., construction worker/teacher aide in Williamsville, N.Y.; Broaddus Massey III, Richmond, Va., construction worker in Americus, Ga.; Beth Denlinger, East Petersburg, Pa., aide in physical therapy in Elmira, N.Y.; Carl Thomas, Millersville, Pa., construction worker in Americus, Ga.; and Joyce Swartz, Thompsonstown, Pa., secretary in Americus, Ga.

Three volunteers who did not attend the orientation are J. Wesley Groff, Millmont, Pa., repairman in Aflex, Ky.; Janet Harnish, Willow Street, Pa., assisting with summer program in Palo Alto, Pa.; and Ellie Shoup, Orrville, Ohio, summer day camp worker in Philadelphia, Pa.



Shanks reported to him on their trip to the USA and expressed sadness about the misunderstandings that had developed with some of the Harrist elders in connection with the Mennonites' relationship with the Harrist youth.

John Ahui said there had been misunderstandings but that discussions had taken place and all is "as it was before." It will be necessary to have "family discussions" to clarify everything in ways that would permit further collaboration, he said.

Ahui was pleased that the youth were not discouraged by the events and were planning to carry on. He himself was encouraging them, he said. Ahui insisted that for him and the Mennonites "all is as it was before."

Task force plans resources for retarded

The Task Force on Mental Retardation, established by The Foundation Series Publishing Council, held its first meeting May 21 to 22 in Chicago. The task force worked on its purpose, which is to develop a proposal to meet the felt needs of all the Mennonite, Brethren in Christ, and Church of the Brethren bodies with regard to the Christian education and congregational life concerns for the mentally retarded.

The need for this project arose out of the growing concern of parents and others that the spiritual, social, and emotional needs of many mentally retarded persons are not being met by the churches.

The task force feels strongly that the needs of the mentally retarded cannot be met solely in Sunday school. Rather, there should be broad participation from many members of the congregation in the life of the handicapped person. Integrating the retarded child or adult into the total life of the congregation was seen as a priority.

To implement this action will require additional training of teachers, pastors, church leaders, and congregations toward understanding more effective ways of relating with retarded persons.

With this as a primary goal the task force agreed to plan toward the development of resources for the churches, such as leadership training material, adapted curriculum, as well as teacher guidelines for adaptation, and identification of localized resource persons who can be helpful to local churches. The task force will also begin identifying and outlining the philosophical and theological issues relevant to the inclusion of retarded persons in the congregation.

The task force asked Dean Bartel, consultant in developmental disabilities with Mennonite Mental Health Services (MMHS), to prepare a churchwide survey of families with a retarded member to gain their views on the role of the

church in this area of concern.

Participants on the task force include three Foundation Series staff—Helmut Harder, executive director; James Horsch, managing editor, and Edna Dyck, editor—as well as Dean Bartel, DD consultant with MMHS; Jackie Driver, Church of the Brethren; Frieda

Dirks, General Conference Mennonite Church; David Haarer, Mennonite Church; and Ivan Maust, Conservative Mennonite Conference. Representing the Mennonite Brethren at the first meeting of the task force were John Unger (Canada) and Dennis Becker, (U.S.).

mennoscope



Among the many projects Mennonite Central Committee has assisted in the West Bank is the installation of a drip-irrigation system on the dry lands of the Jordan Valley. The West Bank is the part of the Hashemite Kingdom of Jordan which lies west of the Jordan River and is militarily occupied by Israel.

The Overseas Committee of Mennonite Board of Missions (Elkhart, Ind.) met June 16-18 with missionaries who recently returned home for summer furlough. In addition to reviewing this past term, the committee appointed new missionaries and approved a three-month sabbatical for Lawrence Greaser, Overseas Associate Secretary, beginning in August. Other missionaries on furlough in the area joined the group in a special evening meeting, where they together expressed appreciation for MBM Executive Secretary H. Ernest Bennett, retiring in July, and for his support of overseas work. A special guest of the meetings was Olga Grikman, who was visiting the USA for the first time from Belgium where she has been working with Russian refugees for the past 50 years.

Some 25 bikers and four staffers left the Pacific Coast at Lincoln City, Ore., June 19, on Out-Spokin's annual eight-week coast-to-coast "Christian community on the move" experience. They plan to arrive at Hampton Beach, N.H., on the Atlantic Coast on Aug. 11. Another major hike currently underway is the Cheyenne Indian Tour June 21-July 12 with Connie Hart, an Indian Mennonite.

Some 24 persons from the United Nations, representing 15 countries, were in the congregation when Roy Kreider, longtime worker

in Israel with Mennonite Board of Missions (Elkhart, Ind.), spoke at the May 25 worship service at East Petersburg (Pa.) Mennonite Church—Roy's home church. "The best gift you can give to your special guests," Roy told the congregation, "is to assure them of your prayers that divine wisdom may be theirs in the decisions which affect the welfare of so many people and nations in our tense and turbulent world." The U.N. representatives said the Sunday morning service was the highlight of their weekend visit to Lancaster County.

Twenty-seven senior citizens from Alabama to New York are scheduled to arrive Sunday (July 6) at Eastern Mennonite College for a one-week "Elderhostel" program. Elderhostel is a network of over 300 colleges and universities in the U.S. and Canada which offer special low-cost, one-week summer residential academic programs to persons 60

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$117,791.97 as of Friday, June 27, 1980. This is 15.7% of the total needed. 206 congregations have made contributions.

years and older. EMC is one of eight colleges and universities in Virginia authorized to offer the program. The participants will live in Northlawn dormitory on campus. Ira and Mary Emma Eby, residents of Park View, will live in the dormitory and host the group.

George R. Brunk II, president of Brunk Revivals, Inc., returns to Lancaster, Pa., this summer to celebrate 30 years of evangelistic crusades. Called a Celebration of Evangelism, the crusade will be held Aug. 10-17 five miles east of Lancaster just south of the junction of Routes 30 and 896. It will be the 12th Brunk crusade for the Lancaster area. Services nightly at 7:30 will include special music, testimonies, stories from the past, and gospel messages. A film on a subject of current interest will be shown each night after the regular meeting. Featured in special seminars on the mornings of Aug. 12-16 are lectures on friendship evangelism by Art McPhee and on great spiritual awakenings of the past by Brunk. Other speakers at the seminars will be Herb Zwickel, John Drescher, and Henry Ginder.

Individuals and small groups to study and respond to the world hunger problem now have three new aids. James McGinnis, author of *Bread & Justice: Toward a New International Economic Order*, has produced a series of filmstrips—*Bread, Justice and Trade*; *Bread, Justice and Multinational Corporations* and *Bread, Justice and Global Interdependence*. Paralleling the book, the filmstrips show how unfair economic and political practices rob people of wealth and dignity. Trade laws favoring rich nations force poor countries to grow export crops on land desperately needed for food crops, and wealthy corporations take land from powerless small farmers. Each filmstrip is 15 minutes long. They are available on free loan from MCC Audio-visuals Library, Akron, Pa., 17501.

Twenty-three students will travel to Poland this fall for Eastern Mennonite College's annual "Euro-term" seminar, Sept. 1-Nov. 11. Kenneth J. Nafziger, professor of music at EMC, and his wife, Helen, will lead the group. The first seven weeks will be spent in formal study of the country's political and cultural history and life in the modern Polish state. The group will be at Jagiellonian University in Kraków for the first five weeks, followed by visits to Warsaw, Gdansk, East Berlin, Leipzig, Dresden, Prague, and Vienna. After this, students will travel independently in various other parts of Europe.

Howard S. Bauman, pastor of Clarence Center Mennonite Church, Akron, N.Y., from 1966-1977, has accepted a call to serve again as pastor. The four-year assignment begins September 1, 1980.

Change of address: Howard S. Bauman from 63 Buell St., to 23 Shepard Ave., Akron, NY 14001 (effective Aug. 1).



Kenneth Nafziger

troversial example. Some Christians believe this includes a health law that points out that eating animal fat causes complications. If this is true, some people reject the authority of the Bible unknowingly. If physical laws are broken, we pay in physical penalties, just as we pay for breaking scientific laws. For example, a baby jumps out of a window thinking it would be neat to fly. Faith cometh by hearing and hearing by the Word. When we fail to hear, we reject the authority of the Bible. The centrality of Christ's life, death, and resurrection does not change God's law in any way. It just emphasizes it. Emphasizing what is or exists is far different from changing, allowing to change, or doing away with it. In fact, it's the exact opposite. Rejecting any commandment does reflect a low view of authority. No Scripture is of any private interpretation.

The word "interpretation" not only can but does evoke suspicion. It is one method used to "get out of" obeying God. If the passage does not apply according to God, then this of course is not the case. People who have had extensive Bible training often "make a text complicated." Through wrong education (not from God) a "plain meaning" cannot be accepted. Anyone not explaining Scripture by Scripture is rejecting the authority of Scripture, line upon line, precept upon precept.

This is a valid assumption, fact, if you would. I for one believe that the Bible always "means what it says." Sure, you through lack of the aid of the Holy Spirit put some verses together out of context, but if you do you are wrong, myself included. Remember the bumper sticker—Christians are not perfect, they're just forgiven. This is a perfect example of grace.—Harley Lapp, Harleysville, Pa.

Weldon Schloneger responds:

The fact that Brother Lapp's interpretation of Leviticus 7:25 is different from my own does not negate the fact that both he and I accept the authority of Scripture as interpreted in the context of the community of believers. Different interpretations provide opportunities for new understandings, greater Christian growth and maturity, and more faithful obedience.

• • •

This is in response to the cartoon, "The cancer victim" by Joel Kauffmann (May 30).

I am 38, father of boy, 11, and girl, 8. I belong to the family of Christ at Allentown Mennonite shepherded by Luke S. and Mary Martin.

I work for a local dairy processing firm with refrigeration and steam. Of coincidence with the week of this cartoon I had been at my work (midnight shift) and suddenly discovered a health problem. Being in good health, I was concerned and sought immediate doctor's care.

Through some X-rays it was determined that I should be hospitalized after Memorial Day. On May 28, the test showed the cause of my ailment to be a malignant tumor at the right kidney and it was determined to have surgery on May 30.

At this news my wife and I sought counsel as James 5:14 suggests. A very meaningful communion fellowship took place with reference and upbuilding from Ps. 121. I felt at peace with this but my concern as a father was for my family.

Through prayers of many the surgical removal was a success. The kidney and rib No. 12 were removed. Pathologic reports were miraculously clean.

As in Ps. 30 with the malady of cancer as my enemy, I can truly praise God for my healing. In seven days I was out of the hospital with very little discomfort.

As for the cartoon, why or how I had become a victim, God only knows! Maybe there is a time in my busy life I must be put on my back to pause, look up, and truly become aware of only that moment to enjoy and praise God.—J. Ron Widrick, Allentown, Pa.

readers say

I disagree with Weldon Schloneger's position in "It's A Question of Interpretation" (May 20). I believe that authority comes to man from God only in part; if we remember this, the lines of disagreement are drawn at the right place. Only if this occurs can there be communication and consensus through the power of the Holy Spirit.

I do not agree that Leviticus 7:25 is a noncon-

Sisters and Brothers

by Joel Kauffmann



This is in response to the cartoon "Sisters and Brothers" about an individual having cancer (May 20, p. 411). My husband had surgery on Feb. 19, 1980 and he had cancer. When the doctor told Chester about his condition, he never shed a tear but said, "I'm 72 years old, I've lived my life, I'm ready to go, and I don't want any treatments." He had lots of company and he told them all about his condition, told them what he told the doctor, and said, "We have funeral arrangements made." He passed away very peacefully on Mar. 3.

The doctor sent me a report of the autopsy saying, "I never saw a patient accept the bad news of a hopeless malignancy any better than your husband, Chester. He was an example for all of us."—Mrs. Chester Birky, Lake Odessa, Mich.

births

Berkey, Bill and Michelle (Parmenter), Lagrange, Ind., second child, first daughter, Megan Marie, May 15, 1980.

Crippen, Don and Carol (Ernst), Colorado Springs, Colo., second child, first daughter, Rebecca Dawn, May 9, 1980.

Derstine, Randy and Darlene (Anders), Hatfield, Pa., first child, Tara Leigh, Apr. 15, 1980.

Ehret, Gail and Nancy (Kaufman), East Lansing, Mich., first child, Andrew Ansel, Mar. 28, 1980.

Frank, Clair and Gloria (Yoder), Portland, Ore., second child, first daughter, Juanita Christine, June 15, 1980.

Gingerich, Merlin and Phyllis (Kauffman), Colorado Springs, Colo., first child, Jason Deon, Mar. 19, 1980.

King, Ralph and Brenda (Hummel), Sugar Creek, Ohio, third child, second daughter, Melody Dawn, Apr. 28, 1980.

Kratz, Floyd and Debbie (Rush), Souderton, Pa., second child, first son, Erik Floyd, June 15, 1980.

Laurence, Hugh and Lys (Cambridge), Pickering, Ont., second daughter, Faith Cambridge, June 2, 1980.

Liechty, Joseph and Linda (Bender), Dublin, Ireland, second and third children, first and second sons, Jacob Elias and Aaron Christian, May 20, 1980.

Martin, Thomas and Judith (Martin), Boyertown, Pa., third child, second son, Travis Anthony, June 7, 1980.

Miller, Duane and Elaine (Fenton), Washington, Iowa, first child, Keely Nicole, May 29, 1980.

Oswald, Lonnie and Voyce (Waltermeyer), third son, Clark Layne, Apr. 26, 1980.

Rediger, Leon and Pam (Ernst), Colorado Springs, Colo., second child, first daughter, Courtney Faye, May 19, 1980.

Roth, Calvin and Carletta (Wilferth), fourth and fifth sons, Chad Daniel and Curtis Isaac, May 8, 1980.

Weaver, Mike and Nanette (Troyer), Marshallville, Ohio, second child, first son, Brian Michael, May 25, 1980.

Yoder, James and Linda (Bertsche), Goshen, Ind., first child, Rachel Erin, Feb. 15, 1980.

Yoder, Lowell and Jane (Gascho), Kitchener, Ont., first child, Paula Jane, May 12, 1980.

marriages

Bender—Wise.—Titus W. Bender and Georgeann Wise, both of Belleville, Pa., Allensville cong., by Paul E. Bender, June 15, 1980.

Charles—Christ.—H. Dwayne Charles, Lancaster, Pa., Chestnut Hill cong., and Dorothy T. Christ, Manheim, Pa., Brethren in Christ Church, by

John Brundy and H. Raymond Charles, father of the groom, June 15, 1980.

Denlinger—Ritz.—Rodney Denlinger, Gordonville, Pa., Paradise cong., and Lucinda Ritz, Birdsboro, Pa., Hopewell cong., by Fred Martin, Feb. 16, 1980.

Gehman—Breneman.—Dale R. Gehman, Paradise, Pa., Paradise cong., and Kathy Marie Breneman, Mt. Joy, Pa., Church of God, by Randall Bistline and Fred Martin, Jan. 12, 1980.

Goodling—Hershey.—Barry G. Goodling, Mechanicsburg, Pa., Richfield cong., and Beverly Ann Hershey, Cochranville, Pa., Mt. Vernon cong., by Vernon Myers, June 7, 1980.

Grabner—Ries.—Mark Grabner, Stryker, Ohio, Pine Grove cong., and Linda Ries, Archbold, Ohio, Church of Christ by Keith Leinbach, June 7, 1980.

Grieser—Reneger.—Doyle Eugene Grieser, Wayland, Iowa, and Barbara Ann Reneger, Washington, Iowa, both of Bethel cong., by Oliver Yutzky, May 17, 1980.

Haines—Durst.—Douglas Owen Haines and Kimberly Sue Durst, both of Salisbury, Pa., Springs cong., by John H. Kraybill, June 14, 1980.

Longenecker—Rohrer.—David G. Longenecker, Oxford, Pa., and Linda K. Rohrer, Cochranville, Pa., both of Mt. Vernon cong., by Vernon Myers, May 24, 1980.

Mast—Denlinger.—Harold K. Mast, Sandy Hill, Pa., cong., and Cynthia D. Denlinger, Paradise, Pa., cong., by Fred W. Martin and Harold K. Book, June 14, 1980.

Miller—Mellinger.—Robert D. Miller, New Providence, Pa., Byerland cong., and Mildred W. Mellinger, Narvon, Pa., River Corner cong., by David N. Thomas, June 19, 1980.

Roth—Zimmerly.—Brian K. Roth, Marshallville, Ohio, Baptist Church, and Sandra Denise Zimmerly, Sterling, Ohio, Crown Hill cong., by Lester L. Sutter, June 14, 1980.

Weinhold—Eberly.—Gerald L. Weinhold, Ephrata, Pa., and Debra Lou Eberly, Reinholds, Pa., both of Ephrata cong., by J. Elvin Martin and Wilbert Lind, June 14, 1980.

Williams—Roth.—James Allen Williams, Dorchester, Neb., and Dawn O'Day Roth, Milford, Neb., both of Beth-El cong., by Bob McKelvey, June 14, 1980.

Yoder—Yoder.—Willard Yoder, Kalona, Iowa, Lower Deer Creek cong., and Ida Yoder, Kalona, Iowa, Kalona cong., by Robert K. Yoder and Howard Keim, June 14, 1980.

obituaries

Birky, Joseph Alvin, son of Joseph E. and Caroline (Lund) Birky, was born at Wisner, Neb., May 19, 1895; died in a pedestrian-automobile accident at Albany, Ore., June 2, 1980; aged 85 y. On July 13, 1919, he was married to Sarah Kenagy, who survives. Also surviving are 3 sons (Elden, Luke, and Wilbur), 3 daughters (Minerva Kropf, Ruth Kaufmann, and Lela Birky), 23 grandchildren, 22 great-grandchildren, one brother (Amon), and 3 sisters (Lydia Steckley, Emma Jantzi, and Ada Roth). In 1948 he was ordained a deacon and served in Western and Bethel congregations in Oregon. He was a member of Harrisburg Mennonite Church, where funeral services were conducted, June 5, in charge of Wilbert Kropf and Willard Stutzman; interment in Alford Cemetery.

Graybill, Phebe, daughter of Samuel and Magdalena (Musselman) Martin, was born at New Holland, Pa., Jan. 7, 1897; died of heart failure at East Earl, Pa., June 13, 1980; aged 83 y. On May 18, 1922, she was married to J. Paul Graybill, who died on Nov. 11, 1975. Surviving are 4 daughters (Naomi—Mrs. Ivan Moon, Rhoda, Huldah—Mrs. Isaac Petersheim and Lois), one son (Paul), 9 grandchildren, and 5 great-grandchildren. An infant son (James) preceded her in death. She was a member of

Weaverland Mennonite Church, where funeral services were held on June 16, in charge of Aaron Hollinger, Alvin G. Martin, Earl Sensenig, and David N. Weaver; interment in Weaverland Mennonite Cemetery.

Miller, Emma Mae, daughter of Jacob B. and Malinda (Warye) Yoder, was born at Sturgis, Mich., May 24, 1884; died at Pleasantview Home, Kalona, Iowa, June 15, 1980; aged 96 y. On Dec. 25, 1907, she was married to Jacob P. Miller, who died on Aug. 27, 1974. Surviving are 2 sons (Chester P. and Lawrence L.), 2 daughters (Eldora—Mrs. Claude Preston and Leona—Mrs. Jacob Mandel), 9 grandchildren, 18 great-grandchildren, one sister (Clara Yoder), and one brother (Chris Yoder). She was a charter member of Kalona Mennonite Church, where funeral services were held on June 18, in charge of Howard Keim and J. John J. Miller; interment in Sharon Hills Cemetery.

Ramseyer, Robert E., son of Roy and Kathryn (Truex) Ramseyer, was born at Sterling, Ohio, Feb. 15, 1947; died from a fall while constructing a silo, in Holmes Co., Ohio, June 11, 1980; aged 33 y. On Oct. 18, 1969, he was married to Donna Troyer, who survives. Also surviving are 2 daughters (Sharon and Lisa), his parents, 5 brothers (Myron, John, David, Dean, and Eric), one sister (Jane), paternal grandmother (Mrs. Mae Ramseyer), and maternal grandfather (Raymond Truex). He was a member of the Crown Hill Mennonite Church, where funeral services were held on June 14, in charge of Lester L. Sutter and Herman Myers; interment in Crown Hill Mennonite Cemetery.

Saylor, April Lynn, daughter of Lyndon and Marcia (Beals) Saylor, was born and died on June 10, 1980. Graveside services were held at St. Paul Cemetery, June 13, in charge of John H. Kraybill.

Schrock, Lydiann, daughter of Charles and Katie (Miller) Swantz, was born near Hills, Iowa, June 20, 1904; died at Lone Tree, Iowa, June 1, 1980; aged 75 y. In 1949, she was married to Clarence Brookhart, who died in 1961. In 1965 she was married to Andrew Schrock, who died in 1979. Surviving are one step-daughter (Odena—Mrs. Willis Detweiler) and 2 stepsons (Orval A. and Olin A. Schrock). She was a member of First Mennonite Church, Iowa City. Funeral services were held at Powell Funeral Home, June 3, in charge of Edward Stoltzfus; interment in Memory Gardens.

Zuercher, Elma, daughter of Philip and Pauline (Amstutz) Gerber, was born near Kidron, Ohio, Feb. 21, 1912; died at Timkin-Mercy Hospital, Canton, Ohio, June 11, 1980; aged 68 y. On June 14, 1936, she was married to Vilas Zuercher, who survives. Also surviving are one daughter (Kathryn—Mrs. John Reber), 3 sons (Phil, Larry, and Bob), 12 grandchildren, and 2 sisters (Rhoda—Mrs. George Nussbaum and Anne—Mrs. Clayton Hofstetter). She was preceded in death by one sister (Luella—Mrs. Lester Lehman). She was a charter member of Kidron Mennonite Church, where memorial services were held on June 14, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

Cover: Religious News Service Photo; p. 540 by Dynamic Graphics; p. 545 MCC photo; p. 548 by Jon Ebersole.

calendar

General Board Officers, Lombard, Ill. July 15-17
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Heston College classes begin September 1.
Goshen Biblical Seminary classes begin September 2.
Goshen College classes begin September 10.

Jewish Iranian was executed despite Khomeini guarantees

The sudden execution in Iran of a prominent Jewish community leader and businessman threatens the lives of some 70 other Iranian Jews believed to be in various prisons, Jewish leaders said. Participants at a memorial service in New York for Albert Danielpour, who was killed by a firing squad in Hamadan, Iran, on June 5, said the execution means that the entire Iranian Jewish community is in jeopardy and reveals the lack of central authority in Iran.

Under the constitution of the Islamic Republic, Zoroastrians, Jews, and Christians are designated as "recognized minorities" who are "free to perform their religious rites and ceremonies" and "to act in personal matters and religious teaching in accordance with their religious regulations." But the minorities are assured of their protection only if they don't get involved "in anti-Islamic activities and conspiracies against the Islamic Republic of Iran." This clause has great potential for misuse and Christians and Jews fear it is being misused by the revolutionaries.

Bible committee on sexism spurns idea of female God

The National Council of Churches is taking a lead in eliminating sexism in the Bible in reference to human beings, but feminists' pleas that God be depicted as female there have failed to gain acceptance. "Personally, I'm unwilling to monkey around with God language," declared Bruce Metzger, member of the NCC task force that prepared a report on sexism in the Scripture. "I'm not prepared to cut myself off from the continual Judeo-Christian tradition and cease calling God, Father."

Metzger said he favored "eliminating all masculine language consistent with faithful rendering of the original Hebrew and Greek," but had grave reservations about changing the historical accuracy of any text. "If you put God in the feminine, how about the devil?" he asked. "How would people react to 'Satan and her angels' or 'Satan tempted Jesus and then she left'?"

Interest groups are accused of dominating family conclave

About 75 percent of the delegates at the controversial White House Conference on Families represented government programs and affiliated interest groups, Gerald Harkins, a "pro-life" delegate from Rhode Island, charges. "The delegates were there only to get their empires expanded." Principal of the

Christian School operated by the Apponaug Pentecostal Church in Warwick, R.I., Mr. Harkins was one of the delegates who walked out of the conference in Baltimore.

Mr. Harkins said that the pro-life group and those favoring "traditional" families were consistently outvoted, 6 to 1. The walkout is only the beginning, he said. Delegates who walked out will go to their congressmen in an effort to get the conference recommendations rejected. They did not write a minority report, as was suggested, because they were told that "it would not be forwarded. It would have been a farce, a waste," he said.

Many COs expected if U.S. drafts

"The Selective Service System is now at war with young adults," declared the Rev. Barry Lynn, a legal counsel for the United Church of Christ Board of Church and Society in reference to the U.S. Senate vote on registration of young men. Lynn, who heads an anti-draft group called Committee Against Registration and the Draft, predicted that "the president will find it was much easier to convince the Senate to fund draft registration than it will be to get 19- and 20-year-olds to submit to draft registration.

Estimates of those who will ignore the new registration run as high as 200,000. Pacifist groups point out that during the last two years of the Vietnam War draft, nearly 40 percent of the men eligible for induction registered for conscientious objector status. They expect similar results if the new registration ever became a draft.

Peacetime draft registration is opposed by Ronald Reagan, the leading Republican presidential contender and by Rep. John Anderson, the Illinois Republican pledged to run as an independent candidate.

Church relief official deplores "unequal treatment" of Haitians

An official of Church World Service, engaged in resettlement programs for Cuban refugees, has complained about the continuing "unequal treatment" given to Haitian refugees by the U.S. government. Despite President Carter's May 14 order that federal agencies "receive the Haitians in the same manner as others seeking asylum," the Haitians are still treated unequally, said John Tenhula, immigration consultant for Church World Service, relief arm of the National Council of Churches.

"Haitians are being ordered to go to immigration court for deportation proceedings," Mr. Tenhula said. "Cubans are not being so ordered and shall almost certainly not have to appear in immigration court to defend themselves against being deported." Cubans receive papers reading "asylum applicant," while Haitians get documents for "exclusion

proceeding." Mr. Tenhula charged that virtually none of the \$10 million allocated on May 2 by the U.S. government for "Cubans and Haitians arriving in Florida" has gone to aid Haitians.

French Protestants, reports poll, more numerous than churches said

Protestantism commands the allegiance of 2.3 million French adults—nearly three times the number officially listed, says a new public opinion poll. IFOP, a French public opinion institute, said it surveyed 10,000 French adults for a group of religious magazines, Protestant and Catholic, and found that 4.5 percent of those interviewed accepted the Protestant version of Christianity. France has a population of 54 million. Of those who described themselves as Protestant, however, 62 percent said they were never baptized in a church. Nevertheless, 38 percent said they attended worship services regularly or occasionally, and 40 percent said they supported Protestant institutions financially.

New study of elderly reports most coping despite inflation

A new study of the elderly in America shows that while most feel buffeted strongly by inflation, eight out of ten claim to be coping with daily living and eating balanced meals regularly. The study also showed Americans 60 and older are "overwhelmingly" religious. Some 98 percent identified themselves with a formal religion, 55 percent said they attend religious services nearly every week, and 94 percent said they believe God responds in some way to prayer. Only 18 percent said they hardly ever or never attend religious services. No direct relationship was found in the study between religiosity and optimism or ability to cope with an increasingly difficult life. Researchers said this lack of relationship merits further study and consideration.

Jailed prelate released in China after 22 years

A Chinese Roman Catholic bishop who refused to break with the Vatican by joining a Chinese communist-backed Catholic Church, has been freed after 22 years in prison. According to the *Evening News of Canton*, Bishop Dominic Tang, S. J., 72, Apostolic Administrator of the Canton archdiocese, had repented of his "crimes" and undergone reeducation. Bishop Tang was arrested in February 1958, following a series of denunciation meetings to which he had been summoned to hear charge made against him by members of the government-sponsored Patriotic Association of Chinese Catholics.

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Sense of wonder, cause for thanks

James Lapp in his article on Mt. St. Helens has sought to make spiritual sense out of an experience which took the lives of some and disrupted the lives of many. As Moses at the burning bush turned aside because something out of the ordinary was happening, so we are invited to look at our surroundings and view the passing scene with eyes of faith.

The events of life, whether threatening or comforting, may be used as opportunities for learning, if we will. Or they may be simply routine occurrences on our way. The ancient Israelites had found methods of using ordinary experiences as moments of truth. In Deuteronomy 6, for example, parents were instructed to teach their children during natural times, during the ordinary activities which parents and children share.

In Deuteronomy 26, a more dramatic rite of passage is prescribed. Here is the ritual for celebration of the "first fruits" the beginning of the harvest. The Israelite was called upon to bring to the worship center the first of the harvest and make an offering to God, using as his confession a recitation which began "A wandering Aramean was my father" and ended "And behold, now I bring the first of the fruit of the ground, which thou, O Lord, hast given me" (Deut. 26:5, 10).

Now, of course, everyone who plants expects a harvest and many of them get it. But not all use it as an occasion for reflection and celebration. This, the Israelites were called upon to do. To what end? That they should not take for granted what they had, but accept it as a gift of God who had delivered them from Egypt and given them the country in which they lived and the land which they farmed.

This theme is a common one in Deuteronomy. The writer is most concerned that the people shall not forget who they are and how they got where they are. "Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen . . ." (4:9). "Take heed lest you forget the Lord, who brought you out of the land of Egypt . . ." (6:12). "Take heed . . . lest, when you have eaten and are full . . . you forget the Lord your God" (8:11, 12, 14). The festival of firstfruits was an occasion for remembering what one had received and the responsibility that followed. It came at a logical time, a point of crossing for all.

A festival or harvest was particularly important in ancient

Israel, for in spite of the references to Canaan as a land of milk and honey, food was not always plentiful. Drought, storms, and grasshoppers were constant threats to a full garner. In a land of subsistence farmers, the route from cultivation and harvest to consumption was quite direct.

In our own diversified culture, the connections are not quite so obvious. At what point in our lives should we be called upon to stop, consider, and offer thanks? In the Christian church, of course, the traditional service of celebration is the Lord's Supper. In this ritual we look back with gratitude to His sacrifice for us, we look around in fellowship with our sisters and brothers in the faith, and look forward in hope to our destiny with Him.

For North Americans there is another cause for reflection and thanksgiving to which we may give attention. Almost to a person we are the descendants of immigrants, many of whom came here for deliverance from pressure in the old environments. (Some, of course, were brought here forcibly). "A wandering Aramean was my father," said the confessing Israelite, ". . . and the Lord brought us out."

Perhaps we need an "immigrant day" when we consider our families' experiences as immigrants. Whether free immigration or forced, the immigrant experience has changed our lives as their descendants from what they would have been had our ancestors stayed in the lands of their origins.

A peasant under pressure was my father, but by the grace of God he landed in Philadelphia on September 9, 1749. As a result our family has developed in a land flowing not only with milk and honey, but also oil and many other resources. Like the Israelite we have cause for wonder and thanks considering what has been bequeathed to us.

At the feast of the firstfruits the Israelite was expected to include his family, the Levite, and the sojourner. Concern for the sojourner or stranger is another common Old Testament theme, for the sons of Israel had themselves been sojourners in Egypt. Today's equivalent would perhaps be the new immigrants from Southeast Asia, from Cuba, from Haiti. Some descendants of immigrants resent these people, for they fear a loss of income and status. But should not we who have been blessed be willing to see others share these blessings?—Daniel Hertzler.

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When you sue, what do you reap? See page 4.



Conrado and Esther Hinojosa in front of the meetinghouse of the Church of the Lamb, Brownsville, Tex.

The Hinojosas of Brownsville, Texas

by Sanford and Orpha Eash

The eight-year-old boy was standing in line with his cup to receive holy water. Some of the boys started playing and jostling. The priest told them to stop or there would be no water for them. The boys kept on playing and the priest came out again and dumped on the ground the little barrel of water that had been blessed. Conrado quickly gathered up a little of that water out of a puddle. "My family and I need this water," he said to himself. It was the first of many frustrations for the sensitive boy.

Conrado Hinojosa was born in Mexico in 1940, and his parents moved to Brownsville, Texas, when he was three. He attended an English school, where they were punished for speaking Spanish, and eating Mexican food was considered bad. Conrado wondered what was so bad about being a Mexican. "My good parents are Mexican. They couldn't help it, and I can't either." Another frustration.

Conrado's home was simple, but his father and brothers always worked and no one went hungry. He went with them to pick cotton. He remembers the immigration officers coming into the fields and chasing wetbacks who were put in jail, then sent back home. Conrado knew he was a legal alien, but he still worked in constant fear of those fellows.

Conrado had a lot of respect for his parents and the church. It was a big day when he was confirmed. He faith-

fully learned everything he was supposed to, went to communion and confession. He was a happy boy for a few years, but as a teenager he came to believe that unless he died right after confession, he would go to hell. He couldn't laugh, talk, or have any fun without sinning. So Conrado, with all his frustrations, was constantly feeling put down. He was no good, he was a Mexican. He reasoned, "If it takes someone perfect to stay out of hell, I'll never make it. Why not live it up now? Life is just a one-way street anyhow." So he began drinking, carousing, and partying. He was still in his early teens and it grieved his mother. He heard her weeping when he came home late at night and this made him unhappy.

At age twenty he met Esther. He thought if he got married he could be free of his mother. They were soon married. Esther's parents were Methodists, and her childhood had been a happy one. She was a Christian, but she didn't fully understand the plan of salvation. At one time she tried to follow Conrado in his sins, but it was too disgusting to her and she soon gave it up. Conrado was proud of his good wife and he wanted to keep her that way, but he was not happy.

Conrado's mother became critically ill and he went to her bedside. She told him she loved him, but he was ruining his life and that of his family. Conrado just walked away and wept. In a few hours she died, and no one was there to comfort him.

Sanford and Orpha Eash are a writer-photographer team from Goshen, Ind.

Three babies were born to Esther and Conrado those first three years. Esther later got a job in a hospital, but Conrado wanted to go to Michigan to pick cherries. Esther didn't want to go because she liked her job, and she had had enough of migrant camps as a child. She finally gave in and they went, but it didn't help Conrado.

Then Conrado wanted to get a truck and haul migrant workers in Florida. At that point Esther stood up to him in earnest: "I've had enough of this. It's not the kind of life I want. If you get that truck and go to Florida, I'll leave you!" It was a turning point in their lives, and Conrado spent more of his nights at home.

They went to work in the tomato fields near Archbold, Ohio. Then he applied for a job at Sauders Woodworking Plant, but there was no opening so they went back to Texas. After a few weeks Sauders called saying that they had a job for him. Conrado had an old car and \$50 and started out. They got to the Ohio state line and spent the last 50¢ for gasoline to get them to Archbold, where the car ran out of gas as they drove into the yard where they were to stay. Conrado says today, "It was a miracle. A lot of things could have happened to that old car."

He got his job and they lived in big old houses. "One had a million mice. They would go for the warmest place, on top of the covers," Esther said. They brought some cats into the house to get rid of the mice, but they just ate their fill and they lay around with the mice. Yet Esther says things were going better for her, at least she had her husband at home now.

Then in 1964 when Conrado was 24, it happened! There was a large joint revival service. These are Conrado's own words: "The preacher said that night, 'Jesus Christ can save you if you just come to Him.' It struck my mind! I have looked for this for a long time and nobody told me! Here is a preacher who says if I ask Jesus to save me, He will! I was up in the balcony. I came down and went forward. The most beautiful thing happened to me. I discovered my wife, my family and myself in a new way. I promised the Lord right then that I would serve Him."

Esther could see a new person in Conrado. She learned more about the plan of salvation, and they were soon both baptized into the Mennonite Church. Looking back now, they can see the hand of God over them even before they had this experience of salvation. Conrado saw other Christians in a new way. He suddenly saw himself as being like these other Christians, though sometimes he felt they weren't accepted as equals. But it didn't bother him.

Conrado wanted to go to south Texas to witness to his people. Esther didn't want to go for she was afraid Conrado would find his old pals again. The children were in good schools and she liked the community. For a few years he traveled with the Hitt Family Singers, giving his testimony in many of the area churches. The Hinojosas now see those few years as a time for them to grow and for the people of the Archbold community to learn to know them.

Conrado kept on working at Sauders, but after a few years he developed rheumatoid arthritis and Esther finally said, "We had better go back to Texas. I'm ready to go." Before they left, Eric Sauder told Conrado, "When you get back to Texas and start a church, I'll help you with \$1000. Let me know." Conrado thanked him, and they went back to Texas

with their five children in 1969.

Conrado enrolled in Rio Grande Bible Institute in Edinburg, Texas. That year the money ran out and the arthritis got worse. They moved to Brownsville, and with better climate, medical help, and a lot of praying, his health improved. They found an old abandoned house, cleaned it up, and invited folks in for church services. They had no chairs but six or seven people came. Conrado's Dad helped get things ready. He says his dad testified at one of those first meetings, saying: "I'm here because Conrado is doing something he really believes in. I thought because he is sick people won't accept him or his faith. I went along and helped him here because he wanted to do it. I wanted to prove that it wasn't worth it." Conrado says his dad found out it was worth it and was converted. The house was soon full at every service.

The Mennonite Board of Missions found out about Conrado's work. The Board soon bought some land and helped with a loan for a new church building. There is a small RV Park on the back end of the large lot. It provided a place for a Voluntary Service unit and Mennonites from different parts of the country to stay and help build the church. Brownsville is a great winter vacation area for folks, so this RV Park is still used by people who come and work at various jobs in the community.

The church building was completed in 1974. The money was all used but they still had no pews or chairs. Conrado called Erie Sauder back in Archbold, Ohio.

"Do you remember that promise you made some years ago?"

"Sure, I remember it," Erie said. "Are you ready for it now?"

Conrado told him what they needed. Erie quickly replied. "Order what you need and send me the bill."

Conrado, in relating the incident, still seemed to be amazed and quietly said, "It was so beautiful."

They built an educational wing in 1976. Spanish and English services are held separately in the morning. In the evening they are all together. On the day we were present, it was a beautiful service of singing and testifying. Conrado preached a thirty-minute sermon, going to English often enough so all could follow. Probably because of his early frustrations as a Mexican, Conrado is trying hard to keep the beauty of the Mexican culture in both the music and the presentation of the service.

We used the term "Spanish American." He quickly said, "We are not Spanish Americans, we are Mexican Americans and proud of it. We are finding out a lot of things about our culture that we can be proud of."

Conrado is thrilled over how his people take responsibility. He says, "They are coming to church for more than just to hear a sermon. The Lord is moving them into ways to serve in the church and in the community. The Brownsville church has started another congregation in Matamoros, Mexico, and one in Celaya near Mexico City, twelve hours away.

There is still a large migration of Mexicans into the United States. Some is legal and some is not. Neither government knows exactly what to do about it. The Hinojosas see it as a field, white and ready to harvest.

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When you sue, what do you reap?

by Dave Boehi

In Waukegan, Illinois, a father claimed his six-year-old son was deliberately kicked by an amusement park employee dressed as Porky Pig. The youth suffered extensive pain and a swollen leg, the father said, and he sued the corporation owning the park for \$65,000.

A former student sought \$853,000 in damages from the University of Michigan, partly for the "mental anguish" he claimed he suffered after receiving a "D" grade in a course rather than the "A" he expected.

In Chicago last winter, it was necessary to pass an ordinance exempting people who shoveled snow off their sidewalks from civil liability. It seems that people weren't shoveling their sidewalks for fear that, if they failed to clear all the snow and someone fell on their portion, they were subject to lawsuits.

Sue! Sue! Sue! That seems to be a national pastime nowadays. Our courts are burgeoning with so much litigation that it sometimes takes years to schedule court dates. Civil cases filed in California superior courts alone numbered 534,778 in the 1977-78 fiscal year, up from 344,187 in 1969-70 (source: Administrative Office of California Courts).

This flood of lawsuits springs from several sources. Some blame the avalanche of new laws and regulations which inundate Americans each year. Others point to an overabundance of lawyers; their ranks swelled from just over 100,000 in 1968 to 466,657 in 1978. Attorneys often receive large chunks of lawsuit damages and settlements, and some encourage litigation more than discourage it.

Another factor is more disturbing: Many people in America's increasingly complex society are less trusting and less forgiving than their ancestors. "The ways in which conflicts were resolved in earlier days are gone," says Lynn Buzzard, executive director of the Christian Legal Society. "In a community where people know each other, people rarely sue when conflicts arise. But these days, we don't know our neighbors, and the courts have become the way we say we're angry at somebody."

Buzzard says this anger often surfaces when people feel their "rights" have been violated. "Our concern for protecting people's rights has created an atmosphere in which everybody is going around wondering if some right of his has been infringed on," he explains. "It's a kind of self-centered, privatistic notion that the whole world exists not to bother us. The problem is, there's no way one can go through life without being harmed by people."

The rewards for successful litigation are enticing: \$100,000 judgments are dispensed like gumdrops by sympathetic juries, and even million-dollar verdicts are not uncommon today. "More people are going to court saying, 'Others are getting it; why shouldn't I?'" says Harvard sociology professor David Riesman. "You feel you have to behave that way to show you're not a sucker" ("Why Everybody Is Su-

ing Everybody," *U.S. News and World Report*, Dec. 4, 1978, p. 50).

Since millions of Americans consider themselves "born-again" or "evangelical" Christians it is safe to assume that many of today's lawsuits involve believers. Which raises some crucial questions: Should Christians use the courts as their expression of anger? What do the Scriptures say?

In 1 Corinthians, Paul addresses the issue directly: "Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? . . . Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?" (1 Cor. 6:1, 7).

The command is clear: Christians are to settle disputes within the body of Christ rather than in courts. And we should be willing to be wronged or defrauded.

"It's pretty hard to get around that language," says Los Angeles lawyer Fred Cassity. "It takes a willingness to expose yourself to a possibility of harm to really apply Christian principles."

To illustrate, Cassity tells of a Christian client who was owed \$30,000 by a former business partner but who forgave the debt. "He decided to give up his claim for \$30,000 because he felt it was not proper to go to court," Cassity says. "The world would say, 'That man is a fool.' But his response was, 'The Lord's going to bless me.'"

In addition to Paul's direct condemnation of lawsuits among Christians, numerous Bible passages speak to the problem indirectly. For instance, Ephesians 4:31, 32 says, "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, just as God in Christ has forgiven you."

Elsewhere, we are commanded to live in peace (2 Cor. 13:11), regard others as more important than ourselves (Phil. 2:1-8), and give a blessing instead of returning evil for evil (1 Pet. 3:8-13). And these are only a few of the verses a Christian should consider when contemplating a lawsuit.

"What develops in litigation is not unlike what develops in any relationship," Cassity asserts. "If you think the other

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person is not willing to give initially, then you assert all your rights and justify your position. But if you are willing to compromise a little, then the other person says, 'Look what he's doing. Now I'm willing to give a little, too.' "

Christians who desire to resolve disputes with other believers do have an avenue available to them. For the Bible also lists guidelines for settling contentions outside courts of law.

In fact, the Christian Legal Society has developed a procedure based on those Scriptures which could provide a successful Christian alternative to litigation. A new CLS manual entitled "Resolution of Disputes Between Christians," written by Cassity and two other lawyers, explains how Christian mediation and arbitration can be used to resolve squabbles and also to reconcile the antagonists.

The manual applies the church discipline procedure set forth in Matthew 18:15-17. Here are the three steps:

1. *Go to the person in private.* "How often," states the manual, "do you hear a brother complaining about an alleged wrong by another brother, but when you ask him if he has talked to that brother about the problem, he admits he has not?"

... Instead, the first step often becomes seeing a lawyer in hopes that the lawyer will pursue the claim and force a settlement."

Cassity says many disputes are ended at this stage. 'I've noticed an amazing difference between what a client will tell me in my office and what he will tell the other party face to face.'

2. *Take one or two others with you.* If the private meeting proves unsuccessful, the person who feels he/she has been wronged returns with witnesses who can confirm every fact or help resolve the dispute. And attorney may be helpful. If both parties feel they have been wronged, they should both bring witnesses to this second meeting.

3. *Tell it to the church.* If the dispute is still unsettled after the second meeting, the manual suggests mediation or arbitration before an impartial Christian or group of Christians. In this approach, the parties meet with the mediator, pray together, and then explain their positions as thoroughly as they can. They discuss possible compromises, and the mediator makes a suggestion. Under arbitration, both parties sign a document agreeing that the final decision of the arbitrator is legally binding.

With each step, the emphasis is not only on resolving the dispute, but on reconciling the people involved. A recent real-estate dispute between Christians in southern California demonstrates how this procedure can work.

Dan Laten and Terry Debay own a real-estate brokerage firm in Downey, California, and Ron Kolar is a property investor and manager in the same city. Kolar was interested in buying an apartment building Laten and Debay were selling for the owner, but, for complicated reasons, the owner decided he would sell only to the two brokers. Laten and Debay bought the building, and then offered it to Kolar—at a higher price in order to cover their loan. Kolar was upset.

"It was our contention that we didn't represent Ron, but the seller," Debay explains. "Ron's contention was that we had contacted the seller only because we had the offer from him. He felt we had taken advantage of him."

Kolar said he wouldn't sue, but he was still angry. Laten and Debay wanted to make sure they had acted properly, so they suggested that Cassity arbitrate, and Kolar agreed.

During the meeting, Kolar and Laten each took 30 minutes to explain the case as they saw it. Cassity then ruled that the brokers should sell the property to Kolar at the original price, but would receive a higher commission on the sale than normal. Both sides benefited, and both sides came away ecstatic at the emotional healing which had occurred.

"I was very humbled," Kolar says. "I had developed very hard feelings for them; I got things out of perspective. During the meeting I realized how wrong I was. If Laten and Debay had made a mistake, it was an honest mistake."

Debay concurs: "A lot of feelings, hostilities, and tensions came out during the meeting," he says. "In all my business experience, I've never gone through anything as rewarding as that."

Not all attempts at Christian mediation or arbitration are so successful. As Cassity admits, "It can be frustrating. I thought initially that it would be easy to resolve disputes if the proper approach were applied, but it's not. It requires on the part of both parties a willingness to apply Christian principles and accept the fact that you might be wrong. And you need to be willing to forgive."

Good chance for success. In short, if a Christian involved in a dispute allows the Holy Spirit to control his/her life, chances for successful reconciliation through mediation or arbitration are good. The Christian Legal Society hopes this program will win acceptance among the legal community and planned to establish a pilot project this fall.

Another question remains: Are Christians free to sue nonbeliever? Unfortunately, there are no simple answers.

Scripture does not speak directly to the issue, but many of the passages dealing with humility, forgiveness, and blessing would still apply. "It would be a mistake to say that you're going to act one way with Christians and another with non-Christians," Buzzard asserts.

Cassity recommends that Christians do everything possible to resolve the dispute outside the courts. If those attempts fail, then they should weigh their motives and pray for guidance. "It has bothered me ever since I became a Christian to see the tremendous emotional suffering that people go through in litigation," he says. "It can literally destroy their lives because of their hatred and lack of forgiveness. And I'm talking about former business partners who have a falling-out and who dedicate their lives to getting even."

"I believe that you should not go into court until you have given it considerable thought and prayer. I don't know if the Bible tells us entirely what to do, but part of me says it does, and a lot of us just don't want to follow it!"





Fannie and Allen King, managers of the Et Cetera Shop, Hutchinson, Kan.

A day at the Et Cetera shop

By Bruce Leichty

The elderly man is already in the shop when I arrive shortly after opening time. Dressed in a threadbare suit, he is standing as inconspicuously as possible in the "men's department."

He looks like a customer, I decide, as he slowly covers the length of the department (all of several yards long), not really looking at the selection of secondhand shirts hanging on the rack beside him.

Or maybe he is waiting, like I am, for somebody to put him to work. I've noticed several other graying heads in the crew of volunteers this morning. But still, he doesn't join the banter I hear over the clothes-sorting table nearby:

Mildly, "If I had my druthers, I'd druther be pricing."

Matter-of-factly, "There was a little old lady in here and she wouldn't wear short sleeves."

Incredulously, "Do we have any chrome butterflies? That's what a lady called in and asked for!"

Grimacingly, "This smells like a dead sheep."

My senses are tuned fine to take it all in this morning, at this most Mennonite of milieus, the Et Cetera Shop, located in a brisk business district of downtown Hutchinson, Kansas. Co-manager Allen King has told me that this is the former Chamber of Commerce headquarters, a top-notch location even with the high rent. In another breath he mentions that a few people have also wandered into the shop looking for a beer.

"That's because of the bar that used to be right next door," explains Allen, with an ever-present twinkle in his

eye. Later this morning a man will, in fact, come looking for the bar while we are loading a pickup with items for the nearby Goodwill Store. He stays to help: "I don't have anything else to do."

"I don't have anything else to do." That silent confession also marks the dignified patron in the men's department. By now he has walked sedately up to the volunteer cashier, where he is bargaining vigorously over a bag he bought earlier at the shop. The bag has developed a hole.

The sympathetic cashier relents and takes back the bag. The shop has a policy of no refunds or exchanges, but policies are not enforced equally by all the cashiers.

After all, though, I can just hear the cashier reason: This man is a "regular"; he comes in every week the same morning, and besides, he's liquidating his assets and moving out of town, he announces. He lingers at the checkout counter and I suspect he can now take care of his real business—old-fashioned conversation. He begins to talk about getting service; the cashier joins in gamely.

"The poor people, the old people, have virtually been abandoned. It's been moving in that direction ever since the Eisenhower administration and it's getting worse," declares the customer with unexpected emotion. "You could be stuck in a place for two days and drop dead, and nobody would care."

I'm impressed momentarily by the man's social conscience, then quickly realize he's talking about something that is painfully close to his own experience. I find out he lives by himself. He needs someone to talk to.

Perhaps this, then, is what makes a Mennonite presence in downtown Hutchinson a valuable ministry, I muse—the challenge to care for the "et cetera" of society, like this customer. It's an overly romantic explanation, but it rings true during the rest of the day.

Co-managers, Allen and Fanny. I discover that much of the atmosphere of the Et Cetera Shop can be attributed to its co-managers, Allen and Fannie King. The Kings, members of the South Hutchinson Mennonite Church, keep up lively conversation between themselves and with volunteers.

Someone recalls for me the time when Fannie "sold the dress off her back." A customer admired it, Fannie states with a no-nonsense glimmer of satisfaction. She offered to take the dress home and launder it, but the customer was ready to buy it immediately. Fannie obligingly changed into one of the secondhand dresses on the full racks at the shop.

Volunteer Jacob Graber brings in one of the boxes of donated items that arrive steadily. "Oh, my gracious," he utters as he peers into it.

"Is it money?" Allen asks soberly.

Well, almost—it turns out to be full of old envelopes bearing the name of Pretty Prairie State Bank, each with a different color of yarn neatly enclosed. A few Christmas ornaments will find their way to the dump. "Generally we find at least one good thing in every load," Allen says wryly.

The good humor and easygoing attitude of the Kings is infectious. It doesn't seem to phase anyone that a lot of items—especially items of clothing—are coming in only to sit on the shelves, never to be sold. Those items will eventually be bundled up for Goodwill or Mennonite Central Committee or set aside for quilts or rugs or rags.

Bruce Leichty is a Mennonite writer from Chicago, Ill.

In fact, that is what is happening now at the sorting table. Women of several generations are emptying the shelves of the winter "fashions" in preparation for spring. "Decisions, decisions," one chuckles. "This wouldn't be a job for anybody who has emotional problems."

To raise money for MCC. The Hutchinson Et Cetera Shop, like its counterparts springing up all over North America, exists in principle to raise money for Mennonite Central Committee. But one perceives quickly that it also functions as an important meeting place for Mennonites of different persuasions. In the case of the Hutchinson shop, there are six supporting groups: General Conference, Mennonite Brethren, Mennonite Church, Beachy Amish, Conservative Mennonite, and Evangelical Mennonite. The Board has been meeting each month at the meetinghouse of one of the 17 supporting congregations.

According to Allen King, the impetus for his own involvement in such inter-Mennonite cooperation came from the experience of preparing for the 1978 Mennonite World Conference in nearby Wichita. He was on the housing committee.

An unsolicited testimony comes from volunteer Abe Friesen: "What I like about this place is rubbing shoulders with Old Mennonites, GC Mennonites, Amish. I got to know Allen here; he's an Old Mennonite and he's a good guy!"

But, as Allen himself informs me—with a touch of defiance—even the inter-Mennonite cooperation can be overplayed: "I want to know a person as a person, and not tie them to a church." There is even one Lutheran who works at the shop, he notes.

The network of persons who contribute to the success of the enterprise is constantly expanding. One unusual feature of the shop is the sale of stone-ground flour. Allen asks different farmers to contribute organically grown wheat. Our farmer cleans it; another might grind it. Even some Old Order Amish farmers, who do not participate in the shop otherwise, have gotten involved in this aspect of the work.

"I don't hesitate to ask people for things, because I don't get anything out of it. It all goes to MCC," states Allen.

All told, there are about 70 active volunteers, the Kings say. Farmers put in days during the winter. Retired persons find the shop an ideal part-time outlet for their energies. Abe Friesen is opening the shop tomorrow. "Don't you come around checking on me," he warns Allen.

The Kings themselves came to the business without much experience, recalls Allen. "I've never worked with the public before. I've been a farmer. I've really learned a lot."

"This was a faith project in the beginning," he observes.

Board member Jacob Graber eyes my camera and notebook warily and delivers his understated assessment. "I'm pleased with our progress."

Goodwill the goal. Fannie King stresses that "goodwill, not money" is the ultimate goal of the Et Cetera Shop. Her statement follows a brief dispute over whether volunteers should be permitted first crack at buying donated items. "We have too much stuff already," says Fannie.

Nonetheless, the two co-managers consider the first year of the shop a financial success. Monthly income has risen

steadily since the opening in December 1978. The shop generated \$9,000 for MCC in its 13 months of operation, and another \$22,000 in the sale of Self-Help items made overseas.

Allen confesses to a few pangs of doubt about the financial foundation of the shop as the day draws to a close.

"The philosophy here really makes a person do a lot of thinking. What really is the philosophy of the Mennonites? We find that Mennonites have just as many possessions as anybody else."

He wonders whether the Et Cetera Shop serves to assuage to guilt complexes of its affluent contributors. He tells me of the businessman who brought in four suits, still in good condition, but just slightly out of style. The man felt a little funny to see one of those suits purchased while he was still in the shop, Allen says.

He recognizes that Self-Help craft items are often luxury items. "But they're going to buy them someplace," he reasons.

The prosperity and business connections of the Mennonite community come in handy, Allen admits. Many of the furnishings of the store were donated as they were discarded by a Hutchinson-based grocery chain. "You see, you've got a lot of Mennonites in this area at a place like that. And some of them are pretty high up."

Such contradictions by and large do not seem to trouble Allen as he goes about his work. Nor do they cloud the witness I overhear clerks making to customers—is it with a touch of self-righteousness? "We're different." "We're the only shop like this in Hutchinson." "This is our way of helping." "All the money from the sale of these items goes back to distressed areas."

Asian refugees to pick. Allen returns to his primary source of enthusiasm for the shop. "We're here to serve people in any way we can. That's really the most interesting thing."

In the case of the Hutchinson shop, such service means that newly arrived Asian refugees in the community are allowed to have their pick of clothing free of charge for their first two weeks.

The shop has also allowed the Kings to enter the lives of customers who have needed special help. That help might involve arranging a visit to the doctor or helping haul a TV.

Allen concedes that he leaves himself open to be taken advantage of in some instances. "I feel this is part of the work of the Christian—to trust people, to learn to take someone at his word."

I've been through it. "Oh, we loved it in Tucson," says the elderly man who exchanged his bag, as he moves slowly toward the door. He has just finished describing the Southwest as one of the worst places he knows in terms of hostility and unfriendliness, but he obviously has better memories, too: "Why in Arizona you can smell French fries for 500 miles!" He leaves laughing.

Smiles touch the faces of those who overheard. The cashier comments fondly, "I always feel like I've been through it after he's been here."

Those are my sentiments exactly after my day at the Et Cetera Shop.



Opening service at the second Asia Mennonite Conference, June 2-4, Osaka, Japan.

Second Asia Conference held in Japan

The following three reports were filed by Bernie Wiebe, editor of The Mennonite, as a Meetinghouse service. Meetinghouse is comprised of official Mennonite and Brethren in Christ periodical editors. deh.

Sixty-eight persons, including guests, registered for the second Asia Mennonite Conference (AMC), June 2-4 at the Osaka, Japan, Mennonite Brethren campground.

Takeji Nomura, chairperson of the hosting Japan Mennonite Fellowship, welcomed delegates by stating, "Japan is a pocket-sized country with a pocket-sized church (about 2,000 members in 60 Mennonite congregations) . . . Japanese people do things fast—we have bullet trains, we walk fast, we eat noodles fast—but the Christian church grows slowly . . . It is appropriate to hold a second Asia conference at this time. The times are ripe for the gospel in Asia. I hope we can learn together how to use this opportunity for Jesus Christ."

At the first AMC held in 1971 in Dhamtari, Madhya Pradesh, India, eight persons had been elected to an executive. Headed by S. (Pak) Djojodihardjo of Java, Indonesia, the executive met annually to carry on the agenda of the AMC. In 1973 the executive also formed an Asia Mennonite Services (AMC/S) committee to be responsible for direct missions activity by the AMC.

P. J. Malagar, Dhamtari, serves the AMC/S one-tenth time as executive secretary.

Djojodihardjo gave the first address to the three-day conference (theme: "Extending the Kingdom of God in Asia") on the topic "The Kingdom of God in Broken Asia." He reminded delegates that the kingdom of God first came to a broken world in Jesus Christ. The presence of the church in today's Asia "introduces the kingdom . . . but it is not the kingdom." Asian Christians need to delib-

erately be "signs" of God's kingdom even as the continent continues to struggle in a juxtaposition of modern technology, prosperity, injustice, suppression, and poverty.

Foppe Brouwer, Australian pastor also on the AMC executive, presented one of the Bible studies on the kingdom "here and now." He reminded the conference that three fourths of the world's population is in Asia, with 80 percent under age 40.

Takio Tanase, Japanese pastor and vice-chairperson of the AMC, led a further Bible study on "The Kingdom of Hope and Challenge." He divided the conference into small groups to discuss four questions: (1) Is God working today? (2) Where do you see the signs? (3) What is the basis of your judgment that God is working? and (4) Is God working where students are being killed and people imprisoned? If so, how? If not, why not?

Takashe Yamada, director of the AMC/S Institute for Mennonite studies and a Japanese pastor, gave the keynote address on "Seeking for Integration of Critique and Formation." In his mystical but biblically profound way Yamada challenged Asia Mennonites to integrate the vertical axis of mission (God's revelation to the world as unity) and the horizontal axis of mission (how Christians have missionized on earth). The Bible reveals Jesus as fulfilling the "suffering servant" prophecy (Is. 53), and the risen Christ challenges all Christians to go as Christ goes.

Yamada added that Anabaptism and the peace witness stand as antitheses to Protestantism, which has often separated critique (suffering servanthood as a way of life) and formation (institutional efficiency, oriented soul-saving, and sacrament dispensing). Peacemaking and evangelism must stand together, he said.

Yamada's call for a "living" witness in Asia was echoed repeatedly. The Christian voice

best heard in Asia is the "life" of the believer.

Other program highlights were two. Felonito Sacapano told how he was led 37 years ago from being a Philippine soldier looking for Japanese to kill to working with the Manila Mennonite Bible School. Following his testimony, chairperson Hiroshi Yanada, Miyazaki (Japan) Mennonite pastor, reached out to Felonito and apologized for what the Japanese "fathers and brothers" have done in the past.

Charles Christano, Indonesian pastor and president of Mennonite World Conference, addressed the AMC about China. "I don't believe China was ever closed to the gospel," said Christano, "and maybe it is our eyes that need to be opened anew. After 30 years of isolation the church in China appears alive and strong," Christano shared plans to visit China later in June. Following his message a circle of Asian brethren joined in prayer and laying on hands to commission Christano as an ambassador for Christ to China on behalf of the AMC.

Executive Secretary Malagar guided most of the business discussions. The AMC executive proposed a new constitution for the conference, calling for an executive of 10 members, conferences every five years, and employment of a full-time executive secretary. This constitution was adopted in principle for the next five years with modification to a seven-member executive and continuation of the one-tenth time services of P. J. Malagar.

Elected to the executive were Timothy Liao (Taiwan), chairman; Kumbino (Indonesia), vice-chairman; P. J. Malagar (India), secretary; Takeji Nomura (Japan), treasurer; and Foppe Brouwer (for Philippines, Hong Kong, and Australia); Peter Kehler (for Council on International Ministries); and Raymond Eyer (for European Mennonite Evangelism Committee).

Two main projects carried on by the AMC/S are the International Reconciliation Work Camp (IRWC) and support for the Subandies in Bangladesh. Both projects were enthusiastically endorsed for continuation. Verney Unruh, Taiwan, was named to replace Carl Beck as IRWC director.

Much of the floor discussion was dominated by the India delegation, which readily used English and parliamentary procedure. The problems of language and different cultural styles seemed to keep the Japanese, Taiwanese, and Indonesians largely silent.

At the same time one could not help seeing the birth signs of something powerful. The Spirit of God is alive and strong in Asia. His power and presence may be latent in the hundreds of young churches venturing forth now into their own mission, but the depths of their faith and commitment are undeniable.

Joint meeting of MWC executive and Asia leaders

Sandwiched between the second Asia Mennonite Conference (AMC) and the annual Mennonite World Conference (MWC) executive meeting were evening and morning joint sessions, June 4-5, in which MWC General Council members from Asia, Asia Conference leaders, and the MWC executive committee shared what is happening in Mennonite churches around the world and discussed several mutual concerns.

Charles Christano, MWC president, opened the session with Luke 10:1-10. The 70 who were sent out to share the good news are "nameless" persons. "In a world where people seek reputations and popularity, Christians need to humbly live for Jesus Christ," he said.

In sharing sessions about world experiences Philemon M. Kumalo, Brethren in Christ bishop from Zimbabwe, told about some of the political upheavals and how his own son Leon disappeared for two years during the persecution.

Carl Brüsewitz, Netherlands, reported that German churches are experiencing difficult but happy times. Mennonites in Germany have almost doubled their numbers through the "Umsiedler" from Russia to Germany.

Marvin Hein, first vice-president of the MWC (in the process of relocating from Hillsboro, Kan., to a Fresno, Calif., Mennonite Brethren pastorate), said four issues seem to need priority attention among North American Mennonites: (1) church growth and leadership; (2) stewardship; (3) peace and war; and (4) the role of women in the church, divorce, and related issues.

Paul Kraybill, MWC executive secretary, and Gerhard Ratzlaff, MWC executive member at large, MB pastor in Asunción, Paraguay, reported having a cordial visit among USSR Mennonites and Baptists. In Alma Ata they were able to spend half a day with 20 Mennonite leaders from five congregations.

Paul Wong, chairman of the Lokfu Mennonite Church, Hong Kong, told of several visits to China and visiting fellow believers there. Hong Kong missionary Ira Kurtz said we will need a new understanding of mission before we'll be able to go back into China. Christians there may have a lot to teach us.

One major issue dominated the joint business discussion. How do we work at partnership in missions, relief, and development in Asia?

Discussion ranged from suggestions for a new Asia inter-Mennonite seminary with strong Anabaptist leadership emphases to Andrew Lu of Taiwan reporting intentions to train pastors by sending them to South Korea for short periods to work along with pastors in a setting where churches are growing very rapidly.

M. C. Emmanuel, Hyderabad, India, sug-

gested short intensive courses in Anabaptist teachings and other church issues. He said, "Missionaries came among us and lived an Anabaptist way of life. But they didn't tell us it was an Anabaptist way. So we thought it was their own way. Only in recent years we have learned that their way of life was related to special teachings. We need those teachings for ourselves and for our young people."

Samuel Stephen, Korba, India, and a member of the Yavatmal seminary board, said they are studying their curriculum and would appreciate opportunities for further dialogue about the needs in leadership training.

A strong consensus emerged that Asia needs leadership with an implicit dynamic relationship to Jesus Christ, one that is unwavering, which then also becomes dynamically explicit to others around them.

P. J. Malager, AMC executive secretary, said no mission work in Asia today can be successful without "Asianizing" the gospel. There was such strong consensus on this point that Peter Kehler, Council of International Ministries, asked, "Does this mean no new mission work can be done in Asia without approval of this body?"

It was quickly conceded that all mission agencies are autonomous and free to move as they decide. But mutual consultation and

MWC executive "pitches tent" toward Strasbourg

Mennonite World Conference (MWC) president Charles Christano opened the annual MWC executive meeting June 5-7 at the Osaka Mennonite Brethren campground with a close look at the "gallery of the saints" (Heb. 11:8-16). Among them was Abraham, who always lived as if in a foreign land. He chose to live a pilgrim life by faith. He "pitched" a tent and "built an altar" to God.

Christians too often want to sink their roots deeply. "To pitch a tent means literally to just temporarily throw down a resting place and have faith that God will provide," said Christano.

Christano's opening thoughts were appropriate several times during the MWC executive deliberations. In its 1979 operations MWC experienced a \$30,000 shortfall. Preparations for the 1984 eleventh assembly at Strasbourg, France, July 24-29, will require substantially increasing donations over the next four years.

Plans were laid for the first expanded 86-member MWC General Council meeting at Nairobi, Africa, in July 1981. In addition to the 86 council members there has been strong urging for more women's involvement in the MWC. Consequently the MWC executive plans to invite about 45 women to Nairobi.

The Nairobi meeting calls for a weekend of itineration in African Mennonite churches, an MWC executive committee meeting at the beginning of the week, and a full General Council plus women meeting the rest of the



Philemon M. Kumalo

cooperation would be desirable.

Kehler then asked, "Who will take initiative on leadership training?"

That's where awkwardness took over. The young Asian conference does not yet have the finances, personnel, and experience to assert such leadership. The MWC has no mandate for programs. No answer was expressed.

There will be a regular morning Bible study plus a study program of three major issues: Christian family and society; Christianity encounters Islam; and peacemaking in the African context.

Paul Kraybill reported an organizing committee of 15 members has already been established in Europe (representatives from France, Holland, Germany, and Switzerland) for the MWC eleventh assembly at Strasbourg. The chairperson is Jean Jacques Hirschy; two vice-chairpersons, Lue Wenger and Joachim Lange; secretary, Ernest Nussbaumer; and treasurer, Rene Eyer. This Strasbourg committee is meeting twice a year to plan the necessary subcommittees and strategies.

At Osaka the MWC executive named Carl Busewitz (Holland) as program committee chairperson and agreed to establish a Strasbourg program committee with representation from the four European countries named above.

It is projected to relocate Paul Kraybill at a Strasbourg office early in 1982 to facilitate a close working with the two European committees.

MWC executive approved the principle of having the MWC office facilitate an international subscription fund which would allow interested persons from Third World countries to request or recommend gift subscriptions to Mennonite periodicals. Funds would come from interested supporters.



MWC executive committee members (from left)—Raúl Rosado Ortiz, Puerto Rico, vice-president (Central and South America); P. J. Malagar, India, vice-president (Asia); Gerhard Ratzlaff, Paraguay, member-at-large.

Bruce Leichty was appointed to become part-time editor of the quarterly MWC newsletter.

Discussion on the theme for the 1984 assembly narrowed down to three options: (1) faith in obedience; (2) disciples and servants; and (3) eschatology, hope, and pilgrimage. Final choice is to be made at Nairobi in 1981.

From a recent USSR visit the MWC executive received positive indications that a four-person USSR delegation will likely come to Nairobi in 1981 and that there is openness to a delegation for Strasbourg in 1984.

Projections are to raise \$275,000 for the travel fund to subsidize Third World persons to Nairobi and Strasbourg. Much of it is already promised.

The MWC executive committee has a good balance in its representation. Only two North Americans were at Osaka (Robert Kreider and

Marvin Hein). Others were Gerhard Ratzlaff (Paraguay); Raúl Rosado Ortiz (Puerto Rico); Philemon Kumalo (Zimbabwe); Charles Christano (Indonesia); P. M. Malagar (India); and Carl Brüsewitz (Holland).

In most cases, however, the discussion was carried by the Western representatives, and particularly when it dealt with salaries, fundraising, and other financial matters, an uneasy awkwardness appeared in the group. It seemed to this reporter that references to the "dollar" did not help. In the international identity which the MWC has worked so hard to promote, why not at least for 1984 give all a chance to learn about "francs"?

Occasionally there were comments from the Third World representatives. Philemon Kumalo reminded the MWC executive to keep African customs in mind when bringing a large group of women to the Nairobi meeting.

signed an agreement with the government of Canada, allowing the Mennonite constituency to sponsor refugees. To date close to 5,000 have been sponsored.

MCC decided earlier this year to participate in a consortium at the Thai-Kampuchean border, utilizing the open channel for distribution into Kampuchea which was called the "landbridge." This had three phases. The first was supplying seed rice (approximately 18,000 tons of seed rice was distributed at the border); the second phase was distributing tool packets, including some of the basic tools which every family will need to get reestablished; and the third phase was a distribution of vegetable packets. The latter project is under way now. By the time phase three is over in a month or two we will have put nearly \$700,000 into this program, said Kehler. Much of this is above-budget programming; private donations and grants from the Canadian and Alberta governments have made it possible.

Longer-term commitment in Southeast Asia results

At the close of a Mennonite Central Committee Consultation on Southeast Asia held June 21, in Des Plaines, Ill., the executive committee decided to continue and increase involvement in Southeast Asia for at least the next five years.

The Southeast Asia program, which consists of involvement in Laos, Vietnam, Kampuchea (Cambodia), and Thailand, began in Vietnam, where MCC was present from 1954 until 1976. Delegations have visited Vietnam annually since then to keep in touch with government and church representatives and to monitor committee-funded projects.

A repeated issue in the discussion was whether volunteers working within Southeast Asia and in administration are "too politicized" and tend to have an "anti-Western, pro-socialist" bias.

Harold Jantz, editor of the *Mennonite Brethren Herald*, said he appreciates the "very deep level of commitment" of the Southeast Asia workers, but his concern that there is "too ready an acceptance of the aims and practices of the socialist revolution" in those countries. Workers downplay the importance of service to refugees and instead stress consciousness-raising and constituency education, he said.

He also observed that the "problems in Southeast Asia are cast almost entirely in political and economic terms" with all the guilt laid to the Western governments. He stressed that he wanted the consultation group to say clearly that "we are in Southeast Asia in the name of Christ and with the church" and that "the witness and work of Christ is not achieved by furthering the goals of particular political or social revolutions, but by serving people."

Don Sensenig of the U.S. Refugee Sponsorship Program stated that some within MCC have not said clearly enough that they recognize the shortcomings of Marxist ideologies. Oppressive elements in this ideology contribute to the flow of refugees, for example.

Workers from Asia explained that as North Americans speaking to North Americans they feel it is also their duty to "deal with how our own society is dealing with other societies." It is easy, they said, to criticize socialist governments. It is more difficult to assess how the U.S. and Canada should relate to those governments and how Christians within those countries can be agents of reconciliation within a socialist society. They stressed that worker involvement does center on service to individuals in the name of Christ.

It was agreed that more adequate interpretation and dialogue is needed about the Southeast Asia situation and the MCC program, while recognizing that "differences in perceptions, interpretations and convictions do exist." We need to find ways of working through our differences.

Kehler on Southeast Asia relief

The facts are disturbing. Thailand, a country having an official population of 4,200,000, has a total of approximately 300,000 recent refugees and displaced persons from Vietnam, Laos, and Kampuchea (formerly Cambodia). Additionally, 400,000 or more Kampuchean refugees are on the Thai-Kampuchea frontier. Besides, there are about 40,000 Vietnamese who have been refugees in Thailand since 1954.

Larry Kehler, recently returned from Southeast Asia, shared these facts at a news conference in the MCC building, Winnipeg, Man., recently. Kehler, pastor of Charleswood Mennonite church, in Winnipeg, went to Bangkok, Thailand, in February to assist with the refugee work, through MCC.

Aid for many of these refugees is supplied through the services of UNICEF and the International Committee of the Red Cross, besides several voluntary agencies also serving at the border. In March 1979, MCC (Canada)

Food bank gives good report

MCC (Canada) Food Bank, in operation since 1976, has shown continued growth. Irwin Friesen, Food Bank board chairman, shared with the executive committee meeting in Winnipeg, June 12 and 13, that their goal for constituency contributions had been met on the last day of the fiscal year.

In 1981 the Food Bank will have completed its initial five-year term of operation. An evaluation, approved at this meeting, will be done in order to provide the information needed to decide upon its future mandate. Reports from the Canadian International Development Agency (CIDA) even now indicate its continuing support for this program.

A shipment of 5,000 metric tons (183,720 bushels) of wheat will shortly be on its way to Ethiopia. Valued at 1.5 million dollars, this is the largest food aid shipment MCC has ever undertaken.

CO hotline established

A "hotline" for receiving information and counsel regarding draft registration is available by phoning (717) 859-1151. That number will reach MCC U.S. Peace Section in Akron, Pa., and will be staffed during regular office hours, 8:00 a.m.-5:00 p.m.

Peace Section staff personnel will answer questions on procedures, legal requirements, and schedule for Selective Service registration of 19-and-20-year-olds and will also respond to those seeking counsel in considering the option of nonregistration.

Similar information is likewise available from Mennonite Board of Congregational Ministries office of peace and social concerns at (219) 294-7536.

The Mennonite Church General Board, in its February resolution, recommends that those required to register fill out the forms as specified and then write somewhere on the form: "I am a conscientious objector to war in any form," or words to that effect. Postal clerks are being instructed to accept such forms.

Photocopies of the forms will be made available on request by the registrant, should he wish to use it later as evidence to support his claim for classification as a CO.—Gordon Zook

Miami services initiated

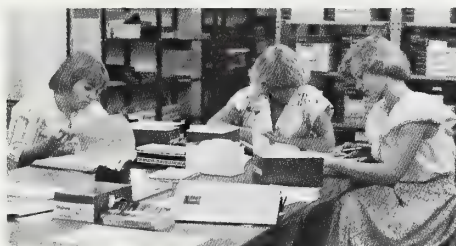
Mennonite Central Committee is opening a service program in Miami, Fla., in response to the needs of Haitian refugees, Cuban refugees, and the economic and racial tensions that brought riots to Liberty City in May.

Because the Haitian refugees have been most neglected, work with them will be a priority and MCC is asking for volunteers who speak Creole, according to Lynn Roth, director of U.S. programs.

Roth has just returned from an exploratory trip to Miami with representatives from the Southeast Mennonite Convention, David Kniss and Ambrosio Encarnacion of Sarasota. Dan King of Miami arranged the visit and will be employed to give initial leadership to program developments this summer. They met with representatives of local and national agencies who are working with refugees, with black ministers from the Liberty City area and with Mennonite church leaders from south Florida.

"The Miami community is extremely fragile," says Roth. "I have seen numerous needs within the U.S. . . . Seldom have I seen such obvious needs in an urban setting as I saw in Miami. The clash of cultures, the alienation and potential for violence is great. Few people are dialoguing or listening to each other."

A longer range goal of the Miami program will be to provide a conciliating presence in the Liberty City area. What form this may take is not clear, but according to Roth, the black ministers with whom he met "said that too many whites are saying that they can't come and that if some people had the courage to come and begin relating, there would be a role for them and this would be a significant step for reconciliation."



Left to right: Carolyn Hamm, Hilda Dyck, Charlotte Rempel

Rundschau, mine of ethnic information

Three students are involved in producing a subject index of *Die Mennonitische Rundschau* under the direction of Herb Giesbrecht, head archivist, and Ken Reddig, associate archivist, at the Center for Mennonite Brethren Studies under the Ethnic Museums of Manitoba Project. They are Hilda Dyck, of Grunthal, Carolyn Hamm, and Charlotte Rempel, of Winnipeg.

The *Rundschau* began publication in 1878. Since that time it has served as a reflection of Mennonite life and is therefore an invaluable resource for Mennonite studies. Over the next few years, an index of the *Rundschau* will be compiled according to recognized indexing procedures and following a subject heading list developed by Herb Giesbrecht, thus making the paper accessible to the general public for research purposes. During this summer, it is hoped that from ten to fifteen years of publication will be indexed. In addition to general subject classifications, the completed index will

contain aids for tracing genealogies, examining interpretations of biblical texts, and studying the history of various Mennonite communities across the U.S. and Canada.

Indexing the *Rundschau* up to this point has proved to be a learning experience. The issues of the early 1920s, presently being indexed, are filled with news of the turmoil among Mennonites in Russia and Germany and of the many relief organizations determined to help them. The experience of indexing has compelled the indexers to use their investigative skills since some of the articles are ambiguous and lacking in organization.

Goshen College takes position on registration

After weeks of study and reflection, the Goshen College faculty adopted a statement outlining the college's position in relation to the impending registration of youth for a military draft, GC President J. Lawrence Burkholder announced June 25.

"At a time when colleges are being requested to cooperate with recruiting officers of the armed forces, it is necessary for Goshen College to take an unambiguous position on peacetime registration and the draft," Burkholder commented. "This we have done with strong faculty support, reflecting what we believe to be the position of the Mennonite Church as a member of the historic peace churches."

Drafted by a faculty committee, the statement was developed after several Indiana colleges attempted—unsuccessfully—to arrive at a common position. The GC faculty formally endorsed the statement during a faculty meeting.

The text of the statement follows:

"In response to current developments with respect to national defense policy formation, we the faculty of Goshen College, affiliated with the Mennonite Church, wish to reaffirm our opposition to peacetime military conscription.

"We approach this position from the standpoint of our denomination's historical opposition to war and from our best judgment as to how the United States may direct its human and material resources to the pursuit of liberty, justice, and peace within the community of nations.

"In the event of registration, classification, and/or induction we assume that the logical position for people of our persuasion is some form of conscientious objection. With regard to the question as to how conscientious objection may be expressed concretely in relation to registration, classification, and/or induction, we are prepared to support the various alternatives the Mennonite Church has approved, ranging from registration as conscientious objectors to noncooperation.

"In line with these convictions it is the con-

tinuing policy of Goshen College:

"Not to release any lists of students' names or permit general opening of student files to government or police officials for the purpose of Selective Service registration or for the seeking of draft or registration resisters.

"Not to display or distribute any recruitment or promotional materials for any military agency.

"Not to permit any military recruitment on the Goshen College campus.

"To assume the right, privilege, and indeed the obligation to make information and counsel available to help persons choose alternatives to military service."

Iowa school completes rigorous self-study

During the 1979-80 school year, Iowa Mennonite School worked on an extensive self-evaluation in conjunction with the Mennonite Secondary Education Council, Elkhart, Ind. The evaluation was brought to a conclusion on May 7-9 with a visit to the IMS campus by a five-member team which evaluated, discussed, observed, and made recommendations.

In preparation for the evaluation by the visitation committee, seven committees composed of faculty, students, parents, and alumni made in-depth studies of school philosophy, school organization, curriculum, student life, faculty life and work, and available resources. Each committee used an evaluation/action instrument based on New Testament themes found in Anabaptist/Mennonite theology, prepared by Glen Roth of the Mennonite Secondary Education Council. Additional guidelines from the North Central Association were used to further evaluate the curriculum, student life, faculty life and work, and available resources committees.

The major purposes of the evaluation were to determine the extent to which the IMS programs reflect and express the vision of New Testament themes and to outline plans and recommendations for changes that will help IMS more adequately express the New Testament vision.

The IMS assistant principal, Merle Schlaubaugh, provided leadership for the evaluation along with a steering committee.

In its final evaluation report, the visiting team stated that the self-study which was completed earlier "bears evidence of a job taken seriously by the administration, faculty, and Board. It is well done and has many seeds for thought and action that, if taken seriously, will bring the program and structure of IMS even more closely aligned with the Anabaptist vision."

Among the recommendations made by the committee were "that the administration and faculty give more emphasis to the spiritual growth of students by integrating the Christian faith into every subject area" and "that the

proposed changes in the Bible curriculum be adopted and implemented in order to provide more options for students and to bring the school policy closer to the principle of voluntarism. Bible classes should focus upon practical applications of factual knowledge."

In light of this, the Board has already implemented changes in the Bible curriculum for the coming school year. Included in this are revised Bible requirements and additional one-semester course offerings for added flexibility.

mennoscope

Mar. 27-29 students, parents, pastors, theologians, historians, church leaders, and others met at Goshen College, Goshen, Ind., to review appropriate responses to registration. At this assembly a number of papers were presented, which have now been put together in *Mennonites and Conscientious Objection in 1980*. Copies may be obtained by writing Ron Flickinger, MCC U.S. Peace Section, Akron, PA 17501. They cost \$2.00 per copy, postpaid.

Adriel School is currently seeking a director of development. This person would have public relations and fund-raising responsibilities at a time when Adriel is preparing to expand its facility. Interested persons should contact Jim Burkett, Box 188, West Liberty, OH 43357 (513-465-5010).

A **Voluntary Service program** was opened in Aflex, Ky., by the Juniata (Pa.) District of the Lancaster Mennonite Conference on June 9. Workers currently on location are Willard Kauffman, Wesley Groff, Donald and Esther Lauver of Juniata County, and Anna Mae Keepert of Millersville, Pa. The team will engage in home repair, child care, and a ministry to the elderly. The program will be administered jointly by the Peace and Service Committee of the Juniata District and the Voluntary Service office of the Eastern Mennonite Board of Missions. Aflex, Ky., is a small town located across the Tug River from Williamson, W.Va. Mennonites first became known in the Tug Valley in 1977 when Mennonite Disaster Service began rehabilitation work after flood damage in the area.

Missionary arrivals to the U.S., their dates of arrival, length of furlough, and Stateside addresses follow: Roy and Hope Brubaker from Kenya, June 23, two-months, R. 1, Mifflintown, PA 17059; Ira and Evelyn Kurtz from Hong Kong, June 24, six months, R. 1, Box 215, Morgantown, PA 19543, and Associated Mennonite Biblical Seminaries, Sept.-Dec.; Robert and Sandy Brubaker from Guatemala, June 1, three months, R. 1, Box 275, Richfield, PA 17086; Daryl and Rhoda Lehman from Guatemala, May 30, two months, 3832 New Franklin Rd., Chambersburg, PA 17201; Juan and Ruth Vega, returned, c/o Eli Esh, R. 3, Box 115, Oxford, PA 19363; Jerry and Sharon

The team also recommended that "the operating board and administration take deliberate and assertive steps to recruit Christian students from non-Mennonite congregations. IMS has unique strengths which should be shared with the larger Christian body."

In its concluding observations, the team stated it had "nothing but praise to the administration and faculty for undertaking the self-study and for conducting it in such a thorough manner.

Stutzman from Kenya, June 8, c/o Amos Eash, R. 3, Box 38, McMinnville, OR 97128; Luke and Dorothy Beidler from West Kalimantan, Indonesia, June 22, six months, 573 Harleysville Pike, Souderton, PA 18964; Grace Yoder, from Honduras, June 10, three months, R. 2, Box 174, Kalona, IA 52247; Jane Myers from the Sudan, June 11, three months, 621 South Spruce St., Elizabethtown, PA 17022.

Iowa Mennonite High School needs a Business Education instructor and a librarian for the 1980-81 school year. If interested, write or call Norm Yoder, principal, Iowa Mennonite School, Kalona, IA 52247. Phone: (319) 656-2073.

The Martin Foundation of Elkhart, Ind., has granted Goshen College \$178,000 to support the educational exchange program with the People's Republic of China, GC President J. Lawrence Burkholder announced on Wednesday, June 25. The grant, the third largest from a foundation in the college's 86-year history, will underwrite a major portion of the exchange program's instructional costs. The Martin Foundation was established in the early 1950s by Ross and Esther Martin, of Elkhart, their son Lee, and their daughter-in-law Geraldine.

Registrations for the 1980 Region V Assembly in Philadelphia are still being accepted at the Philadelphia Mennonite Office, 2016 N. Broad Street, Philadelphia, PA 19121. In addition to the main program on the theme "Commissioned for the Eighties," with speakers Richard Detweiler, Lupe de Leon, and Anthony Campolo, there are three special program-events planned. A WMSC breakfast and program will take place on Saturday morning, Aug. 2, at 7:00 a.m. Fannie Hardy, New Haven, Conn., will speak on the theme "God Is Showing Me," and Florence Grimes of Philadelphia will address the topic "Commissioned to Pray." Seferina De Leon, Goshen, Ind., will share in music. A luncheon program, "Mennonites, the Professions, and the Urban Milieu," will be held at 12:30 p.m., Saturday. Resource persons will be John and Beulah Hostetler. John is a professor at Temple University, Philadelphia. A young adult event at 10:00 p.m. Saturday is being planned by the

Philadelphia student and young adult services director, Sharon Detweiler. Persons needing additional program and registration brochures should contact their area conference office or the above Philadelphia Mennonite Office address, phone: (215) 763-7166.



Catharine J. Miller

Pennyroyal, the collected poems and songs of Catharine J. Miller, is now available in a clothbound edition. The author, a Mennonite poet and former missionary in Luxembourg and Germany, now resides in Grantsville, Md. She wrote her first published poems in 1935 at

the suggestion of her father, the late Jonas B. Miller, English section editor of the *Herold der Wahrheit*. Subsequently her work came to the attention of Daniel Kauffman and his successor, Paul Erb, who published some of her work in *Gospel Herald*. Twenty-six of her 170 pieces are in German. For orders, write to Ivan J. and Della Miller at 542 E. Orange St., Lancaster, PA 17602. The book costs U.S. \$6.95 plus 75¢ postage.

A banner contest is being planned for Church Alive, the Mennonite renewal conference being held Aug. 8-10 at the College of Wooster, Wooster, Ohio. Any youth group which has members attending the conference may enter one or more banners. Groups desiring details and banner specifications should contact: Kim and Char Kellogg, R. 5, Box 358, Millersburg, OH 44654, phone (216) 674-0282.

Sunshine Children's Home has an opening for a maintenance person with plumbing and/or electrical skills. Also needed is an accountant or controller. Both are full-time positions. Sunshine Children's Home is a private, nonprofit, residential facility caring for over 100 children and young adults who are severely retarded. For more information write or call Sunshine Children's Home, 7223 Maumee Western Rd., Maumee, OH 43537. Phone (419) 865-0251.

Plans are being finalized for the 70th Annual Virginia Conference Assembly to be held July 23-27. In recent years the assembly sessions have been held at Eastern Mennonite College, but this year a new location and format will be used. One of the Brunk Evangelistic Campaign tents will be erected at Rhema Lake Camping Resort south of Staunton, Va. One section of the campground has been reserved as well as several cottages for families who will attend from the far corners of Virginia Conference. The event is being called "A Festival of the Word," and different methods will be used to increase appreciation for God's Word. There will be Galilean services with Wayne North teaching from a boat, Berean study groups, preaching, singing—and some business sessions! It is to be an intergenerational experience and there are activities

planned for children and youth, as well as adults. In addition to getting some needed business done, it is hoped that the week will be a time of real "church family" celebration.—Richard Good

James and Arlene Stauffer were commissioned as pastoral leaders of Weavers Mennonite Church, Harrisonburg, Va., on June 15. John R. Martin brought the message with Glendon Blosser, the congregation's overseer, giving the commission. James, a native of Harrisonburg, returns after an absence of 27 years. Twenty-two of those years the Stauffers served as missionaries in Vietnam and the Philippines under the Eastern Mennonite Board of Missions. The family resides at 650 Parkwood Drive, Harrisonburg, Va., in the former residence of the J. Mark Stauffers in Park View.



Ray Brubacher and Nancy Heisey

Nancy Heisey of Lancaster, Pa., has been named to a new position of secretary for Southern Africa at Mennonite Central Committee. Heisey, who has been assistant secretary for Africa since 1977, will also be responsible for programs in Nigeria and Zambia. Ray Brubacher of Akron, who has served as secretary for Africa since 1972 with the exception of one year, will be secretary for Central and Northern Africa. The appointment of two administrative secretaries for the continent of Africa reflects the growing size and diversity of the Africa program. Currently there are almost 200 people serving in 15 African countries.

The annual CPS reunion will be held Aug. 2 and 3 on the Eastern Mennonite College campus in Harrisonburg, Va. All CPS and cattle boat men, World War II relief workers, and anyone involved as a peace veteran of that time is welcome, according to Irwin L. Witmer of Elizabethtown, Pa.

Mennonite Economic Development Associates (MEDA) has an opening for a field representative in Zaire. For details, write MEDA at the Akron or Winnipeg offices.

Eastern Mennonite College has two teaching positions open for the 1980-81 school year. The one is in psychology and the other is in physical education, with a specialty in outdoor recreation and camping. For information, write Dean Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

Nevin Bender, pastor of Bethany Mennonite Church at Bridgewater Corners, Vt., suffered an aneurysm of the brain last December and was in serious condition for some weeks. He is now making a satisfactory recovery, receiving therapy weekly, and taking responsibility for some parts of the regular church services. But he is not yet able to take full responsibility as pastor. Brother and Sister Nelson E. Kauffman of Largo, Fla., were invited to assist in the ministry of the congregation. They arrived in Bridgewater Corners on May 23 and plan to assist in the ministry through July 27.

Correction: The phone number for Stanley D. Shantz, Vineland, Ont., is listed incorrectly in the *Mennonite Yearbook*. The correct number is (416) 562-4595.

Special meetings: William R. Miller, North Liberty, Ind., at Berea, Montgomery, Ind., July 16-24.

New members by baptism: two at Groveland, Pipersville, Pa.; two at Listowel, Ont.; three at Locust Grove, Burr Oak, Mich.; eight at Wellesley, Ont.; four by baptism and one by confession of faith at Lower Deer Creek, Kalona, Iowa; one at Freemanville, Ala.; five by confession of faith at Byrnsville, Fla.; two by baptism and one by confession of faith at Faith Chapel, Ala.; two by baptism and one by reclamation at Straight Mountain, Ala.; one at Crestview, Fla.

Change of address: S. C. Brubacher from Cambridge, Ont., to 312 Oxford St. W., Apt. 261, London, Ont. N6H 4N7. Dennis and Joyce Kuhns from Harmonsburg, Pa., to 1025 South College Ave., Harrisonburg, VA 22801. Mail for the Sunnyside Mennonite Church should be addressed as follows: Sunnyside Mennonite Church, Drawer AP, Conneaut Lake, PA 16316.

readers say

Here is my answer to Katie Funk Wiebe's article—"Old Is Not Old" (June 17, p. 494). I'm 84 and happy in the Lord. "Grow old along with me. Accept conditions as they are. Forget yourself, there are many interesting things awaiting your attention." The best is my Master will be calling the roll shortly. I want to be present.—Alma B. Weidman, Ephrata, Pa.

births

Burkholder, Robert and Sandra (Brydge), Stuarts Draft, Va., first child, Kelly Jo, Apr. 29, 1980.

Conkle, Stanley and Tami (Larson), Berlin, Ohio, first child, Ashley Rose, June 16, 1980.

Doll, Rich and Elaine (Kurtz), Canton, Ohio, third child, second daughter, Lori Rochelle, June 20, 1980.

Erb, Gerald and Cheryl (Gross), Lancaster, Pa., first child, Jolyn Renee, May 29, 1980.

Erb, Paul and Joanne (Cline), Stan Hope, N.J., second daughter, Rebecca Joanne, June 20, 1980.

Graber, Russell and Janelle (Rhinesmith), Centerville, Mich., third child, first daughter, Darlynn Paula, June 20, 1980.

Hostetter, Ronald and Colleen (Lee), Topeka, Ind., first child, Travis Joshua, June 22, 1980.

Hostetter, Darrel and Sherill (King), Cross River State, Nigeria, second child, first daughter, Miriam Renee, June 18, 1980.

Kauffman, Arlis and Judy (Nussbaum), Apple Creek, Ohio, first child, Jason Ryan, June 12, 1980.

Leach, Jeff and Cathy (Mullet), Kalona, Iowa, first child, Nicholas John, June 11, 1980.

Messer, Gene and Darla (Wenger), Wayland, Iowa, first child, Anthony Douglas, June 22, 1980.

Rutter, Allen and Donna (Zook), Leonard, Mo., first child, Teneesa Dawn, May 14, 1980.

Shertzer, J. Daniel and Mary Ellen (Myer), Elizabethtown, Pa., fourth child, second daughter, Loretta Jane, May 25, 1980.

Sommerfeld, Glen and Marcy (Oswald), Newton, Kan., first child, Justin Aaron, June 24, 1980.

marriages

Allison—Hamsher.—Edward Q. Allison, Orrville, Ohio, Lutheran Church, Marla Hamsher, Dalton, Ohio, Kidron cong., by Bill Detweiler, June 14, 1980.

Blucker—Schrock.—Greg Blucker, Sturgis, Mich., and Brenda Schrock, Burr Oak, Mich., both of Locust Grove cong., by Dean M. Brubaker, June 21, 1980.

Bontrager—Schuessler.—Kevin Bontrager, Fairview, Mich., Fairview cong., and Dana Schuessler, Lynnwood, Wash., by Virgil Hershberger, May 10, 1980.

Boshart—Boese.—Merlin Keith Boshart, Wayland, Iowa, Sugar Creek cong., and Annette Louise Boese, Mt. Pleasant, Iowa, Bethel cong., by Oliver Yutzy, June 21, 1980.

Buehler—Chambers.—Duane Buehler, Gorrie, Ont., Listowel cong., and Susan Chambers, Elmira, Ont., United Church, by David Watson and Brian Laverty, June 7, 1980.

Duncan—Johnson.—Howard Duncan, Harrisonburg, Va., and Ruth Johnson, Staunton, Va., both of Staunton cong., by Roy D. Kiser, June 21, 1980.

Ebersole—Harnish.—Dale Ebersole and Barbara Harnish, both of Lancaster, Pa., New Danville cong., by Jay C. Garber, June 14, 1980.

Eichorn—Richmond.—Lewis Carl Eichorn, Jr., Sturgis, Mich., Wesleyan Methodist Church, and June Marie Richmond, Sturgis, Mich., Locust Grove cong., by Tom Clark and Arthur O'Dell, June 7, 1980.

Esbenshade—Denlinger.—Clair Esbenshade, Willow Street, Pa., Strasburg cong., and Debbie Denlinger, Lancaster, Pa., Landis Valley cong., by Charles Good and Lester M. Hoover, June 21, 1980.

Hostetler—Laughlin.—Donald Hostetler, Hartville, Ohio, Hartville cong., and Kimberly Laughlin, Hartville, Ohio, Church of the Brethren, by Richard F. Ross, June 21, 1980.

Jantzi—Leaman.—John D. Jantzi, Pigeon, Mich., Pigeon River cong., and Lois Jean Leaman, Lancaster, Pa., Willow Street cong., by Jay C. Garber, June 21, 1980.

Jost—Schell.—Garry Jost, Mennonite Brethren Church, and Gloria Schell, Milledgeville, Ill., Science Ridge cong., by Phillip N. Helmuth, June 14, 1980.

LaDune—Mullet.—Mike LaDune, Assembly of God, Phoenix, Ariz., and Debbie Mullet, Sunnyslope cong., Phoenix, Ariz., by Ray Murrell, May 3, 1980.

Longacre—Studer.—Glen Longacre, Swamp cong., Quakertown, Pa., and Jerri Lynn Studer, Lansdale, Pa., Plains cong., by Gerald C. Studer, father of the bride, May 24, 1980.

Morgan—Showalter.—Neil Alan Morgan, Newport News, Va., Presbyterian Church, and Jo Ann Showalter, Newport News, Va., Huntington cong., by Gerald Showalter, father of the bride, June 14, 1980.

Moyer—Hunsberger.—Daniel Moyer, Jr., Philadelphia, Pa., and Ruth Ann Hunsberger, Danboro,

Pa., both of Doylestown cong., by Ray K. Yoder, May 31, 1980.

Poole—Leis.—George Poole, Wellesley, Ont., Maple View cong., and Sandra Leis, Wellesley, Ont., Wellesley cong., by Gerald Schwartzentruber and Alvin Leis, May 31, 1980.

Shetler—Gingerich.—Dean Shetler, Middlebury, Ind., Martin's Creek cong., and Susan Gingerich, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, June 7, 1980.

Solenthaler—King.—Will Solenthaler, Diepoldsau, Switzerland, and Vivian King, Claremont, Calif., by Paul Hilsdale, June 15, 1980.

obituaries

Basye, Theodore Frank, son of Jonas B. and Dora (Sager) Basye, was born in Hardy Co., W. Va., Oct. 13, 1909; died at Rockingham Hospital, Harrisonburg, Va., June 18, 1980; aged 70 y. He was married to Lottie Bowers, who survives. Also surviving are 3 sons (John D., Norman L., and Frank J.), one daughter (Mona B. Leonard), 3 brothers (Nathan, Florian, and Clinton), and 2 sisters (Pearl Rhodes and Mildred Parker). He was preceded in death by 2 children (Roland F. and Esther B. Simmons). He was a member of Mathias Mennonite Church, where funeral services were held on June 21, in charge of Linden M. Wenger and Harley D. Good; interment in Strawderman Cemetery.

Brandt, Barbara L., daughter of Benjamin and Barbara (Lehman) Sauders, was born at Rohrerstown, Pa., May 11, 1903; died at the Mennonite Home, Lancaster, Pa., June 17, 1980; aged 77 y. On Dec. 5, 1948, she was married to Walter H. Brandt, who survives. Also surviving are 3 stepsons (Jay, Robert, and Richard), 2 stepdaughters (Miriam Schultz and Helen—Mrs. Earl Stettler), grandchildren, great-grandchildren, great-great-grandchildren, and one sister (Mary—Mrs. John Bowers). She was preceded in death by 3 stepchildren (Ruth, Henry W., and Walter W.). She was a member of Mt. Joy Mennonite Church. Funeral services were held at the Scheetz Funeral Home on June 20, in charge of Henry W. Frank, Ralph Ginder, and Shelley R. Shellenberger; interment in Millersville Mennonite Cemetery.

Detweiler, Merrill B., son of Samuel H. and Ruth (Bergey) Detweiler, was born at Danboro, Pa., Feb. 20, 1940; died at Doylestown, Pa., June 2, 1980; aged 40 y. He was married to Joanne Boutcher, who survives. Also surviving are his mother, one son (Eric), 3 sisters (Betty Ann Tucker, Elaine, and Esther Hall), and 6 brothers (Paul, Robert, Dale, David, Samuel, and James Johnson). Memorial services were held at the Doylestown Mennonite Church on June 7, in charge of Ray Yoder and Roy Bucher.

Garber, Nancy Louise, daughter of Ernest and Elsie (Miller) Chupp, was born at Elkhart, Ind., Nov. 29, 1945; died at Memorial Hospital, South Bend, Ind., June 3, 1980; aged 34 y. On Oct. 10, 1964, she was married to Terry K. Garber, who survives. Also surviving are 2 sons (Trennis Leigh and Sheldon Ray), her parents, and 2 brothers (Delbert and Ronald). She was a member of Pleasant View Mennonite Church, where funeral services were held on June 6, in charge of Roy K. Yoder and Randy Miller.

King, Clarence L., son of Daniel and Martha (Beck) King, was born at Wauseon, Ohio, Dec. 5, 1898; died at Wauseon, Ohio, May 30, 1980; aged 81 y. On Jan. 6, 1921, he was married to Emma C. Wyse, who died in 1963. Surviving are 4 children (Leonard, Glenford, Ivan, and Mary Alice—Mrs. Gene Waidelich), 19 grandchildren, 17 great-grandchildren, and one brother (Simon). He was preceded in death by one son (Marlin) and 4 grandchildren. He was a member of West Clinton Mennonite Church, where funeral services were held on June 4, in charge of Edward Diener and Ed Frey; interment in Pettitsville Cemetery.

Landes, E. Norma, daughter of Milton H. and Susan Wismer Walter, was born on Oct. 17, 1889; died at Landsdale, Pa., June 21, 1980; aged 90 y. On Mar. 4, 1911, she was married to Samuel Y. Landes, who died in October 1978. Surviving are one daughter (Mildred—Mrs. Jacob Clemmens), 4 grandchildren, and one great-grandchild. She was a member of Plains Mennonite Church. Funeral services were held at Huff & Lakjer Funeral Home on June 24, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Mennonite Cemetery.

Myers, Bertha, was born in New Britain Twp., Aug. 7, 1887; died at his home on June 7, 1980; aged 92 y. She was married to John C. Myers, who died on Mar. 15, 1977. Surviving are 4 daughters (S. Esther Derstine, Laura Moyer, Ruth Hege, and Bertha Strouse), 4 sons (Paul, Charles, J. Henry, and Melvin), 39 grandchildren, 60 great-grandchildren, one great-great-grandson, and one brother (Charles M. Godshalk). She was a member of Doylestown Mennonite Church, where funeral services were held on June 11, in charge of Ray Yoder, Joseph Gross, and Silas Graybill; interment in Doylestown Mennonite Church Cemetery.

Roth, Veronica, daughter of John B. and Elizabeth (Jantzi) Jutzi, was born in Wilmot Twp., Ont., July 2, 1891; died at Cambridge Memorial Hospital, May 17, 1980; aged 88 y. On Nov. 21, 1912, she was married to Daniel Roth, who died on May 27, 1972. Surviving are 4 sons (Elgin, Alman, Delmar, and Lincoln), 2 daughters (Audrey—Mrs. Earl Moreau and Ludena—Mrs. Carl Lotz), 32 grandchildren, 45 great-grandchildren, one great-great-grandson, and one sister (Mattie Jantzi). She was preceded in death by one son (Harley) and one daughter (Esther). She was a member of Steinmann Mennonite Church, where funeral services were held on May 20, in charge of Rufus Jutzi and Vernon Zehr; interment in Steinmann Cemetery.

Smucker, Jephtha H., son of John W. and Anna (Hostetler) Smucker, was born at Smithville, Ohio, Nov. 25, 1895; died at Wooster Community Hospital on June 19, 1980; aged 84 y. On Jan. 6, 1923, he was married to Maude Hochstetler, who survives. Also surviving are 2 sons (Richard and Glen), one daughter (Sue Smucker), 13 grandchildren, 8 great-grandchildren, and 2 brothers (Mervin and Marion), and one sister (Saloma). He was a member of Orrville Mennonite Church. Funeral services were held at the Auble Funeral Home on June 23, in charge of Carl K. Newswanger; interment in Oak Grove Cemetery.

Yoder, Mark Edward, son of John David and Esther Mabel (Bear) Yoder, was born in Richmond, Va., June 26, 1962; died in a traffic accident at Newport News, Va., May 5, 1980; aged 17 y. Surviving are his parents, one sister (Christine Mullenex), one brother (John Alan), and his maternal grandmother (Esther Burkholder). Funeral services were held at the Huntington Mennonite Church on May 7, in charge of Lloyd Weaver, Jr., Truman Brunk, and Gerald Showalter; interment in Warwick River Mennonite Cemetery.

Cover: Dynamic Graphics; p. 554 by Sanford Eash; p. 558 by Bruce Leichty; p. 565 (2nd col.) by Jim King.

calendar

General Board Officers, Lombard, Ill., July 15-17.
MBM Board of Directors, Elkhart, Ind., July 18, 19.
Indiana-Michigan Mennonite Conference, Kokomo, Ind., area, July 20-22.
Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen College, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Heston College classes begin September 1.
Goshen Biblical Seminary classes begin September 2.
Goshen College classes begin September 10.

items and comments

Nutritionists pick ten worst junk foods and some alternatives

Drawing from a group of nutrition experts cited in *Images for Good Health*, *Industry Week* reports that the worst of the junk foods is soft drinks. Second is white flour products, then fruit drinks, most of them only about 10 percent fruit juice. Fourth is ice cream, fifth jello and pudding, sixth, chocolate and candy. Also identified are potato chips, salted snack foods, margarine and shortening, artificial food.

As alternatives the group named fresh fruit, sunflower seeds, salt-free peanuts, raw vegetables, popcorn with little butter and salt, cheese, soup, herbs, tea.

Government documents a "dramatic" rise in drug use by young adults

A U.S. government study documenting the dramatic rise in illicit drug use by young adults in the last 20 years says 68 percent now admit to having used marijuana. Marijuana use by Americans aged 18-25 increased from 4 percent in 1962 to 48 percent in 1972, and 68 percent in 1979, the Department of Health and Human Services report said. The proportion who have used harder drugs such as cocaine, heroin, and hallucinogens increased from 3 percent in 1960 to 33 percent in 1979.

Church alliance condemns ban on welfare as "shortsighted"

A church coalition testifying at a State Senate hearing in Harrisburg, Pa., condemned as "shortsighted" a proposal to deny state welfare payments to able-bodied, employable persons. "That policy contains the seeds of other costly social consequences," said Howard Fetterhoff, a spokesman for the Pennsylvania Conference on Interchurch Cooperation. He and other witnesses warned the Senate Health and Welfare Committee that the proposed cuts in the state-run General Assistance Program could provide fuel for riots and contribute to rising crime rates in cities.

"We support the concept of motivating and training individuals for work," Mr. Fetterhoff told the Senate committee, "but when people are job-ready and motivated and there is no job for them, it is unconscionable to simply drop them into the abyss of forgottenness."

Underground evangelists' days seem to be numbered

Underground evangelists and people who smuggle Bibles and other Christian literature

into communist East Europe may become extinct if a new church project gets off the ground, as now seems probable. The project, called EuroLit, is designed to get significant quantities of Christian literature into Soviet bloc countries legally and openly, without resort to illegal smuggling. It is jointly sponsored by the Baptist Union of Great Britain and Ireland and the British-based United Society for Christian Literature (USCL).

The EuroLit project grew out of a conference organized last year in Switzerland by a church-sponsored Summer Institute of Theological Education (SITE). More than 30 Protestant pastors from Poland, Romania, Hungary, East Germany, Yugoslavia, and the Soviet Union attended. At the close of the month-long session, each student was given a mini-library of standard Christian writings—worth about \$100—which they were allowed to take home legally, without any problems of confiscation by customs officials of the various communist countries.

Ramsey Clark clergy-companion assails Carter stance on Iran

Paul M. Washington, 59, who accompanied former U.S. attorney general Ramsey Clark and other Americans to the "crimes of America" conference in Teheran, said he was "almost frighteningly moved by the willingness (of Iranians) to die for what they have won." He sensed that "the blood of the martyrs will be the strength of the future of Iran." Upon his return to Philadelphia, where he is rector of Episcopal Church of the Advocate, Mr. Washington characterized President Carter's hardening attitude toward Iran as a blot on his claim to being a born-again Christian.

"He should know about the acknowledgment of sin," Mr. Washington said. "He should know about confession and seeking of forgiveness and absolution. . . . He ought to know how the U.S. intervened and should be the first to say, first of all, God forgive us, and Iranians forgive us."

Black churches called foundation of effort to improve family life

Poor family life in the black community accounts for the high crime rate among blacks. The high rate of crime committed by blacks is a big barrier to healthy family life in the black community. Those may sound like contradictory statements, but C. Anderson Davis, one of Houston's best known black community leaders, says both statements are true. He says they represent the "vicious cycle" that black leaders face in trying to do something to combat the high rate of crime in the black community.

Mr. Davis is the director of the National Emancipation Association, a group dedicated to improving the life of blacks, especially black

family life. He says his organization is trying to rally support among the various black institutions in the Houston area for its plan to reduce crime and raise the quality of family life in the black community.

"There is a breakdown of the American family generally, but the black family was broken down before it started. The deliberate breakup of the Negro family from the outset of chattel slavery and the continual enslavement of the Negro mind has caused a devastating effect which has not been healed," he says.

El Salvador gunmen kill priest celebrating mass

An Italian missionary priest was shot and killed by unidentified gunmen as he was celebrating Mass in a rural church east of San Salvador on June 14. Officials said four men armed with submachine guns barged into a church in San Juan Nonualco, some 27 miles east of the capital, and opened fire on the Rev. Cosme Spessoto, 60, while he was at the altar. Father Spessoto was the ninth priest killed in El Salvador since 1977.

Church's "TV cleanup" drive collects 420,000 signatures

A "cleanup TV" campaign begun by a church in Nashville, Tenn., has netted 420,000 signatures on petitions and the next step is boycotting sponsors of objectionable programs, campaign officials announced here. John M. Hurt, minister of Joelton Church of Christ, and 10 other ministers and elders of various churches made the announcement during a meeting with 500 volunteer workers and friends.

The "cleanup" campaign began in March and has spread across the country. The protesting churches have singled out 10 shows sponsored by the networks and three syndicated shows. These 13 programs, the critics say, are "full of immorality, sexual perversion, violence, and profanity." The TV programs listed as objectionable include *Soap*, *Love Boat*, *Three's Company*, *Charlie's Angels*, *The Ropers*, and *Vegas*, all on ABC, *Dallas*, *One Day at a Time*, and *Archie's Place*, all on CBS; and *Saturday Night Live* on NBC. The syndicated shows which have drawn the ire of churchmen include *The Newlywed Game*, *The Dating Game*, and *Three's a Crowd*.

Cuban refugees are target of 270,000 Spanish Bibles

The American Bible Society (ABS) has provided more than 270,000 Spanish Scriptures for the use of Cuban refugees who recently arrived in the U.S. Roman Catholic and Protestant churches and groups, chaplains, relief agencies, and individuals are participating in the Bible distribution program, ABS officials said.

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John Woolman or the bootlegger

I have before me *Mennonites and Conscientious Objection in 1980*, a collection of papers read at an assembly on the draft and national service in Goshen, Indiana, last spring (available for \$2.00 each from MCC Peace Section, 21 S. 12th St., Akron, PA 17501). It is in some ways a confusing booklet because the program which it records covered a wide spectrum of viewpoints and we do not benefit from the discussion at the meeting.

On the one hand is J. Duane Beals of the Missionary Church Association who holds that Christians need to discern the nature of a war and fight in some though not in others. Next is Charles D. Martin of the Seventh-Day Adventists who takes his stand on noncombatant participation in military service. On the other hand Dennis Koehn speaks on behalf of refusal to cooperate with a draft and going to jail for it and Tom Graff is a migrant to Canada for conscience' sake. In between are analyses of our past history and advocates of orderly resistance by asking for legal status as conscientious objectors to war.

As I review these statements I am depressed by the seeming support of Jesus' words, "The children of this world are in their generation wiser than the children of light." Over a period of four wars, the conflict between the Mennonite Church and the U.S. government over military service would seem to be a standoff. Yet when one looks closer, in every case—with the possible exception of Vietnam—the government was able to accomplish what it set out to do. It simply pushed a few Mennonites to the side while it went on with its own grisly business.

So as we view the pressure building for a new conflict, even a divided government has access to vast political resources and seems an easy match for a few Mennonites and other peace churches who are few and poorly organized. Yet in spite of the differences of opinion found in *Mennonites and Conscientious Objection in 1980*, there is some cause for thanks.

If we include even Beals and Martin, there was agreement at the meeting that peace is a theological issue and not just a matter for politicians and soldiers to decide. Beyond this, all Mennonites present evidently agreed that violence is not for Christians whether or not the government calls for it. The question then becomes not whether or not to refuse to fight but what form refusal should take.

In the book Elmer Neufeld discusses the alternate positions of alternate service and the refusal to cooperate. He observes that noncooperators he has known have tended to

be anti-government. Indeed he met one who had been in prison and told how he identified with bootleggers—they both disliked the government. Thus Elmer is inclined toward registration and alternate service as a way to express one's faith and at the same time honor the government. Yet he notes the validity of "a nonregistrant position somehow synthesized with a John Woolman spirit of loving concern."

Who was John Woolman and what was his concern? John Woolman was a Quaker who lived in the American colonies from 1720 to 1772. Woolman was an itinerant Quaker preacher who cared for the poor and oppressed, especially slaves. His adult life became a one-man crusade for peace and on behalf of the oppressed. A number of his fellow Quakers were slaveholders, and Woolman raised the issue with them at every opportunity.

Not only did he speak with them individually and in groups, but he sought to be consistent in practice by avoiding the use of slaves for his own comfort. Thus when he stayed overnight with a slave owner he insisted that he pay for his lodging instead of receiving it free. In *The Journal and Major Essays of John Woolman*, Phillips P. Moulton writes, "There can be no doubt of the very real effect of Woolman on the antislavery movement" (p. 12).

We know that Woolman was not able to abolish slavery in the U.S. Nearly a century after his death the issue was settled by a war. Yet in England the slaves were freed without a similar conflict. Who knows? If there had been a dozen Woolmans instead of one, U.S. history might be quite different. Woolman stands before us as a man of concern and love. In spite of failure of many to hear him he kept on his loving prophetic witness throughout his life.

If I were called upon to register, as many young U.S. men are expected to be later this month, it is likely that I would register. At the same time I would make clear that I am not available to help in any war. This level of cooperation with the government would be in line with my own cautious nature and concern to avoid trouble for wrong reasons.

But I would reflect long on the possibility of refusing to register, and would respect those who take this route. I would be particularly supportive if they did this in the spirit of John Woolman who was not only concerned but also loving. "Estimates of those who will ignore the new registration run as high as 200,000," as reported in "Items and Comments" on July 8. Their effectiveness depends in part on whether they have the Woolman attitude or that of the bootlegger.—Daniel Hertzler

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If you are not confused, you are not paying attention

by Joyce M. Shutt

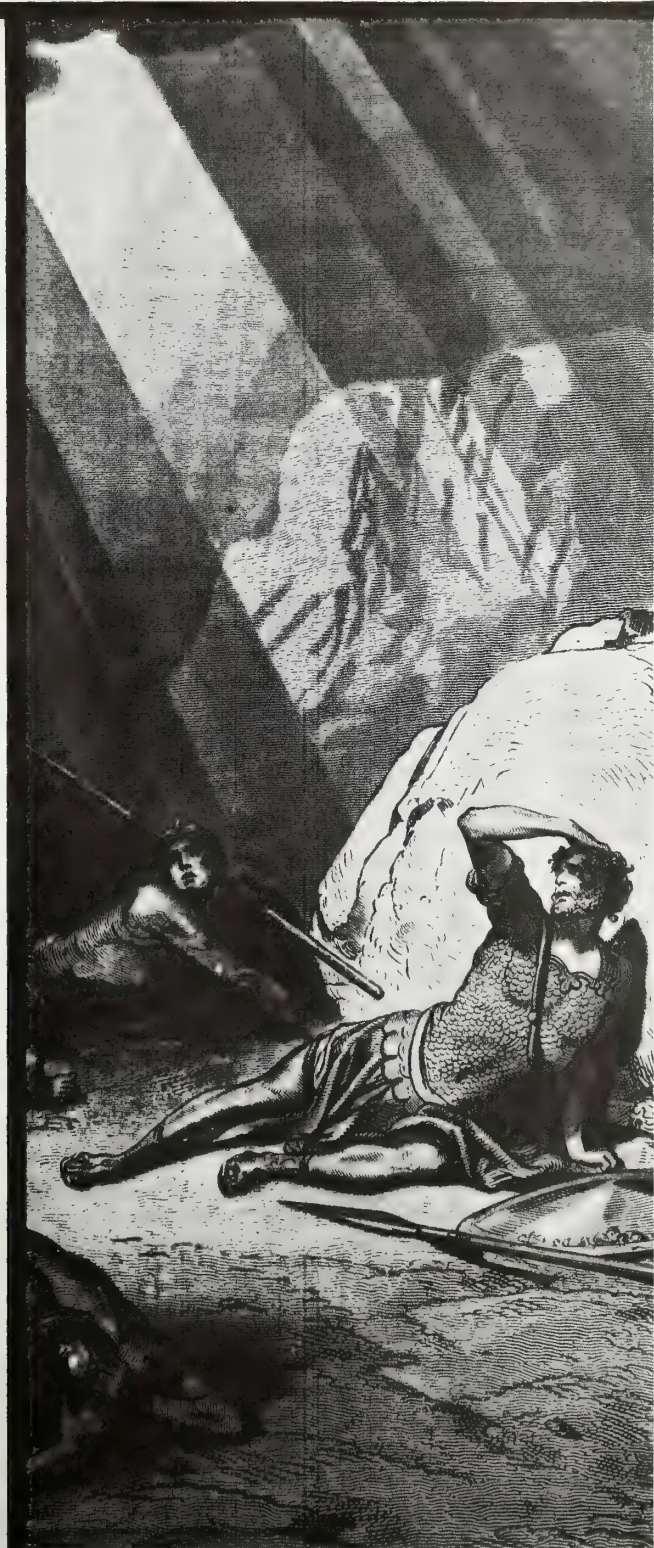
Good things like faith in Jesus should make life easier. And they do—eventually. But repentance is difficult, because change, no matter how desirable, always involves a period of confusion, and that throws us off balance.

Not long ago I was working on a Sunday school lesson dealing with the biblical passages relating to light. When I got to the account of Paul's conversion in Acts 9, the lights went on for me. There in that most glorified conversion story of all times was the illumination we all need to understand the nature of change. Confusion is normal, after all. Being disoriented after we've confronted the risen Christ is not a sign of faithlessness, but of truly hearing the Word!

During that long walk from Jerusalem to Damascus when Saul (Paul) was going to arrest the Christians, all kinds of ideas and thoughts tumbled around in his head. Images of Stephen, his witness, his death popped in and out. Fragments of Peter's and James' speeches. Reports of healings, escapes from prison. Suddenly a light flashed and Paul (Saul) stumbled and fell. A voice from somewhere said, "Saul, why are you persecuting me?" When he finally got up from his encounter with Jesus and himself, he was so disoriented that the others in the group literally had to guide him the rest of the way!

The experiences and insights which make a radical difference in our lives inevitably leave us confused and unsettled for a period of time. We have this idea that conversion makes things easier, takes our troubles and questions away. Actually, an honest-to-God conversion frequently makes life a lot more difficult for a while, precisely because it turns us around and points us in a new direction. We see with new eyes, raise a new set of questions, discover new problems, face new ethical dilemmas which we have not learned how to handle.

We may not go hysterically blind from shock as Paul did (one explanation for his blindness) but life still turns upside down. Our minds get so jumbled we may not be able to



Saul's conversion from an engraving by Gustave Doré.

think, act, eat, or function. But that's precisely what "the divine doctor" orders, for healing cannot take place without a reshuffling of values and priorities. New understanding of what lies ahead comes gradually, at a pace we can grasp, not all at once.

Paul's initial understanding of what it means to follow Jesus was very limited. His well-developed theology came later. All he definitely knew those first few days was that nothing made sense anymore. If Jesus was Lord, then killing Christians was wrong and he'd wasted most of his life. His main glimmer of hope in all of that must have been the reassurance, "Get up, keep going; someone will help you sort this out!"

Change is threatening, no matter how good the change. We have to be pretty miserable before we're willing to let go of the old comfortable ways—no matter how inadequate they are. Often it's easier to luxuriate in guilt and self-hatred than to change, but if we use Paul's conversion experience as a model, then pity parties are no substitute for repentance (turning around) and change.

Paul's experience does not teach us to hate ourselves. Instead it gives us permission to accept our sins and failures—even if they are as horrible as his (killing Christians) and to use them for the glory of God. Paul's experience shows us how we can and should respond to sin in our own lives—by looking at ourselves and saying, "What's done is done. I can't change that, but I can do things differently from now on, with the help of God."

Change is difficult, so difficult that we will inevitably "backslide" if others do not help us through the initial crisis, the transition of old to new. One of the truisms of Paul's experience is that no matter how dramatic and beautiful our conversions, we won't be able to stay with our new "sight" without the help and support of other believers. Following Paul's conversion he remained blind and dysfunctional until Ananias came. His old friends couldn't help him because they didn't know Christ. Besides, they wanted the old Paul back, the security of the good old days when Paul was one of the boys.

Confronting familiar traditions, accepted ways of doing things (i.e., using lots of gadgets that gobble up electricity and fuel oils, promoting sexism and racism) takes courage. Being different is so difficult that it's virtually impossible without a peer group, a community which shares our new values. We need others to help interpret God to us. Paul, disoriented by his revelation/realization still couldn't fit Jesus with the God he'd known until Ananias came and physically touched him, talked with him, held him, challenged him, prayed with him, so that he, Saul the Christ killer, experienced Jesus' love and forgiveness in human shape and form.

We have a strange capacity for eluding love. Children deflect parental love by saying parents are supposed to love them. Spouses ignore each other's affection and concern by saying that it doesn't count. It's when Ananias comes to us, people with whom we've had no tie or bond, people who have no reason to care, except for their love for Christ, that we are changed. It's when they touch our blind eyes, remove

the scales, talk with us, and affirm us in our confused dysfunctional state that the message of salvation gets through.

All of us, like Paul, have scales in front of our eyes, scales that keep us from seeing truth. So many things blind us—our race, our social positions, our church and ethnic upbringings, our jobs, our education, our friends. Our hurts can also keep us from seeing Jesus waiting for us to join Him. Thus each of us needs an Ananias to come and touch us, to gather us in his arms, to remind us that God is real, that God loves and needs us no matter what we've done (or haven't done), that we are worth so much in His sight that He wants to fill us with His Holy Spirit and send us forth as a Paul or Ananias.

Conversion (new sight and understanding) is not the result of a self-determined inward journey. We can contemplate our navels for years. We can ponder, search, pray, grope, experiment, and meditate to no avail. Then something or someone from the outside breaks through in unexpected ways—like a flash of light covering our old eyes with blinding scales. Something beyond our control shatters our defenses, our self-composure. We read a book, see a film, lose a job, get married—or divorced—a child runs away, a parent dies, we visit a friend, take a walk. Something out there breaks into our experience and turns us around, pointing us in the direction God wants us to go.

We need others to help interpret ourselves to ourselves, to help us understand the nature and love of God. Alone, we distort and confuse the Jesus story and our own stories, because we have only our own limited experiences to use as a resource. Together we have a chance of discovering what it means to become whole persons, faithful to the God of the Bible. Together we can find the wisdom, insight, courage, and love needed to hold each other accountable in growing, affirming, direction-changing ways.

It's never easy to discover that we need to change, that we've missed the mark. That's especially true when we've worked hard at something, invested so much of ourselves in a way of life—as Paul had done. God, however, knows that we need to keep moving, so He never lets us settle down at one emotional-spiritual wateringhole. Every time we think we've gotten "things all put together" God throws another curve in our direction and the confusion and rethinking starts anew. No matter where we are, who we are, or what we are doing, repentance is a part of our ongoing Christian experience. There are no once-for-all conversions, because walking with God means that He's always introducing new

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Joyce Shutt is from Ortanna, Pa. This article is revised from a sermon at the Fairfield (Pa.) Mennonite Church.

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things to us, forcing us to see new issues, challenges, and areas which need to be changed.

As we struggle to make sense out of the nonsense of life, it's reassuring to remember that the greatest apostle of them all had to come to terms with his broken sinful past, too. He, surprised by love, found new ways to use his brokenness, his terrible sins and mistakes for the glory of God. We, like Paul,

may well find that the best thing we can do is to share our stories, our broken shameful stories with others and to say as Paul humbly and shamelessly said over and over, "Be like me. Don't wallow in guilt because you sinned. Accept Jesus as your Savior and preach the good news that life has meaning after all because of Christ. If I a murderer could do that, so can you!"



Moving the inner baggage

by Katie Funk Wiebe

You learn a lot about yourself when you move—even if it's only five blocks down the street. Moving has biblical precedent—Abraham moved long distances as did Moses and a few other Old Testament characters, like Jacob. Some American families make it a regular practice every two or three years. For me this was the first move in over 15 years.

Now that my children have all left home, I planned to move into a house with less floor space (less cleaning and lower utility bills), a smaller yard (less complaining from me about mowing), and closer to town (more walking and less riding). Loading my boxes of belongings onto the truck was easy compared to getting the inner baggage to come along.

"You'll enjoy your new home," friends tell me; and I know I will—in time. Right now I miss what couldn't be packed on the truck.

I had a love-hate attachment to our long hall—all 30 feet of it. At times I saw it as waste space, but it always turned into a godsend when the doorbell rang. While rushing down its length, I could pull a comb through my hair or even change shoes or my blouse. In winter when it was too cold to exercise outside, it was useful for doing laps—20 or 30 at a time.

Then there was the queen-sized bathroom. Daughter No. 3 immortalized it in a poem in which she claimed it would sorrow "with more pathos than any mourner" after our leaving. She vowed she could "hear the shower gush a wet outburst on patient porcelain . . . and toilet tank sighing the end of its cycle of rushing and flushing, and silver faucets dripping their quiet tears—remembering a million morning splashes." And remembering the many discussions which took place there because it was large enough for four or five people to move about freely at one time. The bathroom was a main room, not a bypass.

Outside the living room stands a flourishing oak tree planted by Daughter No. 2 and her husband early in their marriage. I wish I could take it along. Nearby struggles the holly I found growing in the trash pile, having sprouted from some discarded Christmas decorations. The roses planted at the back with tender loving care are growing; the pussy willows, planted in the same manner, have died.

All this and more must remain behind. I take with me several reminders of lessons I thought I had learned. During the first major pre-moving sorting of belongings, I realized anew most of us buy too much. Despite assertions that I live

simply, I discovered I had more worldly goods tucked away in odd corners and drawers than I cared to know about. Friends advised, "If you can't remember owning it, throw it out," or "If you haven't worn it in three years, give it away."

I learned we spend too much time saving the most beautiful things we own for the right future moment instead of enjoying them now. The yellow towel with the crocheted basket to hold a washcloth has waited at least 25 years for the right guest. Some dishes and linens have never been used. Only for show and tell. And sometimes not even for that but covered with plastic and dust covers waiting for the special moment never recognized.

I winced recently when I read Ronald Sider's comment that we who gather books for our personal library and display them by the yard are as guilty of ostentation as the person who buys a big car. I looked at my stack of books, padded like the bustle of a woman's dress with extra volumes, and agreed. I didn't need them all. A church library or friends could use them better.

I found I owned a lot of period pieces. Some articles belonged to the camping period, others to the candlemaking period, the model airplane period, the electronic period, the woodworking period. All of these are a short history of a family as well.

But the history that is hardest to leave behind is made of the visible tokens of the love of fellow Christians in nearly every room. Many times when we (one mother, four children) shouted Mayday, SOS, and Help! and whatever else one shouts when the sky is falling in, these friends responded. The insulation, the siding, the paint job, the partition in the family room, the hot water heater. These are not just mechanical objects but signs of mutual burden-bearing—Mennonite aid in its purest form.

I feel disoriented in my new kitchen. Where are the mixing bowls? Before, they rested to the left of the range. Where is the small hammer? Who knows? The old house represented a lot of living for a family which had a lot of such lessons to learn quickly. Now I start anew. I put the little wall motto I have carried with me for over four decades beside the kitchen range: "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Ps. 84:11). It's my Ebenezer. Outside my front window Daughter No. 1 and her husband have planted two maple trees. We begin again.



A Mennonite Cowboy

by Sanford and Orpha Eash



Top: The Kenagys' new house built with help from neighbors and the Carlsbad congregation. Center: Marvin Kenagy (left) and neighbor replacing a pump at one of the four wells on the Kenagy ranch. Bottom: Marvin Kenagy and 14-year-old son prepared to ride the range of their 10,000-acre ranch.

They sat in a large adult Sunday school class in the Carlsbad (N.M.) Mennonite Church. The lesson was about Jesus dealing with the Pharisees and the adulterous woman. The discussion was lively and this couple was part of it. But they looked different in this group of mostly retired people, for they appeared to be in their late thirties. He had a weather-beaten face and a strong body. She was slim and redheaded. But there was something else; he wore a nice pair of cowboy boots. A Mennonite cowboy, we wondered? We were to learn that this was a real one.

Marvin and Helen Kenagy operate a 10,000-acre ranch fifteen miles from Carlsbad. They were originally from the Sycamore Grove congregation near Garden City, Missouri. After they were married they spent two years in Voluntary Service as the first houseparents at the Pathway School in Narberth, Pa.

They came back to Missouri and Marvin farmed with two of his brothers. It was a grain farm but he liked livestock. He disliked handling so many chemicals and fertilizers, but the clincher came when Helen's rheumatoid arthritis got worse and they were advised to go to a dry climate.

They spent one winter in Casa Grande, Arizona, but the house was a poor one for a person with arthritis, and they disliked the blowing sand. So they moved to Carlsbad where they kept bees and sold honey. Helen's health improved.

A few years ago they heard of a ranch for sale. They bought 1,600 acres and the rest of the 17½ sections is government land that goes with the ranch and is leased from the government. The Kenagys were well established on the ranch, when it happened! They came home at 1:00 a.m. from a New Year's watch party at the church, to find their house in flames. By the time the fire department drove the 20 miles to the ranch it was too late, and they saved very little. It was a hard experience, for they liked that old, well-built two-story house.

They decided to rebuild, and the church and neighbors responded. Retired masons, builders, electricians, and others helped with the new house, a modern ranch house built of native stone.

The Kenagys have four water wells powered with windmills, scattered around the ranch. The day I spent there Marvin and two of his neighbors worked together to repair a pump that had quit pumping water. We rode for at least eight miles on rough roads built by oil companies who hold the mineral rights and have a few natural gas wells on the ranch. One of these neighbors is a sheepherder and the other one has cattle, so water is important to all of them.

Sanford and Orpha Eash are a writing team from Goshen, Ind.

The men had a lot of simple but strong "neighborhood well tools" on their pickup. They used cable and pulleys fastened to the top and bottom of that windmill tower and a pickup to pull the cable. It took four hours to pull rods and all the drop pipe out of that 600-foot well. I thought of how we could use these cowboy well men as neighbors back home. They worked like pros and a lot faster. The pump at the bottom of the well was worn out and so were a number of the long pipe sections.

At noon we all went to the house and ate a hearty meal, and by evening Marvin had a new pump and a lot of pipe in the back of his long livestock trailer. They put it all back together the next day.

The ranchland is hilly and mountainous with rocks everywhere. The desert plants are able to grow with very little rain. The cattle eat some of them, even the spiny cactus. The grass, the good cattle feed, needs a little deeper soil and more moisture. To a Midwestern farmer who is used to seeing green pasture, it doesn't look very encouraging, but they allow 50 to 75 acres per beef cow and that's a lot of acres. Marvin says he likes to check his cows with their calves several times a week, but since he has been working on the house he doesn't always get it done. The spirit of neighbors helping each other is strong among these ranchers, especially for jobs like well-work and cattle branding.

The Kenagys have other interests. They see the Mexican Americans as a new mission frontier of the church. The Carlsbad church has a Spanish-speaking group that meets at 10:00 a.m. on Sunday with their own pastor. The Kenagys are enthusiastic about the work. Marvin says he used to think all Christians should be able to worship together, but differences in language and culture make this difficult. He says, "We can be proud of our culture but we have to let other people feel good about theirs too."

Illegal aliens from Mexico occasionally stop at the Kenagy ranch looking for work. If they have work they use them since it is not illegal to hire them and most are good workers and grateful for the pay and good meals. Marvin says, "We have communion with fellow church members even if they are of another race. To learn to eat with Mexican aliens we have to put into practice what we preach." They have had a number of contacts with one man who could do almost anything. He told them if it wasn't for the work he gets in the U.S. he couldn't support and educate his family the way he wants to.

The Kenagys with their three daughters and one son live in a beautiful setting. There are trees and running water from a spring near their new stone house. But the summer heat and dusty dry weather of the Southwest are not always friendly. Ranching is not for the weak or unsure.

I climbed the hill to take a picture of the Kenagy house. I paid no attention to the cactus, just stumbled around among them. All at once I discovered a lot of needle-sharp points in my pant legs. I found out why cowboys wear those leather chaps!

Hear, hear!

A plea for peace and love.

I am aware of the sudden emphasis on the draft and the possibility that we might be able once again to view man's ignorance at the level of killing, warfare, destruction of lives, property, and maybe the earth itself. It might just be that man will finally be able to be like "God" in being a de-creator and finishing what God has started.

I am 43 years old, an ex-Marine, a person who was trained to kill, a destroyer of life, so you that say, "He's got a lot of gall." You're right, I have been trained to know what war is all about, four years' worth.

But now I have found a new life, a new commander in chief, a new weapon. My commander in chief is Jesus Christ, and my weapon is the Word. The Word used correctly by the Holy Spirit that dwells within me gives life, not death; freedom, not chains; truth, not a lie.

I am a Mennonite, not so much by choice as by the will of God. I love your heritage because now it is our heritage, our doctrine to form the man perfect for Christ. Like it or not it is ours.

If I were on a draft board and had the power to classify people for or against the armed forces, I would ask questions such as these:

1. Do you belong to a body of Christ-centered people that practices forgiveness?
2. Do you study your Bible to see what God's will is for your life? Daily?
3. Do the principles of your life stand for life and service to Christ and mankind?
4. How much time do you spend watching TV?
5. Have you dedicated your life to Jesus? Or to job, family, goods? Prove it.
6. Have you ever committed murder with your tongue?
7. If you didn't have to go to war, would you be willing to lay your life down for your brother?
8. Are you in your lifestyle a peacemaker?
9. Have you ever shared your faith with another person who had no faith?

After being a part of the church for some time, I believe we need to see some of the inconsistencies that others are seeing in us and how our actions and our message are becoming empty. Our body is being torn apart by our inability to work out differences and we become a fractured group of people, yet we teach peace, love, and forgiveness.

It is not too late, but we need to start now. We have waited long enough. God is not through with us yet. We are His people and He is our God. Let us begin to act as winners through Christ, not losers through the world.

Shalom to you, and may this message find you ready to seek out the best way. The road is peace, the way is love.

—Jim Powers, Harrisonville, Mo.

On turning eighty

by Elvin V. Snyder

I started turning eighty on Easter Sunday morning, April 1, 1900. Was I April Fool, or just an ordinary one? Perhaps I started turning a little while before that! At least when my father noticed it he started running across the thirty-acre fall-plowed-field headed for Jacob Zeller's telephone—the nearest one in the community.

This was the third time he had to do this. The first time was when my older half sister was born. He had to call Dr. Ox (changed to Oaks during World War I). Whatever it was, the doctor didn't make it, or got there late. My sister lost her mother and her twin sister as the net result of that trip.

A few years later, after my father married my mother, he ran again. This time everything was okay except that the baby died a few days later. So I don't know what he was thinking as he hurried across the clods this Easter Sunday morning. Perhaps it was raining and blowing as it usually does in Ontario. Personally I wasn't paying much attention to the weather that day. But he made it! The doctor made it! And I made it! I turned eighty yesterday!

Across the years I don't remember ever thinking much about "turning 80." I thought that would likely never happen. I was usually busy turning 30, then 50, but at 70 I was definitely thinking about starting over! So I did! At 68 in fact!

I had been a missionary all my life. Now they told me I was retired. And I wasn't even tired! So my wife and I took a year off back in Argentina, helping in a teaching program in various congregations. But in the meantime I was writing to various colleges about the possibility or need for a Spanish teacher. Sure enough, Eastern Mennonite College and my old friends Sam Miller and Myron Augsburg came to the rescue!

But EMC also meant something else. I knew I wouldn't last very long there and I learned that a teacher could take one course free every semester—but what would I take? It finally occurred to me that I had never studied art. So I started in on designing, then oil painting, and ceramics. But sculpture, especially wood sculpture, appealed to me most because you didn't have to think so long what to do! And

wood is tremendously beautiful! One challenge was to find the ways of showing off that beauty—in cherry, pine, walnut, or catalpa! Or even an old stump!

And this was my salvation! Especially after my wife, Mary, passed away. At 74 you can't make many long-range plans, but you can enjoy a new hobby, a new ambition, a new wonder!

As a matter of fact after 70 you can do a lot of wondering! About your health! About your future! About your past! You can wonder about your grandchildren—especially if you had 27 children at the end of your honeymoon (in an orphanage) and now have dozens of "grandchildren" some of whom still call you "Abuelito."

You wonder about the things you wrote in the *Voz Menonita*, or the *Camino Verdadero*, or *El Pastoral*, or the *Christian Monitor*, or the *Gospel Herald*. Did anyone ever read those things? You wonder about the young people you tried to help find jobs, or on debating teams, in basketball strategy, writing stories, translating articles. Does anybody remember anything?

I must admit I am "rooting" for six or eight young men and women who occupy important positions in Mennonite and other denominations although I can't really claim any honor for myself! Indeed I never thought they would amount to anything! And I'm proud of the beautiful Christian homes they have formed! That is one of the greatest satisfactions of turning eighty!

And what hope is there for the future? Oh, that! Yes, well, I have plans for planting my bones near a red Mountain Ash in the back part of the cemetery of the Breslau Mennonite Church, within view of the old Snyder farm. Not that I expect to spend much time on guard around there. But at least I have to finish the story!

My health at the moment is fair . . . considering. The doctor promised me ten more years after my operation in 1976. That revived a childhood ambition in me. When I was ten years old, in 1910, one night going home from church with my older sister, she pointed to the northwestern sky and said that was Haley's Comet! It was magnificent. I always hoped I could see it again in 1986! I haven't heard that it carries any passengers, but one of these days I'll get my ticket for the exploration of God's upper spaces!

Then I'll get better acquainted with Him too!



Elvin V. Snyder served as a missionary in Argentina and Puerto Rico with Mennonite Board of Missions.

Is MPH a Good Mennonite Investment?

Is Mennonite flavor essential in our church literature?

If Mennonites have no view of Christ that seems more accurate, no sense of discipleship that is more faithful, no interpretation of Scripture that yields its fuller meaning, then the Mennonite Publishing House with its Herald Press and Provident Bookstores should be made into alphabet soup. But, if Mennonites have some substance, some gift from God, some word to other Christians and the world, then they need their own published materials.

Flavor counts. From 1745 to 1750 Mennonites donated countless hours to have the *Martyrs Mirror* translated, printed, and distributed within the church. The price was approximately \$65 per copy in today's money, to pay for the printing only (current price is \$22.50).

Flavor counts. A high percent of what MPH publishes and sells *might* be accepted and published by a non-Mennonite. The Methodists, the Baptists, the Catholics, *Faith at Work*, *Eternity*, *Gospel Light*, *Upper Room*—all would be interested in some of it. But, the Mennonite flavor would be missing.



Flavor counts. Suppose the Mennonite flavor in our material amounted to only 5 percent. Is it still significant? That depends on how central you think it is. *Subtracting* 5 percent of eight hours sleep will still leave us 7½ hours. But, if 5 percent of the time in a week is taken away from our usual church attendance we will never worship together. We can *add* 5 percent to the volume of a gallon of soup using water and feed a guest. But, if instead of water we use vinegar no one may enjoy it. A 5 percent *change in direction*, if boating on a small lake, is no concern. A 5 percent *change in direction* if following the Atlantic Coast will either run us ashore or lose us at sea.

Is the flavor worth extra cost? Is the Mennonite Publishing House good for the Mennonite Church? We think so. It's good for the Mennonite Church, for Christendom, and the world.

\$124,972 has been donated, as of July 11, toward the cost of the new warehouse and loading dock facilities of the Mennonite Publishing House.

Additional consideration of the question, "Is the Mennonite Publishing House a Good Investment?" appeared in the May 6, May 27, and June 24 issues of the *Gospel Herald*. The next segment will appear in the August 19 issue asking, "Is the Mennonite Publishing House a Good Financial Investment?"



Illinois Conference participants commission MBM missionaries



Wilbur Nachtigall and Laverne Vogt Nafziger, Illinois Mennonite Conference leaders with overseas experience, led the 1980 commissioning service for MBM missionaries. Their conference was this year's host for the event.

Some 500 Illinois Mennonites gathered at Morton, Ill., June 29, to commission 30 missionaries being sent out to 12 countries this summer and fall by Mennonite Board of Missions, Elkhart, Ind. The commissioning service, held each year in a different location, was sponsored this time by Illinois Conference of the Mennonite Church.

Held at Trinity Mennonite Church under the theme *Partners Called and Sent*, the commissioning included the laying on of hands by congregational representatives who joined the missionaries at the front of the auditorium.

The Sunday afternoon event followed weekend visits to Illinois congregations by the missionaries and an eight-day Overseas Missions Seminar for the MBM workers at Camp Menno Haven near Tiskilwa, Ill.

Last year's seminar was in Washington, D.C., with the commissioning in Newport News, Va.

"God does not ask for spectators in His work, but for people who want to be involved," said keynote speaker Roelf Kuitse, a Dutch Mennonite pastor and missionary who is now director of the Overseas Mission Training Center at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

The Dutch churchman noted that one of the more exciting happenings of our time is that "people of different cultures and races are finding each other as partners."

The commissioning itself was led by Laverne Vogt Nafziger and Wilbur Nachtigall of Illinois Conference. Laverne is a member of the MBM Overseas Missions Committee and the daughter of India missionaries. Wilbur is a

pastor and a former worker in Puerto Rico.

The program included a missionary choir led by Karen Moshier Shenk, brief presentations by missionaries from four continents, and a "State of the Mission" address by MBM Overseas Missions Secretary Wilbert R. Shenk.

Earlier, at Camp Menno Haven, the missionaries centered their weeklong activities in the theme *Spirituality*. They were led in Bible study by Ron Guengerich and in a practical look at mission issues by Wilbert Shenk and Roelf Kuitse.

Coordinated by MBM administrators Lawrence Greaser and Dale Schumm, the seminar also included times for singing, recreation, and self-expression, and sessions on interpersonal relationships and administrative matters.

New MBM workers commissioned in Illinois were: Robert and Sylvia Shirk Charles (in absentia), *Belgium*; Garry and Ruth Denlinger, *Israel*; Ruth Kanagy and Phil Loux (in absentia), *Japan*; Randy and Mary Roth, *Japan*; and Stephen and Jean Gerber Shank, *Belgium*.

James and Vicki Egli, members of Illinois Conference, under appointment to *Lesotho* with Africa Inter-Mennonite Mission, also participated in the commissioning service.

Commissioned for continuing service overseas were: Genevieve Buckwalter (in absentia), *Japan*; B. Frank and Anna Byler, *Paraguay*; Erma Grove, *Ghana*; Willis and Byrdalene Horst, *Argentina*; Stan and Marilyn Kamp, *Nepal*; Paul and Esther Kniss, *India*; Roy and Florence Kreider, *Israel*; H. James and Anna Martin, *Uruguay*; Daniel and Eunice Miller (assignment in process); Glenn and Lois Musselman, *Brazil*; and Robert and Lois Witmer, *France*.



Mennonite Board of Missions workers headed for overseas assignments gathered at the front of Trinity Mennonite Church in Morton, Ill., for a commissioning service June 29 led by Wilbur Nachtigall and Laverne Vogt Nafziger (center, at the pulpit) of Illinois Mennonite Conference. The missionaries were joined by congregational representatives. MBM workers being commissioned are (front row, left to right): Jean and Stephen Gerber Shank, H. James and Anna Martin, Anna and Frank Byler, Erma Grove, Robert and Lois Witmer, Esther and Paul Kniss, Roy and Florence Kreider, Marilyn and Stan Kamp and children, Lois and Glenn Musselman, and Jim and Vicki Egli. Present, but not pictured, are: Garry and Ruth Denlinger, Randy and Mary Roth, Willis and Byrdalene Horst, Daniel and Eunice Miller.

Gingrich assumes duties after Asia tour

"I have an appreciation for Asia now like I never had before," said Paul M. Gingrich, president-elect of Mennonite Board of Missions Elkhart, Ind., who returned June 29 from a one-month trip to that continent.

The primary purpose of his trip was to represent MBM at the 1980 Consultation of World Evangelization (COWE) in Pattaya, Thailand, June 16-27. COWE brought together primarily parachurch, or nondenominational, mission agencies. "I see mission as integral to the church," Paul commented. "Here, however, mission exists independent of church."

A small delegation from the Consultation, including Paul and two other Mennonites, Paul and Jean Kraybill, of Lombard, Ill., visited Kampuchean (Cambodian) refugee camps in Thailand and just inside the Kampuchean border. In these camps, the groups witnessed repatriation of refugees and distribution of rice and farm tools, as well as helping 140,000 people survive in a foreign land.

In addition to visiting the various Mennonite missionaries in Asia, Paul participated in the Asia Mennonite Conference in Osaka, Japan, where he was introduced to many Asian Mennonite leaders. "The Mennonite Church in Asia is struggling in the face of indigenous religions," he reported. "It's growing, but it is tough going."

The future of the church in China was discussed, and counsel was given by a Hong Kong Representative not to rush into China, and to include the Asia Church in China mission efforts.

Paul also visited MBM workers in Japan, discussing both the problems and the progress of their efforts. New workers Norman and Ruth Kraus, as well as returning missionary Genny Buckwalter, seem to be enthusiastically welcomed by the Japan Mennonite Church.

"Our missionaries' sensitivity to the Japanese culture and their emphasis on com-



the **Bulletin**

OF THE MENNONITE BIBLICAL SEMINARIES

GOSHEN BIBLICAL SEMINARY

MENNONITE BIBLICAL SEMINARY

July, 1980 Volume 43 Number 3



READINESS FOR EFFECTIVE MINISTRY

Richard Detweiler (edited and abbreviated with permission)

We're in a ripe time for Christian ministry. It is no longer an unwanted commodity needing to be imposed on people who receive it out of courtesy.

My theme is summarized by Paul the Apostle in his word to the Ephesian elders as it is recorded in Acts 20:22-24.

And now compelled by the Spirit (bound in the Spirit), I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace.

1. Effective ministry is spirit-bound.

It does not take long to discover that there is ministry in the Spirit and there is ministry out of the Spirit. The one flies and the other labors.

2. Effective ministry is in readiness for self-giving.

When David Livingston died as Africa's pioneer missionary, his heart was removed at the request of his African brothers and sisters and buried on that continent and his remains sent to Britain. It was a symbol that he had given himself to the soul of Africa, and that a world had awakened to a Jesus-dawning. With all the paternalism and colonialism that may have attached to the movement, the fact remains that nearly 200 million of Africa's 400 million have named The Name.

After he had slogged his tortuous way through hundreds of miles of unopened territory, often racked by disease and fatigue and separation, on one of his furloughs Livingston made the statement that cuts to the heart of Christian ministry: "I have never made a

sacrifice." The password to fruitfulness is not self-denial but self-giving. The person who counts his or her own life dear or precious to self will be shaken by criticism; overwhelmed by responsibility; frustrated by demands on time, personal pleasures and family; and a prime candidate for drowning in self-pity. When Paul came face to face with Jesus and the vision of His calling appeared, can you imagine him saying, "Well, what's in it for me?"

3. Effective ministry calls for marathon commitment.

The first year of ministry usually affirms our call. The third year tests our commitment.

A minister, after preaching an excellent sermon which seemed almost extemporaneous, was asked by a wondering hearer, "How long did it take you for preparation of that sermon?" To which he replied, "All my life."

4. Effective ministry is inadequate without joy.

Once our vocation becomes an unhappy burden to ourselves, we become unhappy burdens to those we serve. The Gospel rides best and its power is most released on the vehicles of joy. There are few if any who finish the race and complete the task without the buoyancy and the second wind of joy.

David Switzer, of Perkins School of Theology, in his recent book on pastoral ministry points out that the word "amateur" comes from the Latin *amator*, meaning "lover"; someone who does something because he/she loves it. There must be some of this, says Switzer, in any professional. It must permeate every form of Christian ministry; not amateurism that causes questions of competence, but an amateur quality that unabashedly loves what we're doing.

5. Effective ministry rises from our sense of personal call and our living grasp of the Gospel.

Something of the grip of Jesus' hold ought to keep ringing with us as in Paul's testimony, "I was not disobedient to the heavenly vision."

Ralph Lebold, now president of Conrad Grebel College, made us think again when he wrote in the *Gospel Herald* a year ago, "We have lost the sense of mystery in the idea of the call of God. The one value I see historically in the use of 'the lot' was the sense of mystery and wonder. It was a dramatic reminder that God calls people to lead."

The concept of mystery does not need to lead us to view the call in magical terms nor in our being less responsible; or detached in the

The Bulletin of the MENNONITE BIBLICAL SEMINARIES

The Bulletin of the Mennonite Biblical Seminaries is edited by Henry Poettcker and Joseph Hertzler and published quarterly in January, April, July, and October at 2511 Main Street, North Newton, Kansas 67117. Editorial Office: 3003 Benham Avenue, Elkhart, Indiana 46514. A subscription to *Gospel Herald* includes *The Bulletin*.

decision-making process. It is an affirmation that God's Spirit is present in the calling forth of leaders.

Again in the words of Paul, "I press on to take hold of that for which Christ Jesus took hold of me."

6. Effective ministry requires readiness for a shared ministry.

In this we have a way to go. And lest it be forgotten on this occasion, developing a more complete shared-ministry will need to consider more seriously the gifts and resources of women in the church.

And finally when the going gets long and rough in Christian ministry, I sit back and think what is the alternative. I can't find one

that comes close, "for I am persuaded that he is able to keep that which I have committed to him until that day."

Beneath it all, to testify to the Good News means most deeply how alive Jesus is to us as Lord. I am becoming more and more convinced that knowing Him and the fellowship of His suffering and the power of His resurrection does not come without our three years of Arabia stretched over our lifetime of ministry in daily contemplation. The fluctuations of the 80s will require the discovery that "they also serve who only stand and wait," and that as William MacDonald wrote recently: "There is indeed an intellectual frontier that is bridgeable only in worship."

The Associated Mennonite Biblical Seminaries express their deep appreciation for gifts from several donors to make possible the purchase of a new Steinway grand piano for the Seminary Chapel.

Major donors have been the Henry J. Pankratz Family of Mountain Lake, Minnesota; Henry and Elsie Pankratz, Stan and Janice Pankratz, James and Lenore Waltner, Emil and Louise Kreider, and John and Barbara Fast; and Orlando Schmidt, music professor at the seminaries in Elkhart.

The piano pictured with this article is an instrument especially fitted for recitals and public performances. For teaching purposes it features the full range of possibilities with which students need to become familiar in their musical training.

The piano fund, built up over a number of years, reached the desired amount several months ago. The seminary community, the students, and the larger constituency will benefit from this acquisition for years to come. Thanks again!

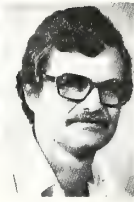


Professor Orlando Schmidt at the keyboard of the new Steinway Grand Piano

MENNONITE BIBLICAL SEMINARY MASTER OF DIVINITY



James Daniel Gingerich of Moundridge, Kansas, completed a B.D. degree in 1957. After taking some further work, he now qualified for the Master of Divinity degree. He currently serves the First Church of Christian, Moundridge, as pastor.



Victor David Kliewer, Winnipeg, Manitoba. During his period of study at Elkhart, Victor also served as part-time Admissions Counselor with special attention to recruitment in Canada. Assignment: Associate Pastor of First Mennonite Church, Winnipeg. Highlights for Victor were the systematic biblical studies and the opportunity to get to know the larger Mennonite constituency.

Frank Arthur Koop, member of the Vineland Mennonite Brethren Church, Ontario, will be teaching for the Lincoln County Board of Education, and working in his home congregation.

John Martin Linscheid, one of the cooperative bookstore managers on campus, appreciated the weekly silent meetings and the household living experiences. Assignment: Coordinator of the Lawrence Mennonite Fellowship, Lawrence, Kansas. "Hopefully my seminary experience will provide a background out of which to share and to do outreach with and for the fellowship."

Alice Murto, member of the First English Lutheran Church, Goshen, Indiana, is not certain about her future plans. A highlight for her and her husband was participation in K-groups.



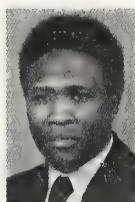
Susan Eileen Schantz of Quakertown, Pennsylvania, is planning for a unit of Clinical Pastoral Education next year. "I have found meaning in making new beginnings in biblical and theological study, friendships, household living, bookstore work, personal and corporate worship."



Vyron L. Schmidt of the First Mennonite Church, Newton, Kansas, will serve as pastor of the Silver Street Mennonite Church, Goshen. "Being members of the counseling/therapy group for pastoral couples has been a highlight for us this year. We've enjoyed the warmth of the Silver Street Church while serving as Interim Pastor this past seven months. I look forward to giving more time to the development of the resources for ministry within the group."

MASTER OF ARTS: CHRISTIAN EDUCATION

Wilson S. K. Baatuma of the Anglican Church of Uganda is looking toward further graduate studies, probably at Southern Baptist Seminary, Louisville. "I would like to continue with further studies and training in Christian Education, after which I will return to Uganda to take up full-time teaching and pastoral responsibilities. I deeply appreciate the warm and genuine spiritual, academic, and social relationships and atmosphere at AMBS. Shalom!"



Scotch Malinga Ndlovu of the Mtshabezi Church, Zimbabwe, is looking forward to serving as the Principal of a Bible School. "I am forever thankful to the Seminary for the scholarship I received. Also during the hard times in my country, due to war, the Seminary community was quick to respond with financial aid to help our parents when my village was burned down by the government soldiers."



MASTER OF ARTS: PEACE STUDIES

David Lee Voth of Bluffton, Ohio, plans to be married this summer to Laura Becker, and to take up social work and do some farming. "Beginning my Master's thesis on 'Mennonites and Foreign Policy,' at a Methodist Seminary in Washington, DC, helped me to find and appreciate my roots and convictions more deeply."



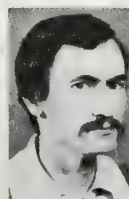
Peter Chi-En Wung of Taichung, Taiwan, will be accepting a pastoral assignment in Taipei when he returns to his country this summer. Peter is looking forward to being reunited with his wife and four-year-old son. "Biblical studies bring me to an encounter with our risen Lord. Mennonite historical studies make me aware that I am no longer alone in my pilgrimage."

CERTIFICATE IN THEOLOGICAL STUDIES

Katharina Fuhrer of the Bern Mennonite Church, Switzerland, has enrolled for a unit of Clinical Pastoral Education in Boston for the summer. After some traveling, she will return to Switzerland, hoping for a position as pastoral assistant in one of the churches "to apply and further develop my counseling skills." "It has been very meaningful to me to exercise community living with other Christians and to experience fellowship and love."



Leslie V. Zacharias of Winkler, Manitoba, is planning to return to his teaching in the fall. Members of the EMMC Church, he and his wife, Marrian, have been active in the Winkler congregation. Les hopes to be able to return sometime to complete his seminary program.



GOSHEN BIBLICAL SEMINARY MASTER OF DIVINITY



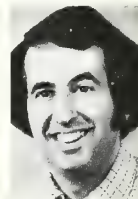
Dionisio (Dennis) F. Byler, Bragado, Argentina. Assignment: Pastor in Argentina with the possibility of a short-term teaching mission in Spain. "The discovery of learning, the joy of finding things hidden in books, and the 'break' afforded by music: choir, instrumental ensemble were all meaningful seminary experiences."



Walfred J. Fahrner. Assignment: Pastor at Southside, Springfield, Ohio. "Classes were stimulating and the experience of choir tour and of Tim Raber's funeral were very meaningful. Most of all I feel I have gained confidence and affirmation from my studies so that I am able to trust God more fully as I minister in Springfield. Thanks."

Lowell Keith Gerber. Assignment: Pastor at Union Protestant Church, Cassopolis, Michigan. "I found the koinonia group headed by Erland and Winifred Waltner to be one of my most meaningful experiences. I also enjoyed the Anabaptist History and Theology class taught by C. J. Dyck where we saw the living faith of our Mennonite ancestors."

Del J. Glick. Assignment: Co-pastor in a congregational setting with his wife, Charlotte. "Living on campus is like living in a cross-cultural, inter-Mennonite, interdenominational, and international community. The richness and variety of these relationships have added much to our experience. Charlotte and I have also deeply appreciated the caliber of academic expertise brought to the student body by the profs, coupled with their spirit of caring and friendship. They have integrated well the heart and the head."



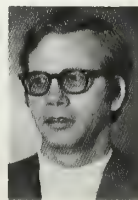
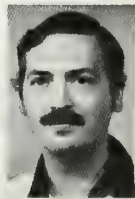
Gary Michael Knarr. Assignment: Pastor of Elmira Mennonite Church, Elmira, Ontario. "I found the experience of Christian community and having the biblical material opened for me in new ways to be helpful."

Mary Jean Kraybill. Assignment: Graduate work at the University of Chicago Divinity School. "I am grateful for the network of friends I have found at AMBS which has given me a solid framework within which to struggle with questions of faith and vocation."

Randall K. Nafziger. Assignment: Pastor of the Tedrow Mennonite Church, Wauseon, Ohio. "The Pastors on Furlough small group was very helpful for sharing and working through various personal problems and the close relationship established with several couples in the group."

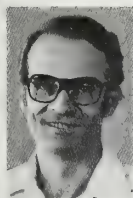
Weldon Ray Schloneger. Assignment: Pastor of Neil Avenue Mennonite Church, Columbus, Ohio. "My experience as a summer student pastor was probably my most significant seminary experience, even though parts of that experience felt negative at the time. However, both the positive and negative happenings of that summer have served to help me discern my particular gifts for ministry and to help me decide the most appropriate ministering context for me."

William Shumaker. Assignment: Will continue pastoring at Milwaukee Mennonite Church.





Dennis R. Stauffer. Assignment: Pastor at Belmont Mennonite Church, Elkhart, Indiana. "The three summers I worked in different congregations (plus my Clinical Pastoral Education experience) assisted me in developing my gifts and confirming a call to the pastoral ministry. I then felt the need to further develop skills in preaching, teaching, and counseling."



James Kolb Stauffer. Assignment: Pastor at Weaver's Mennonite Church, Harrisonburg, Virginia. "The koinonia group involvement was very meaningful, and the simple lifestyle of the total community was appreciated."



Mary Lehman Yoder. "Meaningful experiences at seminary were: willingness of profs to share knowledge, wisdom, coffee, selves, etc.; ecumenical experience gained through classes at Notre Dame; and participating in AMBS life of worship—especially planning/participating in chapel and singing in choir."

MASTER OF ARTS: CHRISTIAN EDUCATION

Barbara Ann Unruh. Voluntary service at Bethany Mennonite Church in Albany, Oregon—community work. "The last two years here have been a time of growth for me—growth in self-understanding and discernment of the direction God is leading in my life. The learning, the fellowship, and the support I received from people at seminary mean a lot to me."



CERTIFICATE IN THEOLOGICAL STUDIES

Don Martin. Goal: To work in the area of worship leading with an emphasis on the musical and dramatic arts. "I found fulfillment in planning and presenting various chapel programs. The independent study in choir directing was most helpful."



Hector Moreno. Assignment: Accounting work at Mennonite Central Committee, Akron.

CERTIFICATE IN THEOLOGY

Gordon Martin. Assignment: Assistant Pastor at Floradale Mennonite Church, Floradale, Ontario. "New insights into scriptural background and interpretation have been a valuable experience for me."



Benjamin Perez. Assignment: Teach and plant churches in Central America under Eastern Mennonite Board of Missions. "How wonderful the teachers try to teach the students more about the Bible."



A SPIRITUAL CHARGE TO AMBS GRADUATES

—given by Clarence Bauman

What can we KNOW? I charge you as AMBS graduates to remember that we can know God as our truest friend who is there for us, enabling us to be there for others. . . .

What may we BELIEVE? I charge you as AMBS graduates to remember that we believe in the reality of Christ's church as the mystery and miracle of our life in his name. . . .

What might we HOPE? I charge you as AMBS graduates to remember that "Life from the center is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. . . ."

What shall we DO? I charge you as AMBS graduates to live in complete openness to God, to recover a new spontaneity and integrity of spirit, of language, and of lifestyle, and to answer that of God in everyone. . . .

God's shalom be with you always.

Graduates:

We accept your charge to us . . .

We affirm that to know anything is to know that God comes first;
that to know God is to experience God as Thou;

that to know God enables us to be there for others.

We affirm that belief in Jesus is belief in his church;

that Christian community is rooted in the cross, realized in resurrection, actualized through Pentecost;

that the reality of Christ's church is the mystery and miracle of our life.

We affirm that God has promised his presence and spirit;

that hope is the personalization of life from our spiritual center;

that life from this center is simple, serene, triumphant, radiant, peaceful, and powerful.

We affirm that we need a barefoot encounter with the Holy;

that we make the teachings of Jesus our design for living;

that we need to live in complete openness to God.

munity in the church as opposed to individuality is a sound basis for church planting in this beautiful land," Paul said.

Following visits to the Philippines and Hong Kong, Paul was again impressed with the poverty and concentration of population in the areas. He noted, however, the neatness and cleanliness of the people and their ability to survive happily in crowded situations. "Population centers such as these are the places where the church must concentrate its work in the next decade," he said.

On July 19, Paul assumed duties as president of MBM, replacing H. Ernest Bennett, who is retiring. Paul has been involved in a six-month orientation program, which concluded with this trip.

Money, sex, and programs preoccupy BCM

Issues relating to money and sexuality occupied much of the June 20-21 meeting of the board of directors of the Mennonite Board of Congregational Ministries, leading to many hard decisions.

Meeting in New York City, the MBCM directors experienced some of the crises in their own agenda that are frequently characteristic of urban areas. Executive secretary Gordon Zook reported that income for the first four months of the fiscal year was 1½ percent lower than the same time a year earlier while expenditures were running in line with the 8 percent budgeted spending increase approved in February. At these rates he projected a new shortfall of \$25,000 for 1980 on top of the \$18,000 deficit already present at the beginning of the year.

Because of the fund limitations, the Board agreed to leave the staff position in family life education vacant after Beulah Kauffman leaves her present three-fifths time assignment this fall. At the same time, however, the Board affirmed the goal of providing at least a half-time person in the family life portfolio by mid-1981.

While approving the family life vacancy, the Board gave significant attention to Beulah's report on the May 23-25 seminar on human sexuality which she helped to plan at Laurelville Mennonite Church Center in Pennsylvania. The report was expanded by Board president Gloria Martin Eby, who attended the seminar and served on the findings committee. Issues raised at the seminar centered in identity as male or female, homosexuality, and sexual expression within or outside of marriage. Such issues "tear us apart," the findings report observed but "the underlying issues of sexual and body theology are yet to be addressed."

While the MBCM board members acknowledged the need for new clarity in relating to homosexuals, they agreed that a more urgent issue for most church members is societal pressure in relation to premarital and

extramarital sex. Single adults at the seminar insisted on the need for more understanding answers than simply "wait" or "don't." Board members underscored the importance of dealing with such issues in congregational settings since they are closely related to matters of acceptance, mutual discipline, and church membership. Action was taken to consult with the General Board in regard to developing a theological statement on "Human Sexuality and the Christian Life" to help congregations process these issues.

The spending cuts approved by the Board in response to MBCM's financial situation are calculated to save \$21,000 during the remainder of the year. Savings of about \$9,000 are anticipated in staff cutbacks resulting from the vacancy in the family life education position and from Winifred Beechy's scheduled five-month leave of absence while serving as co-leader with her husband, Atlee, of Goshen College's Study-Service Trimester in China. Another \$5,000 was eliminated by removing or reducing budgeted funds for items such as the fall issue of *youthink*, meetings of advisory commissions, and office equipment.

Most drastic was the decision to lay off the entire staff for the equivalent of two weeks during the remainder of the year. This will be accomplished by closing the office four days and scheduling an additional six days off without pay for each worker before Jan. 31.

Finally, the Board acted to cancel plans for its regular board of directors meeting scheduled for Oct. 31-Nov. 2 in Sarasota, Fla. Instead, only the officers will meet in a central location to do necessary business on behalf of the full membership.

The Board named Gordon Zook as acting coordinator for peace and social concerns during Winifred Beechy's upcoming leave, and increased David Helmuth's time in peace and social concerns from his present quarter time to one third. The remainder of David's time is given to congregational education and literature. It is expected that Winifred will return to her one-third time assignment in January and serve until a long-term appointment can be arranged in mid-1981. The Board also assigned minimal maintenance of family life education resources to David after Beulah Kauffman's termination.

Major consideration was given to long-term staffing projections for implementation in 1981 with the conclusion of David Helmuth's and Lavon Welty's present four-year appointments. Lavon is currently serving half time in the area of youth ministries.

One evening was given to the first-year review of the Evangelism/Church Growth Resource Team, including team members' visits to 19 of the 22 district conferences this past spring. Gordon Zook reported that general response to the team has been favorable with primary accomplishment noted in raising awareness and interest in congregational outreach. Some disagreement with the team's

perceived advocacy of "church growth principles" was also heard. The Board acted to extend the team assignment for a second year, similar to the April action of MBM's Home Missions Committee, cosponsors of the team. Resource team members are Richard Showalter, coordinator, LeRoy Bechler, Eldon King, and David Kniss.

Other work of the Board included:

—Review of materials and plans developed by Winifred Beechy and David Helmuth, anticipating the return of Selective Service registration. Special mailings are scheduled soon to Hispanic pastors and minority youth.

—Review of planning by Arnoldo Casas, secretary for Spanish education and literature, for the Anabaptist Sunday school curriculum consultation in Cachipay, Colombia, Dec. 3-6. The consultation is sponsored jointly by MBCM and the Council of International Ministries with anticipation of developing Sunday school materials for use in South, Central, and North America.

—Listening to Harold Davenport, chairperson of the Black Council, and Dwight McFadden, General Board secretary for black concerns, in regard to development of curriculum materials and youth programming for urban churches.

Board members participated in Sunday morning services of the various New York City Mennonite churches. As John R. Martin, Board secretary, observed in the opening devotional: "These occasions for experiencing New York City and relating to urban congregations have great learning value in shaping our work." The Board met on Friday at Menno House, former VS headquarters and now residence of fourteen young Mennonites in Manhattan. Saturday sessions were held in the Seventh Avenue Mennonite Church in Harlem. Hospitality for the weekend was arranged by the two New York City residents on the Board, Evelyn Brown and Dale Stoltzfus.—Gordon Zook

Celebration of an Amishman's art

Fifty-two watercolor folk art pieces by Amishman Henry Lapp (b. 1862-d. 1904) were displayed at an unveiling held at The People's Place in Intercourse, Pa., on the evening of July 1. Twenty-five pieces were on loan to the museum to augment the museum's recently acquired collection of twenty-seven pieces. The special exhibit will be displayed until Oct. 1 after which the paintings owned by the museum will be permanently portrayed and those on loan will be returned.

The small drawings of animals, flowers, fruits and vegetables along with two circus scenes and decorative labels of "Jayne's Sanative Pills" were viewed by about 85 persons who attended the ceremonies.

Guest speaker Jerry Lestz, Lancaster re-



A capacity crowd viewed the newly opened Lapp collection of fifty-two folk art watercolors.

porter and folk art collector, emphasized the need to keep local art in the area. Warren Rohrer, an artist and art instructor in Philadelphia with local roots, and Carolyn Charles Wenger, director of the Lancaster Mennonite Historical Society, shared personal responses to the art. Merle and Phyllis Good, founder-directors of The People's Place, contributed a profile of Henry Lapp based on their research.

Warren Rohrer, in responding to the art, noted the quality of entertainment and intrigue in the vividly outlined figures which appear to be "colored in" after they were drawn.

He also noted the humorous use of color: "Whoever saw a yellow mouse or a red squirrel with a yellow tail!"

"There are a lot of things going on," said Rohrer, who referred to other critics in his response. "Lapp (a cabinetmaker who operated a paint and hardware store) is saying, 'I like to use yellow with red.'"

A quality of directness in the paintings was probably derived from Lapp's inability to communicate through the normal channels of hearing and speech, as he was born severely impaired.

The drawings may have been made as gifts, or as entertainment for children.

"What strikes me," said Merle Good in informal comments during the evening, "is the sense of joy and humor. I can't detect one note of bitterness or self-pity. Here is a person who transcended his handicap, and whose community gave him space to do so."

Carolyn Charles Wenger spoke of the renewed interest Amish and Mennonites have in discovering their social heritage. She was impressed by the vivid colors and by a certain self-taught purity of style and individual form, with subjects centered on the farm and home. The subjects reveal a love of God's nature, and the absence of portraits is characteristic of Amish of the time. The frequent omission of a

signature indicates Amish modesty. Wenger discounted attempts at symbolic interpretation.

"As no written history can do, I think Henry Lapp has given us a strong statement of the work, play, and lifestyle of his people," she said.

A few persons from the Amish community attended. One couple, who now live in the former Lapp house, noted that the scrapbook containing the pictures "went out the door of our house in 1932.

"It was sold with a box of things, probably for a quarter," the Amishman noted a trifle ruefully. "But during the Depression a quarter was a lot of money."

Jerry Lestz, the Lancaster reporter and folk art collector who spoke during the evening, mentioned names of collectors who came to Lancaster County in the past and "took all kinds of treasures away."

"I think it's wonderful it can be kept here," he said of the largest single collection of Lapp's watercolors.

People's Place Museum purchased 17 pieces which form the core of the museum collection at an auction in Ephrata on Memorial Day, 1979.

"We are trying to handle them sensitively and responsibly as any museum would," said Merle. The museum is issuing high-quality reprints by Triton Press; the first 100 sets (of ten specially selected pieces plus the "Double Distelfink") are being specially distinguished by number, date, and museum and press seals, as limited commemorative sets.

Henry Lapp is also known for his pocket-sized craftsman's notebook in which he displayed watercolor drawings of furniture, games, and other wooden items he built. The notebook was reprinted by the Philadelphia Museum of Art in association with Tinicirn Press in 1975.—Lois Landis Shenk

Knisses face new mission

When Esther and Paul Kniss left for India in 1950, their mission was to plant a new church. As they returned to India for their seventh term in 1976, they faced a somewhat different mission.

"Our goal was for the church to become independent by 1975," explained Paul. Not only was that goal realized, but last year the Bihar Mennonite Church became a registered "society."

"There is vital life in the Bihar Mennonite Church," said Paul, "but there is also preoccupation about material things." Knisses are now facing the difficult task of serving as monitors while allowing the church to retain its independence. They are encouraged by the individual growth they see within the church.

"We see a lot of persons who are glowing—and growing," Paul said. Esther added that person-to-person outreach has been their most effective form of evangelism.

As the church grew and began to stand on its own, Knisses looked for other expressions of their mission. Good News Books, a literature center established in the 1950s and managed by the Knisses, became an incorporated company in recent years and is housed in a new three-story building in Ranchi where Knisses live.

While Paul still serves as secretary-treasurer of the company, the Ranchi bookstore is now managed locally, as is another branch store. Good News Books supplies congregations with Sunday school and Bible school materials and makes Christian literature available to any interested persons.

A new recording studio in the Ranchi Good News Books building will be used to make tapes for Trans World Radio. The tapes for gospel broadcasting will include health and other educational information.

A major involvement for Paul has been with the Evangelical Trust Association of Northern India, a property-holding company. ETANI is a kind of halfway house between foreign mission ownership of property and eventual complete control of it by the churches of India.

Paul also serves as regional superintendent for the Emmanuel Hospital Association, an Indian-operated organization made up of 16 former mission hospitals, and as chairman of the board of United Mission to Nepal—an organization which combines the efforts of some 30 Christian mission agencies.

Esther has been taking care of many secretarial and bookkeeping tasks and has served as treasurer of the church women's organization. She reported a good turnout for the Women's Annual Retreat, when 100 women traveled by bus for the one-day meeting.

Although the Bihar Mennonite Church struggles daily over conflicts with Indian culture and religion, Knisses reported the presence of about 20 active congregations in Bihar state, with over 500 baptized members.

mennoscope

"Conversation About Peace," a 16-page reprint from the July 4, 1978, *Gospel Herald*, is available from the *Gospel Herald* office. It includes seven articles on peace issues plus an interview with John Howard Yoder related to *The Politics of Jesus*. Price: 50¢ per copy; 50 for \$15.00; 25.00 per hundred. Please send check with order. Write to *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683.

Ivan Weaver, associate executive director of Greencroft in Goshen, Ind., has announced his retirement, effective Sept. 30. He is the longest-serving employee, having joined Greencroft 16 years ago—two years before any construction began. Sponsored by Mennonite Board of Missions, Elkhart, Ind., Greencroft provides a variety of retirement living and nursing home facilities for the elderly. Ivan will continue for at least a year as a consultant to Greencroft.

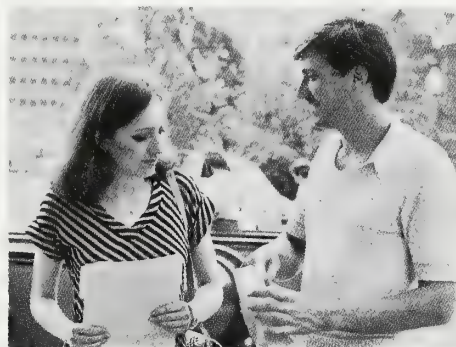
Steven and Deborah Fath, workers in Bolivia with Mennonite Board of Mission, survived a second violent uprising in Santa Cruz since their arrival a year ago. This time it was an attempted takeover of the city by the right-wing Falangistas Party in an effort to stop upcoming elections. The uprising was also strongly anti-American, with attacks on the local American consulate. The provincial governor was shot and wounded, but disorder was soon brought under control. "We had a sleepless night June 17," Debbie reported. "The night air was filled with bomb blasts and heavy exchange of gunfire only several blocks away in the main plaza."

Anthony Ritchie has become the first resident of Adriel School in West Liberty, Ohio, to graduate from the local public high school. Sponsored by Mennonite Board of Missions, Adriel is a treatment center for emotionally disturbed slow learners. "Tony's future did not look promising when he came to Adriel in 1976," an Adriel spokesperson said. But progress was made, especially after he voluntarily returned to the school after running away in 1978. Tony later enrolled at West Liberty Salem High School and graduated May 23 of this year.

Robert and Lee Ellen Slabach of Goshen, Ind., have been appointed Overseas Mission Associates by Mennonite Board of Missions. They have taken an assignment in Ghana with Christoffel-Blindenmission, a West German agency which aids the blind. Slabachs, who served previously with Mennonite Central Committee in Chad, will live and work with MBM missionaries Stan and Jane Freyberger during their first year. Their address is Box 9, Wale Wale, Northern Region, Ghana.

MYF and young adult designers and artists are invited to submit entries for a Bowling

Green 81 logo contest. Bowling Green 81 is the biennial General Assembly meeting, as well as youth and adult conventions to be held Aug. 11-16, 1981, at Bowling Green State University, Bowling Green Ohio. A prize of free registration and meal and lodging expenses will be awarded for the winning entry. The theme of the convention is "Called to One Hope" (Eph. 4:4). Further information may be obtained by writing to Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.



Marlise Horst and Phil Wenger

Marlise Horst and Phil Wenger, residents of Washington, D.C., have been selected to edit *forum*, the magazine for young adults published by student and young adult services of the General Conference Mennonite and Mennonite churches. Although each had applied for the position separately, the *forum* editorial committee which met in Elkhart on June 21 recommended that the two be considered as a team because of their complementary gifts in editing, writing, design, and management. Marlise and Phil will share a ¾-time salary.

Howard L. Brenneman, Hesston, Kan., has been appointed to the Hesston College Board of Overseers by the Mennonite Board of Education. Brenneman had served on the Board 1971-76. Brenneman has served in various offices at Hesston Mennonite Church, including treasurer and chairman of the board of trustees.

RN Assistant Director of Nursing needed for 65-bed IHCF operated by Mennonite Board of Missions. Colorado license, BSN required, with supervisory experience. Contact Marcia Hughey, DNS, Pioneers Memorial Hospital and Nursing Home, 12th and Washington, Rocky Ford, CO 81067. Phone 254-3314.

John J. Fisher, professor of English, at Goshen (Ind.) College, will direct a month-long course in Ireland. He and the students will travel the countryside by bicycle, averaging approximately 15 miles daily, to help bring Irish literature alive. The students will also

perform three one-act plays for Irish audiences. In exchange for food and lodging, they will enact J. B. Keanes' "The Spraying of John O'Dorey," J. M. Synge's "In the Shadow of the Glen," and W. B. Yeats' "The Dreaming of the Bones."

The director of the 1980 Mennonite Graduate Seminar, Tom Neufeld, reports that registrations are still being received for the seminar taking place in Elkhart, Ind., Aug. 14-17. Presentations will center in the response of the artist and the scientist to the "humanizing imperative," this year's theme. Presenters include Penn State biologist, Carl Keener; poet/philosopher, Roger Gilman; dramatist, Robert Hostetter; journalist, Nancy McCann (*Sojourners*); medical students, Martha Yoder; graduate student in administrative studies, Eleanor Loewen; and others. Registrations will be received up to the time of the seminar. However, in the interests of adequate arranging of lodging and meals, interested persons should register as soon as possible and direct all their correspondence to Tom Neufeld, Mennonite Graduate Seminar, Box 370, Elkhart, IN 46515.

Hesston College food services needs an assistant manager/production supervisor beginning August 1980. Send letter of application to: Don Nunemacher, Hesston College, Hesston, KS 67062, or call collect: (316) 327-4221.

A retreat on simple lifestyle ideas will be held at Camp Hebron, Aug. 1-3, to study ways of living more with less. There will be a preview of Doris Longacre's book, *Living More with Less*. Edgar Stoesz, from Mennonite Central Committee, will serve as keynote speaker. There will be demonstrative workshops. To register write Camp Hebron, R. 3, Halifax, PA 17032, or call (717) 896-8224.

The General Board office at Lombard, Ill., recently received this greeting from Nguyen Quang Trung of the Vietnam Mennonite Church: "Thanks for your letter and your message which came to us May 10. We are always living in Jesus Christ and received 'lots of graces' from your message. Would you please convey my best wishes to all Christians of the Mennonite Church. Sincerely, in Christ."

In the first five months of this fiscal year the General Board has received \$49,329 in contributions toward a five-month operating budget of \$96,330. Because of receiving only 51 percent of the funds needed the General Board has had to borrow money, thus adding costs to its operation. Congregations are encouraged to forward their contributions for conferences and churchwide agencies promptly and regularly to help keep operating costs down, says Ivan Kauffmann, general secretary.

For the first time in Goshen College history, contributions to the annual fund topped the \$1 million mark for the fiscal year which ended Monday (June 30). A \$200 gift from friends of the college in Elkhart pushed the fund past the

\$1 million milestone on June 27 as college administrators worked to meet a \$1.05 million goal. That is the amount needed to close the gap between income from student fees and actual costs during the year. Contributions to the fund last year totaled \$978,659. The gift that pushed the fund past \$1 million could have been any of the 78 contributions received June 27.

Harold A. Penner, originally from Beatrice, Neb., has been appointed director of Mennonite Central Committee's U.S. Program. He will enter the position on Aug. 15. With responsibility for overall administration of MCC U.S. Program, Penner will direct its Voluntary Service program and its resource programs, which provide consultant services to the church community. He will also relate directly to several Voluntary Service units. The U.S. Program director is responsible to the MCC U.S. acting executive secretary, Reg Toews. Penner replaces Lynn Roth, who will become executive secretary of West Coast MCC.

C. N. Hostetter, Jr., 81, former president of Messiah College and for many years chairman of Mennonite Central Committee, died Sunday, June 29, at Messiah Village in Mechanicsburg, Pa., after a long illness. He was born in Lancaster County, Pa., Jan. 22, 1899, son of C. N., Sr., and Ella Neff Hostetter. Hostetter was chairman of MCC from 1953 to 1968 and traveled extensively for MCC to Asia, Africa, Central America, and the Caribbean in the early 1960s.

Catherine Mumaw, professor of home economics at Goshen College, Goshen, Ind., is one of 19 people selected as voting delegates from the U.S. for the 14th congress of the International Federation for Home Economics, July 21-25. The theme for the congress, which convenes every four years, will be "Home Economics: a Responsible Partner in Development." The IFHE represents 197 member organizations in 73 countries, as well as more than 200 individual members, said Mumaw. She will attend the congress both as an individual member and as a representative of the Indiana Home Economics Association. Mumaw said the congress will debate resolutions on infant and child nutrition in developing countries and worldwide assistance to refugees. The organization will also examine the larger issues of resource management, health improvement, and participation of women in the development process.

A new slide set available through Men-

nonite Central Committee's audiovisuals library is excellent for stimulating discussion about Christian approaches to registration and the draft, according to Ron Flickinger of MCC U.S. Peace Section. *Every Heart Beats True* describes the peace witness of the early Christians, the teachings of Jesus, the just-war approach, and the nature of military service today. The slide set then challenges Christians to accept conscientious objection to war as the proper response.

York Street Voluntary Service Unit, Mennonite Service Home Repair, and York Street Community Services of Philadelphia, Pennsylvania, will be having a reunion for all VS-ers who served at York Street since it began in 1969. The reunion will take place on Aug. 2, 3:00-6:00 p.m., at 3033 W. York St., in conjunction with the Region V Assembly. The reunion will include a time of recreation, swapping stories, and an evening meal. Community residents will also be invited to the reunion. More information will be available during registration at the Assembly.

Immediate opening for a Voluntary Service secretary-bookkeeper in a rural Mississippi school district. Previous experience is necessary. Contact Kathy Weaver at Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Phone: (219) 294-7523.

The six-year-old local television program, *Reachout*, which has attracted the largest Sunday morning audiences in the Great Falls, Mt., area, has become the center of a church-planting thrust by the Northeast Conference of the Mennonite Church, according to a National Religious Broadcasters release. Started and hosted by Mennonite minister Peter Hofer, the program targets non-Christians in the KRTV-TV 3 audience, and features appearances by Christian musicians, interviews with Christian community leaders, and a 10-minute illustrated sermon.

Nancy Jane Swartzentruber, of Springs, Pa., has compiled a book based on her ancestors and Amish practices. "In all fairness to all Amish people, I make special mention . . . that what I write about the Amish in this book pertains strictly to the local Amish here in southern Somerset County in southwestern Pennsylvania, and across the state line in Maryland, unless otherwise specified." The book is an attractive paperback printed on fine white stock with some color photography. Write the author at Springs, PA 15562, for information.

Special meetings: William Stutzman, Sugarcreek, Ohio, in tent meetings at Cambridge, Honey Brook, Pa., Aug. 2-10.

New members by baptism: three by baptism and eight by confession of faith at Mountain View, Lyndhurst, Va.; seven at Waterford, Goshen, Ind.

Change of address: Joyce Bratton from Mennonite Central Committee, Akron, Pa., to 949 Old Boalsburg Rd., State College, PA 16801.

New Gospel Herald EHP: Boyer, Middleburg, Pa.

readers say

It is now eight months since I participated in the "Stop Trident/Convert Lockheed" demonstration that is discussed in the June 17, 1980, *Gospel Herald* article, "Setting Our Faces Toward Lockheed." I would appreciate being allowed to share my "hindsight" on the matter.

Both before and after my court hearing, I suffered a strong, but unidentified, negative reaction to my participation in the demonstration at a Lockheed Space and Missile Corporation plant. In the months following, I have found in my continued Bible and church studies a point of view which helps me understand why I might have reacted negatively without knowing why and which will guide me away from demonstrations in the future.

The June 17 article itself alerts the discerning reader to the seeds of my discontent. The basic issues were—and are—our identity, "who we are," and our agenda, "what we do."

Identity. We desired our presence at Lockheed to be recognized as the presence of the church. Was it? In words, maybe. I carried a cross-and-crown sign: "Christ our Commander." We had a "Christ is Life, Trident is Death" banner at the place of civil disobedience. I even sewed a white cross onto my black jacket. But the leaflets we handed out were supplied by the sponsoring coalition of non-Christian organizations; they had nothing to do with Christ. Our opportunity to converse with people about Christ was minimal. Our identity as the church was compromised, after all. We were "unevenly yoked," and to that extent we were "conformed to this world."

Agenda. If we were to hold our own church demonstration at Lockheed (or elsewhere), would we then be on safe footing? The June 17 article quotes me as saying, "Our purpose is to proclaim God's will (for peace) in a prophetic sense." After all, one might reason, the Hebrew prophets used words and symbolic action that were inspired by God. At Lockheed, we used words (our signs and banner) and symbolic action (civil disobedience), all of which we hoped were inspired by God or, at least, approved. But, my civil disobedience originally was intended to involve me in the essentially political process of trying to change the world's laws by means of the world's courts. To have continued with the process would have meant dealing with the world on its own terms, not God's. Further, our words were not sufficiently heard. The media ensures that words are a cheap commodity. Also, we had audience competition from a source to which we had looked for inspiration, to quote the June 17 article: "The humanitarian movement that sprang out of the sixties, which lacks a historical rootage but which gives us a strategy (my emphasis) for peacemaking." Perhaps we did not ask just what strategy *Jesus* had in mind when He said: "Blessed are the peacemakers: for they shall be called the children of God." Surely, a word-centered message would be ruled out by Paul's words: "For the kingdom of God is not in word, but in power" (1 Cor. 4:20). Neither do I view civil disobedience as being the equivalent of the power of the cross, the self-sacrificed life. Rather, I consider the peacemaking agenda of the church to be the living of a normal Christian life of nonresistance, of just being the church. That very nonresistance, however, has as a most necessary element of its foundation biblical nonconformity to the ways of the world, including the strategy of the political process. Without the foundation of nonconformity, the church can not avoid sharing in the sins of the world; church members are then necessarily dragged into using such strategies as war tax resistance and applying pressure on government officials by writing letters or visiting them personally; then why not vote or hold

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$124,972.27 as of Friday, July 11, 1980. This is 16.7% of the total needed. 209 congregations have made contributions.

political office? There is no place to stop once one starts to deal with the world on its terms. Without nonconformity, nonresistance becomes resistance, however much it might be nonviolent.

As the church, our purpose at Lockheed was "to proclaim God's will (for peace) in a prophetic sense." We would have done better to realize that—rather than trying to manufacture a prophetic message—the nonconformed, nonresistant local church is the very embodiment of the message of God's will for peace, as God's own Word puts it: "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). So let it be.—James W. Pawling, San Rafael, Calif.

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In the July 8, 1980, issue of *Gospel Herald* I found under the headline of *Mennoscope* a photo with the description of Mennonite Central Committee's installation of a drop-irrigation system in the West Bank: "the West Bank is the part of the Hashemite Kingdom of Jordan which lies west of the Jordan River and is militarily occupied by Israel."

To the attention of the editor I offer this information. It is true that the West Bank lies west of the Jordan River, but it was never legally part of the Hashemite Kingdom. The total population of the West Bank is Palestinian with strong ties to the rest of the Palestinians in Galilee and other parts of "Israel" now and in exile in surrounding Arab countries. Therefore, naming the West Bank as part of the kingdom of Jordan will not serve the good relations that we have developed through the years between Mennonites in general, and MCC, West Bank, in particular.

I am fully appreciative of the rich material that the *Gospel Herald* offers and will be grateful to see a correction of this error in one of the coming issues.—Saba Shami, Palestinian student at Goshen College, Goshen, Ind.

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Enclosed find my check of \$100 for the *Gospel Herald*. I am a lifetime member and want to help again.—Anna W. Martin, Manheim, Pa.

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Like Mark Twain said about the weather, now everyone talks about inflation but seemingly no one can do anything about it. Fifty years ago my wife bought me a pair of overalls for eighty cents. Today they are priced at about \$18.00.

Not only has the dollar lost value, but words have too. I remember when the word "faithfulness" was weighted with value and the very thought of unfaithfulness was heartbreaking. As time went on, "discipleship" seemed to say it better. Then it needed a helper and "radical discipleship" said best what we wanted to say. The lead article in the June 17 issue of the *Gospel Herald* came through with "radical radical." I assumed that it was referring to radical,

radical discipleship although the term "discipleship" was not there. Like the dollar, words have a way of becoming cheap and losing their former value.

I have been a devoted reader of the *Gospel Herald* for 60 years and I look forward to each issue. May God continue to bless its ministry to the church.—Lee J. Miller, Portland, Ore.

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Some comments on the article by Maggie Musselman (May 20).

How many millions of women lived in Old Testament times? Excepting Sheerah who was a political leader rather than a religious one and Noadiah who is called a "false prophetess" (*Strong's Hebrew Dictionary*) the remainder of the spiritual leaders average out to about one in a thousand years! Hardly a thread of leadership as Musselman avers but a very rare phenomenon.

Yes, Jesus was gracious to women. He was also gracious to men—ordinary men like Bartimaeus, Lazarus, the thief on the cross, and Malchus, but that did not promote them to positions of leadership. Nor does the mere mention of a woman's name in Scripture denote leadership either.

Harold Lindsell, former editor of *Christianity Today* and author of *The Battle for the Bible*, warns that many theologians teach that the Bible is not infallible and not all of it is inspired. He says such thinking is back of the argument favoring leadership roles for women. Such teachers indicate that Galatians 3:28 is inspired but other Scriptures on the subject are not inspired. Is this not deceitful manipulation of Scripture to prove a point?

Among the 600 churches that we work with on a regular basis—ten have women pastors. For some of these women it is a means of making a prestigious livelihood. But several are dedicated Christians who apologize about their positions and declare they are serving in an interim capacity only. They long for the day when male pastors can be found to replace them.—Martha Nafziger, LaCrete, Alta.

births

Blair, Robert and Dorcas (Campbell), Middletown, Va., first child, Justin Tyler, May 3, 1980.

Blosser, Richard R. and Mary Kay (Ulrich), Columbiana, Ohio, second child, first daughter, Alysha Joy, June 12, 1980.

Cook, Gary and Diana (Bontrager), Elkhart, Ind., first child, Jason Matthew, June 21, 1980.

Eichorn, Lewis and Linda (Rupp), Sturgis, Mich., second child, first son, Joshua Ryan, June 28, 1980.

Gingrich, Dale and Gladys (Graybill), Cocolamus, Pa., second child, first son, Kenneth Lloyd, May 28, 1980.

Gregor, Marlin and Linda (Simpson), Goshen, Ind., second daughter, Rebecca Jean, June 22, 1980.

Hoff, Steve and Carol (Selzer), Riverton, Wyo., first child, Thad Nicholas, June 17, 1980.

Kanagy, Eugene and Kristi (Austin), Mt. Gilead, Ohio, third child, second son, Paul William, Apr. 9, 1980.

Kurtz, Wendell and Bonnie (Mayer), Sarasota, Fla., first child, Jason Lee, June 19, 1980.

Lauffer, Kevin and Kim (Holler), Protection, Kan., first child, Laci Michelle, June 26, 1980.

Martin, Leroy and Euta (Biskaborn), St. Thomas, Ont., first child, Michael Brohn, June 18, 1980.

Martin, Phil and Anita (Rude), Tofield, Alta., first child, Gina Marie, June 18, 1980.

Mays, John and Lynn (Blosser), Lexington, Ky., first child, Erin Elizabeth, June 16, 1980.

Overholt, Joseph and Vicky (Hoefflich), Fredericktown, Ohio, fourth child, third son, Matthew Joshua, Jan. 26, 1980.

Peters, Simon and Ruth (Habegger), Sarasota, Fla., first child, Heather June, June 29, 1980.

Plank, Richard and Sue (Helmuth), Goshen, Ind., first child, Matthew Robert, June 23, 1980.

Troyer, Michael and Julie (Wenger), Goshen, Ind., first child, Christopher Michael, June 16, 1980.

Turner, Emanuel and Brenda (Swartzentruber), Talbert, Ky., second child, first son, David Cohen, June 8, 1980.

Wright, Daniel and Tina (Bagley), New Waterford, Ohio, first child, Daniel Wayne II, May 16, 1980.

Zook, Marlin L. and L. Paulene (Morrison), McVeytown, Pa., third child, first living son, Jason Lee, May 13, 1980.

marriages

Baker—Friend.—Roger Baker and Teresa Friend, both of Oakland, Md., Glade cong., by Kenneth E. Zehr, June 28, 1980.

Bernaert—Mast.—Gerald Bernaert, Granger, Ind., Church of the Brethren, and Marcia Mast, Nappanee, Ind., North Main Street cong., by John C. King, June 28, 1980.

Canning—Buehler.—Randy Canning, Kitchener, Ont., and Susan Buehler, St. Jacobs, Ont., both of St. Jacobs cong., by Richard Yordy, June 14, 1980.

Clasen—Weldy.—Tony Clasen, Greeley, Colo., and Mary Weldy, Goshen, Ind., by Ed Rempel, June 28, 1980.

Culver—Weaver.—Wesley H. Culver, Middlebury, Ind., Pleasant View cong., and Valerie Weaver, Middlebury, Ind., Middlebury cong., by Roy K. Yoder, June 21, 1980.

Detweiler—Miller.—John Detweiler, Souderton cong., Souderton, Pa., and Kathy Miller, Salford cong., Harleysville, Pa., by Richard Detweiler and Willis Miller, June 29, 1980.

Gehman—Moyer.—Dennis Gehman, Franconia cong., Franconia, Pa., and Sharon Moyer, Salford cong., Harleysville, Pa., by Loren Swartzendruber, June 21, 1980.

Graber—Maust.—Barry Graber, Kalona, Iowa, Sunnyside cong., and Debby Maust, Bay Port, Mich., Pigeon River cong., by Luke Yoder.

Heatwole—Swartz.—Conrad Dean Heatwole, Bridgewater, Va., Dayton cong., and Mary Jane Swartz, Dayton, Va., Weavers cong., by Willard Heatwole, father of the groom, June 8, 1980.

King—Miller.—Arlan King, Phoenix, Ariz., and Brenda Miller, Glendale, Ariz., both of Trinity cong., by John C. King, father of the groom, and Ray Keim, Apr. 19, 1980.

Kauffman—Yoder.—Merrill Kauffman, Glendive, Mont., White Chapel cong., and Sharon Yoder, Glendive, Mont., Mountain View cong., by Ivan E. Yoder, father of the bride, and Jonathan E. Yoder, brother of the bride, June 21, 1980.

Kurtz—Blosser.—Alan Ray Kurtz, Leetonia (Ohio) cong., and Carmen Charisse Blosser, Holdeman (Ind.) cong., by Russell Krabill, June 14, 1980.

Lehman—Linder.—Willis A. Lehman, Apple

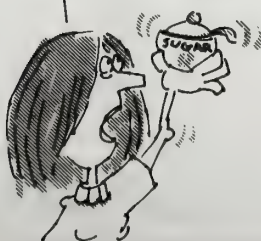
Sisters and Brothers

by Joel Kauffmann

The church must quit wasting time on insignificant matters and focus its energy on the force that is destroying society.

You mean sin?

No, refined sugar!



Creek, Ohio, Sonnenberg cong., and Mercie D. Linder, Canton, Ohio, Beech cong., by Ray Himes, June 22, 1980.

Martin—Hochstedler.—Carl Martin, Nappanee, Ind., and Charlotte Hochstedler, Wakarusa, Ind., both of North Main Street cong., by John C. King, June 14, 1980.

Martin—Strauss.—Gary Martin, Heidelberg, Ont., and Debra Strauss, St. Clements, Ont., St. Jacobs cong., by Richard Yordy, June 7, 1980.

Mast—Yoder.—Timothy Lewis Mast, Mt. Joy cong., Goshen, Ind., and Laurie Ann Yoder, Holdeman cong., Wakarusa, Ind., by Russell Krabill, June 28, 1980.

Mikuls—Friesen.—Dennis Mikuls, Bolingbrook, Ill., Catholic Church, and Trudi Friesen, Bensenville, Ill., Lombard cong., by Joe and Emma Richards, June 28, 1980.

Moyer—Gordner.—Timothy W. Moyer, Mt. Kisco, N.Y., Doylestown cong., and Sharon Gordner, Mt. Kisco, N.Y., by Roy Bucher, June 14, 1980.

Myers—Brubaker.—Roy C. Myers, Scottsdale, Pa., Presbyterian Church, and Mary Jane Brubaker, Scottsdale, Pa., Scottsdale cong., by David E. Hostetler, June 28, 1980.

Oyer—Koch.—Stan Oyer and Jane Koch, both of Goshen, Ind., East Goshen cong., by Roy S. Koch, father of the bride, June 7, 1980.

Ritchie—Kinsinger.—Virgil D. Ritchie, Broadway, Va., Church of the Brethren, and Evelyn R. Kinsinger, Cumberland, Md., Springs cong., by John H. Kraybill, June 28, 1980.

Rufenacht—Massanari.—Dwayne Rufenacht, Evanston, Wyo., and Bonnie Massanari, Villa Park, Ill., Lombard cong., by Joe and Emma Richards, June 21, 1980.

Sauder—deMelo.—Richard Sauder and Maria das Gracias Barbosa de Melo, both of St. Jacobs (Ont.) cong., by Richard Yordy, June 7, 1980.

Schlabach—Hostetler.—Thomas Schlabach and Rebecca Hostetler, both of Hartville, Ohio, Bethany cong., by John E. Gingerich, June 21, 1980.

Schrock—Gerig.—Phil Schrock, Kalona, Iowa, Fairview cong., and Roberta Gerig, Albany, Ore. Fairview cong., by Roy E. Hostetler, June 27, 1980.

Schrock—Wiley.—Steven Schrock, Lagrange, Ind., Marion cong., and Adena Wiley, White Pigeon, Mich., Baptist Church by Tim Lichti, June 14, 1980.

Shaw—Mullett.—Robert Shaw, Nappanee, Ind., North Wood Chapel, and Pamela Mullett, Nappanee, Ind., North Main St. cong., by John C. King, June 21, 1980.

Shetler—Bussema.—Marion J. Shetler, Bay Port, Mich., Pigeon River cong., and Marlene Bussema, Pigeon, Mich., by John Bussema, grandfather of the bride, and Luke Yoder, June 28, 1980.

Stoner—McMichael.—Dale G. Stoner, Jones-town, Pa., Meckville cong., and Ruth Ann McMichael, Lancaster, Pa., New Danville cong., by David N. Thomas, June 28, 1980.

Troyer—Hostetler.—Marcus Troyer, Uniontown, Ohio, and Phoebe Hostetler, Hartville, Ohio, both of Bethany cong., by John E. Gingerich, Apr. 5, 1980.

Yoder—Ranck.—Jerold Yoder and Beth Ranck, both of Harleysville, Pa., Perkasio cong., by Ivan E. Yoder, uncle of the groom, and James Burkholder, June 27, 1980.

Yoder—Yutzy.—Linford L. Yoder, Lower Deer Creek cong., Kalona, Iowa, and Charlotte K. Yutzy, East Union cong., Kalona, Iowa, by Dean Swartzendruber and Lonnie Yoder, June 21, 1980.

1972, he was married to Alice Horst, who survives. Also surviving are 3 sons (Floyd, Murray, and Vincent), one daughter (Verda Cook), one brother (Allan), and one sister (Maggie Metzger). He was a member of Elmira Mennonite Church, where funeral services were held on June 18, in charge of Vernon Leis and Marvin Shank; interment in St. Jacobs Mennonite Church Cemetery.

Fisher, F. Dale, son of Freeman H. and Nellie (Detweiler) Fisher, was born at West Liberty, Ohio, Apr. 8, 1920; died of cancer at Mt. Carmel Medical Center, Columbus, Ohio, June 30, 1980; aged 60 y. On Jan. 18, 1948, he was married to Marcella Jean Good, who survives. Also surviving are 3 daughters (Janet—Mrs. David Sonifrank, Marilyn, and Kathy), 3 sons (Robert, Richard, and Ronald), 4 grandchildren, his mother, 3 brothers (Lloyd, Joe, and Carl), and 2 sisters (Ruby—Mrs. Roy Byler and Mary Kay—Mrs. Arnold Regier). He was a member of Turkey Run Mennonite Church, where funeral services were held on June 4, in charge of Carl Wesselhoeft and Melvin Yutzy; interment in the church cemetery.

Geil, Ruth Elizabeth (Bouslog), was born at South English, Iowa, Aug. 23, 1898; died at Gulfport, Miss., June 18, 1980; aged 81 y. In 1918 she was married to Earl Geil, who survives. Also surviving are 2 daughters (Dorothy—Mrs. Oren Miller and Maida—Mrs. R. B. Hill), one son (J. Earlin), 5 grandchildren, one great-grandchild, and one brother (Paul Bouslog). She was a member of Gulfport (Miss.) Mennonite Church.

Hamilton, Jess, son of James and Emma Catherine (Snyder) Hamilton, was born near Alpha, Minn., Apr. 21, 1902; died on May 8, 1980; aged 78 y. On Sept. 30, 1928, he was married to Katherine Plank, who died on June 22, 1959. On Apr. 11, 1974, he was married to Opal Horner, who survives. Also surviving are one daughter (Mrs. Harold Honn), one granddaughter, 2 stepdaughters (Carolyn Locker and Judy Griffith), 3 stepsons (Michael, Stephen, and Terry Horner), 2 brothers (Jim and Joe), and 3 sisters (Phoebe and Hannah Hamilton and Mrs. Perry Troyer). Funeral services were held at the Pleasant Valley Mennonite Church on May 12, in charge of Robert Zehr and Calvin Keeling; interment in the church cemetery.

Landis, Alverda H., daughter of Clayton and Catherine (Hackman) Hunsberger, was born in Montgomery Co., Pa., Aug. 30, 1906; died at Rockhill Mennonite Community Apts., Sellersville, Pa., June 26, 1980; aged 73 y. She was married to Elmer M. Landis, who died on Dec. 1, 1940. Surviving are 3 sons (Clayton H., Ralph H., and Elmer H.), 4 daughters (Marie H.—Mrs. Clarence Landis, Naomi H.—Mrs. Paul L. Nase, Alverda H.—Mrs. Ray Hunsberger, and Esther H.). 24 grandchildren and 23 great-grandchildren. She was a member of Franconia Mennonite Church, where funeral services were held on June 29, in charge of Floyd Hackman and Curtis Bergey; interment in the church cemetery.

Peachey, Stephen E., was born in Pennsylvania on Nov. 25, 1918; died of a heart attack at Sarasota, Fla., June 28, 1980; aged 61 y. He was married to Emma Yoder, who survives. Also surviving are 3 daughters (Stella—Mrs. Don Grant, Betty Jane—Mrs. Maynard Yoder, and Susan Jean), 2 sons (J. Irvin and Elrose), 10 grandchildren, 3 sisters (Malina, Amelia—Mrs. Jerome Graber, and Emma—Mrs. Mark Zook), and 6 brothers (Alvin J., Aaron B., Eli D., Sylvanus S., Simon J., and Ezra T.). He was a member of Tuttle Avenue Mennonite Church, where funeral services were held on June 30 in charge of Stanlee D. Kauffman and John H. Shenk; further services were held at Allensville, Pa., July 3, in charge of Paul Bender and Raymond Peachey; interment in Locust Grove Cemetery, Allensville, Pa.

Ropp, Elmer S., son of John and Catherine (Schrag) Ropp, was born at Pigeon, Mich., Oct. 29, 1902; died at St. Joseph Hospital, Flint, Mich., June 23, 1980; aged 77 y. On Mar. 7, 1923, he was married to Mary E. Keim, who survives. Also surviving

are 3 daughters (Catherine—Mrs. Lotis Miller, Carolyn—Mrs. Charles Moyer, and Grace—Mrs. John Blair), 4 sons (Elmer, Jr., Duane, Harold, and Leon), 21 grandchildren, 2 great-grandchildren, and one brother (Victor Ropp). He was preceded in death by one son (Lyle), 2 sisters, and one brother. He was a member of Pigeon River Mennonite Church, where funeral services were held on June 27, in charge of Wayne Keim, Howard Keim, and Luke Yoder; interment in the church cemetery.

Steinman, Sarah, daughter of Christian L. and Catherine (Roth) Brenneman, was born in South Easthope (Ont.) Twp., Mar. 13, 1895; died at New Hamburg, Ont., June 22, 1980; aged 85 y. On Jan. 17, 1918, she was married to Jacob S. Steinman, who died on May 10, 1951. Surviving are one daughter (Marjory—Mrs. Earl Schwartzentruber), 4 grandchildren, and one great-grandchild. She was preceded in death by one son (Walter). She was a member of Steinman Mennonite Church, where funeral services were held on June 24, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in Steinman Cemetery.

Weber, Selinda, daughter of Norman F. and Magdalena (Bowman) Martin, was born at Wallenstein, Ont., Jan. 11, 1904; died at St. Jacobs, Ont., June 23, 1980; aged 76 y. On Jan. 8, 1928, she was married to Menno Weber, who died on Sept. 23, 1971. Surviving are 2 brothers (Norman and Oscar) and 3 sisters (Valina Baer, Lena Schmitt, and Almeda Schiedel). She was a member of Elmira Mennonite Church, where funeral services were held on June 25, in charge of Vernon Leis and Marvin Shank; interment in Elmira Mennonite Church Cemetery.

Wenzel, Viola Mary, daughter of Harry and Viola (Kurtz) Diller, was born in Earl Twp., Pa., Mar. 9, 1895; died at Lancaster, Pa., June 26, 1980; aged 85 y. On June 14, 1917, she was married to Harry Wenzel, who survives. Also surviving are 4 daughters (Mrs. Vera Falk, Mary—Mrs. Richard Herr, Ethel—Mrs. Kenneth Schmid, and Helen—Mrs. Frank Barley), one son (John D.), 14 grandchildren, and 13 great-grandchildren. She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Groffdale Mennonite Church on June 30, in charge of James M. Shank and James R. Hess; interment in Groffdale Cemetery.

Yoder, Clara Ada, daughter of Elias and Amanda (Ropp) Gnagey, was born at Bay Port, Mich., Feb. 4, 1922; died at her home of a coronary occlusion, June 18, 1980; aged 58 y. On June 24, 1945, she was married to Jesse L. Yoder, who survives. Also surviving are one daughter (Mary Kathryn), 2 sons (David and John Dale), 3 granddaughters, 3 brothers (Ray, Leroy, and Omar), and one sister (Dolores Ann). Twin sisters preceded her in death. She was a member of Pigeon River Mennonite Church, where funeral services were held on June 21, in charge of Luke Yoder and Willard Mayer; interment in the church cemetery.

There was an error in the obituary of Jonathan M. Mast in the June 17 issue of *Gospel Herald*. The date of death was May 9 instead of Mar. 9 as printed.

Cover by Philip Gendreau, N.Y.; p. 572 by Sanford Eash; p. 586 by People's Place.

calendar

Virginia Conference Assembly, Rhema Lake Camping Resort, Greenville, Va., July 23-26.
Black Council, Goshen, College, Ind., July 23-24.
Black Caucus Assembly, Goshen College, Goshen, Ind., July 24-27.
Black Youth Convention, Goshen College, Goshen, Ind., July 24-27.
South Central Conference, Hydro, Okla., July 25-27.
1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Hesston College classes begin September 1.
Goshen Biblical Seminary classes begin September 2.
Goshen College classes begin September 10.

obituaries

Buehler, Norman, son of Abraham and Nancy (Moyer) Buehler, was born in Waterloo Co., Ont., Aug. 18, 1905; died at his home on June 15, 1980; aged 74 y. On Dec. 12, 1931, he was married to Ada Habermehl, who died on Jan. 14, 1971. On June 10,

Rightist terror groups renew attack on Salvadoran Jesuits

The Jesuit university in San Salvador has again become the target of "anti-communist" terrorist bombers. On the night of June 28-29, at 12:15 a.m., ten men armed with machine guns invaded the campus of the Central American University, overpowered the night watchman, and placed bombs at the university's printing press and the office of students' organizations. In the explosions, the press was partially destroyed, the office almost totally destroyed, and the nearby Jesuit residence suffered considerable damage. There were no reports of casualties.

Like murdered Salvadoran Archbishop Oscar A. Romero, the Jesuits at Central American University, have protested United States military aid to the Salvadoran junta on the grounds that such assistance serves only to bolster the invisible power of the landed oligarchy and their allies within the armed forces and paramilitary forces.

Alcoholism listed in rising mortality of Soviet infants

The infant mortality rate in the Soviet Union increased by one third from 1971 to 1976 and is likely still rising, says a new study by Soviet specialists at the U.S. Census Bureau. During 1971-76, the official Soviet infant mortality rate increased from 22.9 deaths per 1,000 live births to 31.1 deaths per 1,000, the report said. Over the same periods, the U.S. infant death rate dropped from 19.1 to 15.1 deaths per 1,000 live births.

The study suggested a number of causes for the rising Soviet infant death rate including a high rate of alcoholism among pregnant women, inability to control influenza, reduced government spending on health, and declines in breast feeding without enough quality formula. Also cited was the high rate of abortions in the USSR is substantially higher than in the U.S.

In France, government and church both worry about nation's births

Church and government authorities in France are increasingly concerned about a phenomenon that has been taking place since the 18th century but which has become an

acute problem since the end of World War II—a decline in the national birthrate. The population of France in the year 1800 was 28 million persons, the largest in Europe after Russia. By the year 1950, France's population had increased to 42 million, a rise of 50 percent. But in the same period the population of Italy increased by 300 percent, Germany 400 percent, and the United Kingdom 500 percent.

However, according to projections, the present birthrate of 1.85 children per married woman will lead to a total population of 37 million persons in France in the year 2100. Government officials consider that a birthrate of 2.1 children per married woman is required for the economic health of a country.

Psychologist links mental health to acceptance of ethnic identity

In a study which has aroused great interest, a young psychologist asserts that how one feels about one's ethnic identity has a strong influence on one's mental health. Judith Weinstein Klein studied 120 young, Jewish adults who participated in several psychotherapy analysis groups she conducted on the West Coast during the past several years. Overall, her findings reveal that Jews who had high positive scores on ethnic identity tests also scored well on measurements of self-esteem and integration with society. As the ethnic identity scores declined, revealing negative or ambivalent feelings about being Jewish, so did indicators of general psychological well-being.

12,000 Salvationists gather in Kansas City to mark centennial of denomination in U.S.

To a backdrop of martial band music and cheering soldiers, the Salvation Army commissioned 182 officers from across the U.S. at a ceremony in Kansas City combining fervent evangelism with military precision. It was the first time in the 100-year history of the organization in this country that cadets of the army's four "war colleges" were commissioned at one time and in one place. The ceremony was a concluding event in the army's five-day national Centennial Congress, which brought together some 12,000 uniformed Salvationists.

The 66 single women, 36 single men, and 40 married couples solemnly vowed to "care for the poor, feed the hungry, clothe the naked, love the unlovable, and befriend those who have no friends." Clergy couples are rare in most denominations but the norm in the Salvation Army. Ordination of women officers dates to the army's foundation. Of the army's 5,500 officers, more than half are women.

New U.S. policy to allow Haitians temporary status

The Carter administration has announced a new policy permitting both Haitian and Cu-

ban "boat people" to remain in the U.S. for a six-month parole period, after which they may be eligible for permanent residence. The government has indicated earlier that most Cubans arriving on the recent "Freedom Flotillas" would eventually be permitted to remain, but this is the first sign that Haitians will also be given legal status. Up to now, the government has held that Haitians are economic refugees and not eligible for legal status as political refugees.

U.S. religious leaders and religious relief agencies have pressed the Carter administration to provide "equal treatment" to Haitian and Cuban refugees, and also to decide on the status of the recent arrivals so they would be eligible for resettlement aid. Victor H. Palmieri, coordinator of refugee affairs, said the six-month extension will affect 114,000 Cubans and 15,000 Haitians who were in deportation or exclusion proceedings. Up to 15,000 more Haitians believed to be in Florida but who haven't come to the attention of authorities will likely be offered the same parole.

Southern Baptists harden stand on abortion, Lutheran Council uncertain

The Southern Baptist Convention (SBS) has gone on record for the first time as favoring legislation, including a possible constitutional amendment, to restrict the availability of abortions. At its 123rd annual meeting in St. Louis, the nation's largest Protestant denomination called for legislation forbidding abortion except to save the life of the mother. It also condemned the use of public funds for nontherapeutic abortions.

Meanwhile in Minneapolis, the Church Council of the 2.3-million-member American Lutheran Church attempted—but failed—to produce a consensus statement on abortion. After three sessions devoted to the subject of its annual meeting, the council agreed it could not recommend a proposed position paper for the denomination's biennial convention in October. The council voted to pass along to the convention the report of a task force set up to prepare a position paper on abortion "as information, one expression of views to be considered by members of the ALC," along with statements on abortion by earlier ALC conventions.

While the council was unable to produce a position paper, it did make a recommendation on abortion as part of another document it recommended for adoption by the October convention. That 13-page paper is devoted to "Human Sexuality and Sexual Behavior." It says, in part: "We view abortion as a fundamentally inappropriate means of birth control. Indeed, willful abortion—the sacrifice of fetal life—is always an offense against God and the human spirit. There are, however, some circumstances under which abortion may represent a course of action that is more responsible than are other options."

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The war hysteria

Beware of the war hysteria, a mindless gathering up of negative forces leading a group toward violence. Some aspects of the war hysteria are abroad in the U.S. today and we should be alert to them.

A basic part of the war hysteria is stereotyping the enemy, making him seem especially dangerous, even larger than life. Take the Iranian crisis which flared up last fall, burned brightly for months, and is still unsolved. What sort of people are these Iranians? Are they more vicious than other people? During the past winter it was difficult in the U.S. not to feel this way, for day after day we saw them in front of the U.S. embassy shaking their fists. Few of us stopped to ask what percentage of the Iranians appeared before the embassy or whether they had a justified complaint.

In recent years the enemy which has been most consistently stereotyped in the U.S. is the Soviet Union. (Even the initials of its name serve as a convenient foil. It is the S.U. versus the U.S.) The Soviet Union is a perfect candidate for stereotyping because it is far away, it is a closed society and thus mysterious, and it is potentially dangerous. Just how dangerous none of us can be certain, so this adds to its effectiveness as a subject for stereotyping.

According to *Aggression American Style* by William Blanchard, the Soviet Union became useful to Harry Truman in his attempt to exert leadership after World War II. The British had asked the U.S. to patrol the Mediterranean because they could no longer do it, but congressional leaders were not interested in helping the British. Truman's effectiveness with the congress was at a low ebb at this time and nothing that he and his men could say was effective until "Acheson . . . directed the attention of the members to the growing power of the Soviet Union and the pressure the Soviets were exerting on Turkey, Greece, Germany, and some of the other nations of Europe." This got their attention and helped to set the pace for the relations between the U.S. and the S.U. during the 35 years since. "Our fear of the Communist enemy," says the *Washington Spectator* "has led the U.S. to struggle, blindly sometimes, against a world-wide tide of social change—anti-colonial, nationalistic, and for simple justice and a decent meal."

Another feature in the war hysteria is big talk. Early in the Iranian crisis, Jim Wallis of *Sojourners* suggested a simple solution: we might ask them to forgive us, he said. The Church of the Brethren in their 1980 annual conference urged the U.S. government to offer a public apology to the Iranian people "for its complicity in the repressive policies" of the shah's government. But this is not a popular approach. Governments are seldom expected to admit wrongdoing. Instead they make pompous statements stressing the faults

of the other side.

Big talk is particularly dangerous when it is combined with politics inside the country. A current example is the magazine *Conservative Digest*. Its April 1980 issue is captioned "America's military collapse: are the liberals to blame?" Among the liberals named are Jimmy Carter, Henry Kissinger, Robert McNamara, and the Columbia Broadcasting Company. Inside the magazine is a panel of 10 senators who are criticized mainly for their opposition to militarism and their support of peaceful overtures. For example, all ten of them voted to "give away Panama Canal."

Big talk is even more problematic when it is given a religious emphasis. In the May/June issue of the same magazine, the publisher is calling for a "National Day of Prayer and Fasting." The mind-set of the writer is revealed by his list of the problems of U.S. "Civil unrest, racial strife, a lost war in Vietnam, illegal drug use, soaring inflation, attacks on the family, sex and pornography in the movies and on TV, a lack of presidential leadership, and a weak military and a strong and aggressive Soviet military" are the examples he gives of problems calling for prayer. Indeed many of these are real problems, but look at his solution. "Instead of worrying," he says, "why don't we pray that He protect America from its enemies and give us the strength to protect ourselves?"

Why drag God into this at all? From his earlier issue and the tone of this editorial, it does not appear that this publisher really trusts in God. His favorite prayer would seem to be that old chestnut from World War II: "Praise the Lord and pass the ammunition."

In *Preachers Present Arms* (Round Table Press, 1933; Herald Press, 1969) Ray H. Abrams shows example after example of ministers supporting war. A typical one James I. Vance, minister of the First Presbyterian Church in Nashville, Tennessee. As quoted in *The Christian Century*, September 20, 1917, he said, "We must keep the flag and the cross together, for they are both working for the same ends" (p. 50). Abrams concludes that "the clergy were swept from their moorings in exactly the same way as were many of those untutored minds who made no pretention to holiness or loving one's neighbor or knowledge of God's will" (p. 124).

Such persons ought to ponder Isaiah 30:15, 16: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not. But ye said, No, for we will flee upon horses; therefore shall ye flee."

Beware of the war hysteria. It thrives in times like ours.

— Daniel Hertzler

Gospel Herald

July 29, 1980

73:31



Was it really the will of God?

By Marvin Hein

Every available doctor and nurse in our small community worked feverishly for hours in an unsuccessful attempt to save the life of a man who had crashed in a private plane. The man, a former resident, died. Why? Was it God's will?

A few days later our church family buried a fellow member who had suffered from a bad heart condition for many years. Why did he suffer so long? Was it God's will for him?

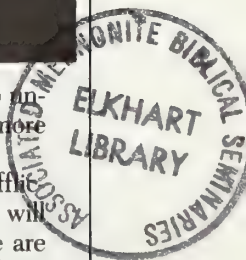
Influenza epidemics are practically annual events during the harsh winter months. Whole families are set back with illness. Schools close their doors. Church members are forced to stay in bed on Sunday mornings. Why? Is that God's will, too?

How often we respond to the "whys" of this world with that all-inclusive phrase! It must be the will of God. Is it really? I have more than a sneaking suspicion that that time-worn response we give in the face of

tragedy and misfortune is not only unfair, but also untrue. I'm afraid we may be blaming God for a lot more than He really deserves.

What is the will of God? I'd like to suggest that affliction, suffering, and death are precisely what God's will is not. I'm convinced that wholeness, joy, and life are the will of God! True, the latter may not come without the former. But I seriously question whether the uncomfortable and destructive elements in our lives are really God's intentions for us. The Bible teaches that God wills life, not death; that God wants to take those broken and torn fragments of life and restore them to wholeness.

Just what do we mean when we explain life events by saying they are "God's will"? A minister of a Church of Christ congregation in New Hampshire asked that very question of his congregation one Sunday morning. He had good reason to. He and his wife had just learned



that their six-year-old daughter had bone cancer. She eventually died. But his observations about "God's will" are particularly timely for all of us. When people talk about unhappy experiences being God's will, he said, they usually mean one of four things:

First, they mean that God does this thing—whatever it may be—to bring about some good. In other words, God brings war, causes murders, and arranges plane crashes because in the long run the crisis is going to bring about some good thing in us. I couldn't agree more that sometimes good things can happen because of unhappy experiences. But I am not prepared to blame God for events largely caused by our own stupidity and carelessness. There is a difference.

When trouble strikes we are well prepared with the "proper" scriptural response. "All things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28, KJV). How many times have we heard, or quoted, that one? But have you ever known someone who loved God very much, yet never could find anything good in an uncomfortable situation?

Helmut Thielicke, the famous German theologian and preacher, suffered through a long and desperate illness. Throughout that time people kept reminding him of the "good" God was bringing out of his condition. When he eventually recovered, he was bold enough to admit: "There is one thing I would say to these people. Nothing good happened to me in my affliction, it was not good."

True, Thielicke may not have been aware of the positive side effects his illness may have had on others, or even himself. But the point remains that it seems grossly unfair to say that God brings about those things that destroy, debilitate, and discourage—even for our long-run good.

A second observation is that people who attribute events to God's will often mean God uses the situation to teach us something. God wants to make us "stronger" and "more courageous," and we glibly reinforce that assumption with 1 Corinthians 10:13: "... he will not allow you to be tested above your powers." I like that verse and I sincerely believe it. But it is conditional. If we used all the spiritual resources available to us and if we always acted in spiritually mature ways, then yes, we would never find any crisis unbearable.

It's interesting that 1 Corinthians 10:13 is usually quoted by people who have already successfully borne their calamity. But think for a moment. Have you ever heard it quoted in a mental institution or cemetery? It is a fact of living that things happen to people that sometimes are more than they can bear. Some people—including Christians—react to crisis by adjusting well to it. But others maladjust, some lose their mental stability or even die. It isn't that spiritual resources aren't available to overcome all life's crises. The fact is we often don't or won't use them. That's why I can't believe God brings on affliction to make us stronger. It too often destroys us in our humanness.

Some people who talk about God's will believe God uses such situations to punish us. One of the saddest occasions for

a pastor is to stand at the bedside of a desperately ill person tormented with the question, "What have I done? What is wrong with my life that God is doing this to me?" Fortunately, that view of God's will is not as prevalent as others—at least not obviously so. The Book of Job does a good job of explaining this view for what it is—pure myth. Furthermore, Jesus makes it clear in the New Testament that suffering is no indicator of how good or evil we may be (Jn. 9:1-3; Mt. 5:45).

A fourth understanding of God's will is that God is taking those who die unto Himself. When death does occur, be assured God does take His children to himself. But I question whether God inflicts death to do it. I don't believe death is God's will. God wants life. While it's fantastic to know we will live with God after we die, we'd better be careful not to imply, in effect, that God kills people to accomplish that. God is not that kind of being.

But if it isn't God's will for people to suffer and die, why does it happen? I'd like to suggest four explanations.

First, there is something one person has labeled statistical probability. Translated, it simply means creation is composed of a variety of things that affect us in wide-ranging ways. As far as we know, colds and flu are caused by any number of viruses and germs present in the world around us. It's funny that when we catch a cold, we don't suddenly say, "Ah, yes, I am now afflicted with God's will." Instead, we wait until some other virus or germ results in more serious, if not terminal, illness. Then we confess, "It is God's will." Why do we blame God for life's big crises and excuse Him from the smaller ones? It seems correct to say that colds and flu, and a good number of other maladies, are simply a result of statistical probability. Some things happen simply because of the way the world is created and by the way we respond to it.

Related to that idea, some unfortunate things happen because of humankind's limitations. Why did a friend of mine die from an incurable disease at the prime of his life? Why did my father suffer so long from Parkinson's Disease? Because God willed it? No, more likely because people are limited creatures. They don't have all the answers, all the remedies for the diseases that destroy human life. Some cancers are incurable because our knowledge of the disease is so limited. Car accidents are a result not of God's will, but of our inability to design a car that can prevent mishap and bloodshed.

A third explanation for unfortunate events in life is our wickedness. While some people still maintain the innate good-

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ness of humankind, the Bible and personal experiences clearly reveal the opposite truth: people are evil. God has created us with free choice—even the choice to misuse that freedom. As a result, we both drink and drive, and people die. We are given the freedom to eat all we want, so many of us literally eat our way to an early grave. God created us with thoughts and emotions and so many of us misuse those capabilities until we are incapable of rational action. Some things happen because we are sinful creatures.

There is one more explanation, and it may be the most important distinction of all. There is a tremendous difference between what God wills and what He permits. God may permit cancer, Parkinson's Disease, auto accidents, plane crashes, and a million other things, but that does not say He wills them. God wills life. If God is not willing that any should perish but that all should come to repentance (2 Pet. 3:9), He is surely not willing that any should suffer, die, or be miserable. He might permit it, but He doesn't will it.

God is interested in restoration. When life is broken and

sundered, He wants to pull it back together. The Bible calls that process redemption. God didn't cause the plane crash, but He does want to work in the lives of the survivors, to restore their lives, to bring about redemption. That's the business God is in. His divine will is constructive. He longs to make people whole, not sick.

What God wills and what He permits are two different things. I cannot believe He wills that people should blast away at each other with guns, bombs, and napalm—no matter how "right" their cause may seem. But He permits it and will bring about His purposes in spite of our sinfulness. He is a God who performs miracles and puts lives back together again after a lot of other things have ripped them apart.

God will continue to permit pain and disease and heartache and sin, just as He has in the past. But we need to be more cautious in our evaluation of each condition and in our quick conclusions that each is God's will. He wills none of these, but He permits them all. And in that there is the greatest of differences. 

Mennonites and other Christians

by Ross T. Bender

"I'm in the middle of the *Proceedings* of the Mennonite World Conference held in Wichita, Kansas. The addresses on Christian responsibility for development in the LDC's (lesser developed countries) are some of the best material I've come across." The speaker was a member of the Eastern Orthodox Church. I had just been introduced to him during afternoon tea at the World Council of Churches in Geneva, where he is on the staff of the Commission on the Church's Participation in Development. It no longer seemed necessary to continue with my explanation of who the Mennonites are, for it soon became apparent that he was already well informed.

So also was the Disciples of Christ woman who sat on my left at the first committee meeting I attended there last September; she immediately spoke with appreciation of her collaboration with Mennonite Central Committee relief efforts in Vietnam while she had been with Church World Service. So also was the Church of North India man with the Christian Medical Commission, who was sitting on my right, for he was quick to tell me with some pride that he had been raised in a Mennonite home in Dhamtari, the son of one of the pioneer ministers in India. So also was the Brazilian Presbyterian across the table from me. He was thoroughly familiar with the program of our seminary in Elkhart, for he had studied the theological and educational assumptions on which it is based before he came to the Theological Education Commission in Geneva. These are just a few illustrations of why I never did get to give my little speech on "Who Are the Mennonites?" to the World Council of Churches.

Ross T. Bender is moderator-elect of the Mennonite Church General Assembly. During the 1978-80 school year he served part time as research associate to the World Council of Churches office of family ministries.

Increasingly, members of other Christian churches are informed about and appreciative of Mennonites, particularly their mission and service witness around the world. A member of the Ethiopian Coptic Church spoke to me with appreciation of the work of the Eastern Mennonite Board of Missions in Ethiopia. Others spoke in a similar vein of the Mennonite mission in East Africa and Central America. Mennonites are appreciated for their style of mission work; their emphasis on service without attempts to dominate, exploit, or proselytize; their concern for peace, social justice, and development; their insistence upon simplicity and integrity of faith and life, word and deed.

But Mennonites are also known for their tendency to remain aloof from other Christians. It is difficult for others to understand why we are so reticent to fellowship and work with them in the body of Christ. A big part of the answer, as I tried to explain to some of my new friends, is that it was difficult in the beginning to find fellowship with other Christians while they were drowning us in the river and burning us at the stake. Even through the past several centuries we lived with the awareness that some of our convictions (nonresistance, for example) were not very popular. As a result, we developed the preference to be left alone to worship and serve God in peace.

Although the climate of religious toleration has changed radically from that of the sixteenth and seventeenth centuries (for most Mennonites, though not for all), we have developed a habit that is hard to overcome. However, we are being told with increasing persistence that we have some responsibilities within the larger Christian fellowship that we are not adequately meeting. It's nice, of course, to be told now that we are appreciated and needed. I would like, however, to make the point that we in turn need the fellow-

ship of other Christians, for there are some important things we can learn from them. Without that fellowship, our own life and witness are also incomplete.

Five areas in which we may discover a deeper mutuality and greater complementarity with fellow Christians are the unity of the body of Christ, tradition, liturgy, social responsibility, and evangelism.

1. Unity. Many churches emphasize more than Mennonites do the unity of the body of Christ. This is a clear biblical emphasis (John 17:20-23; Ephesians 4:1-6; 1 Corinthians 12:12-13; Romans 12:4-5). It is a fearful thing to rend the body of Christ (1 Corinthians 1:11-13).

Over the past decades, many churches have banded together in councils in order to facilitate their mission. Some have studied the possibility of church union and in some cases church union between sister denominations has actually taken place.

For the most part, Mennonites have not participated in the conciliar and ecumenical movements. Although there have been some promising developments in inter-Mennonite relationships, we have much to learn from other churches about the unity of Christ's body. While this is first of all a spiritual unity, in this area, as in all spiritual matters, spiritual unity must find expression in visible ways.

Mennonites may make a specific contribution in this area by underscoring the fact that unity and diversity are not necessarily contradictory. Unity in diversity is not the same as conformity. It may be that it is the fear of being overwhelmed and coerced into conformity that has contributed to Mennonite reserve in interchurch relationships. We should, however, be prepared to enter into the fellowship of work and worship with all Christians who confess that Jesus is Lord and who are open to express that lordship in a variety of patterns of organized life.

2. Tradition. Some Christian groups have a strong emphasis on their tradition. They find strength and security in being able to trace their ministry through an unbroken line of apostolic succession. They are able with profit to trace the development of their creeds, doctrines, and institutions down through the centuries. There are many symbols and ceremonies which have arisen out of their historical experience which add richness and depth to their present church life. All these things are for them a source of strength and stability, particularly at times of rapid change, as they trace the long lines of continuity down through the ages.

Mennonites have a more selective approach to tradition. We tend to focus on the first and sixteenth centuries without adequate recognition of the fact that God has been active throughout all of history and that He had His faithful people in each century. We are impoverished because we are largely unaware of them.

Our contribution in this area is to remind our Christian sisters and brothers that though God works through the visible historical structures by which we trace our traditions, He is also the God of new beginnings. He chooses whom He wills to be His people and refuses to be confined to "the children of Abraham according to the flesh." In all humility, we must acknowledge that this applies to Mennonites, as well as to other Christians, and that each new generation

must respond afresh in faith and obedience to God's call. We can also remind them that the Scriptures are more important than all our traditions and that our traditions must continually be evaluated in the light of God's Word.

3. Liturgy. Some Christian churches have a rich liturgical heritage of creeds, confessions, prayers, psalms, and hymns ordered according to the rhythm and cadence of the church year, a calendar largely ignored by Mennonites, with the exception of Christmas, Easter, and Pentecost. There are no surprises in such a highly structured approach to worship, but not all Christians are oriented to spontaneity in worship. I remember a conversation reported by my father's cousin which he had had with an Anglican neighbor. With reference to the *Book of Common Prayer*, she had said, "If I had to compose my own prayers, I am afraid there would be many days when I couldn't pray because I wouldn't be in the mood. When I follow the prayer book, my moods are shaped by the prayers instead of my prayer life being shaped by my moods."

There is spiritual depth and beauty in the Anglican liturgy, for example. Its emphasis is upon the transcendent God who meets the worshipers through the majestic poetry of the liturgy. The spires and high vaulted ceilings of the cathedral pointing toward heaven remind the worshipers that they have gathered for the praise and glory of the King of heaven and earth.

The Mennonite contribution to the liturgical life of the church is the reminder that God is not contained in temples and cathedrals, in houses made with hands. The simple Mennonite meetinghouse or the bare cave of the Anabaptists are as fit a temple for the worship of God as the most ornate cathedrals of Europe. They are a reminder that in worship God meets His people as they meet each other and fellowship in His name. The cathedral was not designed primarily to emphasize the meeting of God's people for fellowship with each other, but to stress the majesty and glory of God. Both accents are needed in worship.

4. Social responsibility. Many Christians become actively involved in the social, political, and economic aspects of their communities out of a sense of their Christian vocation in this world. Some churches do not make the sharp distinctions between church and world or church and state which Mennonites do.

Last winter the voters of Switzerland in a referendum decisively turned back the latest in a series of attempts to separate church and state in Swiss society. The theological faculty and student body of the University of Geneva held a two-day seminar to reflect on the issues which for Mennonites have been crucial since the very beginning of Anabaptism in 1525. The dean of the faculty asserted that while the church would not suffer unduly in the long run from disestablishment, society would. Most of the speakers expressed their strong conviction that the social and political fabric of the nation would be seriously damaged if the influence of the church were removed from its place as an integral part of public institutional life.

The Mennonite contribution to this debate is to emphasize that Christians are pilgrims and strangers in this world in search of the city that has foundations, whose

Builder and Maker is God. We need to caution our fellow Christians of the possibility of serious damage to the church when she is overly identified with a particular state. Her mission and her message are compromised when she loses her freedom to follow her Lord in radical obedience because of having become entangled in the self-interested policies which characterize the way of nations.

But Mennonites need to be reminded that we are also citizens of this world with specific political and social responsibilities. These certainly include praying for those in authority over us, obeying the laws of our land when these do not conflict with a higher law and giving a prophetic witness when they do. We need to be reminded that God loves the world and is concerned about the welfare of all its people. He has set up governments to administer justice and equity, to promote law and order, so that chaos and anarchy are overcome and life together in the human community is possible. As Christians we do in fact have civic responsibilities which we must fulfill alongside our spiritual responsibilities in this world.

5. Evangelism. Some Christian groups emphasize evangelism more strongly than Mennonites do. Church growth among them far exceeds our own modest growth, which is largely based on baptizing our own children. As a result we have been basically an ethnic group with the same family names generation after generation. While some persons come into our fellowship because they are attracted by our way of life and our emphasis on Christian community, a number have difficulty in penetrating our in-group ways.

Our fellow Christians can encourage us to proclaim the good news of God's love in Jesus Christ with enthusiasm and with boldness. They can caution us not to allow our feelings of inferiority to spill over and inhibit that message. They can help us to sense the joy that is to be found when sinners are brought to repentance and saving faith, when even the angels in heaven rejoice. They can help us see that there is a

certain measure of rationalization and self-justification (as well as spiritual pride) in our oft-repeated statement that it is not numbers but commitment which counts. They can help us to overcome our in-group tendencies and to open our fellowship to persons who do not share our cultural background.

Mennonites can make a significant contribution to the evangelistic efforts of the whole church by emphasizing the need for growth in discipleship, as well as by stressing that the message of the good news of God's love in Jesus Christ includes deeds as well as words.

As I see it, Mennonites are not prepared for merger with other Christian groups nor even for membership in national associations or world councils of churches. We have not studied the fuller implications of such membership nor have we had the necessary information and developing of consensus on the local, district, and denominational levels.

At the very least, however, such study and conversation must now begin, if only to answer our Christian sisters and brothers as to why we are unwilling to have closer fellowship with them. Responsibility must be lodged within our churchwide organizations for developing a channel of information and counsel between Mennonites and other Christians.

As I understand it, our spiritual forebears in the sixteenth century were not intending to set up a church separate from their fellow believers. It was their hope to influence the direction of the Reformation of the church of which they were members. They persisted in these efforts until they were no longer tolerated and were cast outside. We today have opportunities to participate in the shaping of the larger Christian church's life and mission in ways which were not open to them. As we do so, let us be clear and forthright about our distinctive insights and convictions. Let us also learn to appreciate the distinctive contributions which other Christians can make to our own understanding and experience of life together within the total body of Christ. 

Hear, hear!

Time to stop seeking special treatment. I have just read A. J. Muste's "Of Holy Disobedience" (published by Pendle Hill, Wallingford, Pa., 70¢) and recommend this pamphlet to every reader of this publication, especially in light of the reenstatement of military registration.

It crystallized ideas I have been struggling with for some time. How can ethical persons, especially within the "peace churches", submit to a system which is inherently evil, and by taking the position of CO, *within* that system acknowledge its right to exist?

I believe the ethical person, the pacifist (*peace maker*), the Christian has no honest choice save to stand outside that system and resist it. He cannot be co-opted and quieted by a legal loophole that for most Mennonites is an "accident of birth" and which is thus open to abuse, or worse for the church, the appearance of abuse. At best this is unethical—

at worst hypocritical.

The time has come for Mennonites to stop seeking and/or accepting any special treatment under the state—to stop looking out for their own at the expense of other persons—all created in the image of God and all actual or potential brothers and sisters in Christ.

We are called to be a witness and a light—a people separated unto God for His mission in the world—we will never become this, our witness will never be clear, if we use a position *within* the military system as our platform.

I call all pastors, counselors, teachers, parents, young men, and young women to a new look at their understanding of the relationship of church to state in this age of fear, of preparation of war, of this balance of terror.

Refuse registration—refuse war taxes.—Peter Farrar, Plymouth, Vt.

My fill of bread

by Katie Funk Wiebe

A young peasant standing before the executioner's sword during the Peasants' Revolt in Germany in 1525 remarked bitterly: "Now I must die, and in all my life, I have not twice eaten my fill of bread."

Not only twice, but three times a day recently, I ate more than my fill of good food. I hesitate to write about it. At every meal while I was studying at a large college recently, the cafeteria line offered me more food than I am used to.

Like other newcomers to this cafeteria, the abundance of food intoxicated me at first. The bright orange, yellow and green foods, attractively prepared, invited me to eat. Furthermore, I didn't have to prepare the food or do the dishes. As another person ahead of me said, "I've paid a lot of money for this food; I feel I've got to eat." I, too, gave in and ate.

Lemon pie? I couldn't resist it. Doughnuts dipped in frosting and covered with nuts greeted me every morning. As I took a plate of lasagna, I admired the regular student who moved through the line with only a salad and a glass of milk.

I excused myself because I knew I wasn't gluttonous. Gluttony refers to people who have to take Pepto-Bismol after a meal. Besides, what difference would an extra helping of onion rings make to a starving person halfway across the world? So, I dined well, meaning, of course, how I felt at the end of each meal, not necessarily that I made the right nutritional choices. Slowly as the meals passed, it grew on me that I had surrendered my eating controls to the norms of an affluent society. I ate because the food was there.

My short bout with an unrestricted selection of food showed me again my unreasonable expectations of other people related to food and drink. I expect the overweight person to lose the extra pounds easily. I expect the alcoholic to quit drinking in a day. Yet I couldn't turn down a scoop of ice cream on my pie.

I realize we like food and lots of it to make us content. Ivan Denisovitch, prisoner in the labor camp in one of Solzhenitsyn's novels, gratefully eats every drop of the thin gruel in his bowl, and rejoices if he sees the eye of a fish staring at him from the bottom of the bowl, especially if attached to the head. Some Americans are unhappy if they don't see almost the whole cow staring at them from their plates. Steaks must cover the plate. Pizzas must be barrel-sized.

Another large awareness came to me as I considered that cafeteria line three times a day. Food is essential and makes life more pleasant. It is part of hospitality, but in overabun-

dance, we not only tend to eat too much, but we waste too much.

Wasting food is an American habit. It comes with the garbage disposal installed in the kitchen sink. "Your garbage disposal eats better than many people in some Third World countries," said the minister one morning. Anyone who cleans up after meals eaten in public places can hardly disagree.

I slowly became aware that I no longer prayed, "Give us this day our daily bread." I didn't need to. I knew that tomorrow the cafeteria line would be open again.

The abundance of food on my tray also hid the poor from me. They mysteriously disappeared. "The poor you will have with you always," Jesus told the disciples when Judas suggested Mary's gift of ointment be sold and the money given to the poor. They're with us, but we don't know who they are or where they are when we're comfortably full. Most affluent people don't know one starving person by name and have never sensed the despair of someone who has never eaten his or her fill of bread three times in one day. Compassion is a difficult emotion to revive on a full stomach. To identify with the hungry and poor is not natural, even to Christians. It must be a deliberate act.

Which brings me to my last bit of truth learned the hard way. The matter of food is usually only a material concern to us. For the hungry, the absence of it stands in the way of not only their physical well-being but also their spiritual life. People who are hungry aren't open to the gospel, and people who are overfilled aren't open to sharing it.

During the Old Testament times, the law provided for the poor by allowing them to glean the fields of grain and by exacting tithes from the owners. Many passages show me that the Scriptures are written from the standpoint of the poor—the people watching the feast—not those feasting. God's concern is with the powerless and weak, and this includes the hungry. He fills the poor (never the rich) with good things.

I concluded one day that if I eat more than necessary, God isn't sitting at the table beside me, but with the poor watching me, with those who might be the gleaners, or receiving the tithes of the harvest.

Gleaning might not work with our present methods of harvesting, unless we allowed the poor to glean the trash cans outside public eating places instead of our taking doggie bags home. Because that alternative probably would embarrass us, the alternative is to eat less and give more.

The urban garden

Come and see
Come, come see the flowers
Colored flowers
Some "different"
All beautiful
Millions of flowers

But they do not grow
They need food
They need gardeners
Weeds choke them
Survival is difficult
Each is alone
Alone among millions

They die young
They die cheap
They are walked upon

Yet gold cannot measure their worth
Their beauty is not seen

So many weeds
Their growth is hampered
The air is bad
There is fear everywhere
Many have come to see the flowers
They come and they go
They look, but they see not
They see weeds
They smell the air
Some say, "My garden has straight rows."
Some say, "So many weeds"
Some say, "They are different"
Some say, "..."
Some say
They do not see the flowers

God's flowers
Precious to Him
He says, "Come.
Look, look at the field
We can make it bloom"

But few come
And God's garden remains ugly
And the weeds spread
And the flowers?
The flowers die

Come
Come, see
See the flowers

—Lee Hochstetler

Warm hearts in a cold world

The barriers between East and West can create a cold world.
But when an agricultural apprentice from Poland
Spends a year living and working on an American Mennonite farm,
Hearts are warmed,
Barriers are bridged,
East seems a little closer to West.
As eager learners make new friends,
They give as well as receive.
Why not open yourself to a Polish visitor this year,
And warm a heart or two in the process?



Write to:
Polish Agriculturist Visitor Exchange
Mennonite Central Committee
21 South 12th Street
Akron, PA 17501

Pawel Stepniak grades eggs at the
Raymond S. Kauffman farm,
Ronks, Pa.



General Board officers propose raising debt level, Lombard

The officers of the Mennonite Church General Board met at the church headquarters in Lombard, Ill., from July 15 to 17. The meeting of officers was held in place of the regular mid-summer board meeting which was canceled due to a shortage of funds.

Present at the officers' meeting were Glendon Blosser, age 50, chairman of the board and moderator of Virginia Mennonite Conference; Ross Bender, 51, vice-chairman of the board and professor of Christian Education at Goshen Biblical Seminary; Menno Heinrichs, 47, secretary of the board and executive secretary of New York State Mennonite Fellowship; David Mann, 50, treasurer of the board and moderator of Southwest Mennonite Conference; and Willis L. Breckbill, 54, past moderator of general assembly and pastor of Preston Mennonite Church, Cambridge, Ont.

Meeting with them were members of the staff: Ivan Kauffmann, Wayne North, Mildred Schrock, and Freida Myers. Missing were associate secretaries José Ortiz and Dwight McFadden, the former due to hospitalization and the latter to a heavy schedule. Also present for a reporting session on July 16 were the executives of the five program boards.

Aware that this was not a normal gathering, the officers took time to determine what authority they had to make decisions. They concluded that since they are not an executive committee they had no authority to make decisions on behalf of the board. Any actions taken would need to be confirmed by the full board through a mail vote. They concluded that their role was consultative only. They were in session as consultants to the staff between the regular meetings, for as General Secretary Ivan Kauffmann remarked, "It's pretty long from February to November [the previous and next regular meetings]. The staff should not go so long without reporting." So they spent 2½ days hearing reports. They also took a few actions to be passed on to board members by mail. A number of these were appointments, and one particularly significant action proposed raising the debt limit of the General Board by \$25,000 to enable the staff payroll and other expenses to be paid during the lean summer months until stronger conference support should come in the fall.

They also agreed that a cash flow emergency fund should be raised to provide a cushion in later years during the months when conference contributions are down. They determined to make some appeals for earlier payment of conference support.

It was thus not a highly newsworthy meeting since the group present was not empowered to act except in an advisory capacity or subject to the tedious process of a mail vote. It was, however, an occasion for discussion about the state of the church and, of course, the conditions under which they met.

"What has happened to our church in the decade since reorganization?" asked Ross Bender. "Are we reaching the end of resources to develop and expand on the churchwide level?"

David Mann responded that "the sign of faithfulness by the church agencies is not necessarily increase in budget. When you are back to one-third time (or less) for the staff person on peace," he said, referring to a cutback at the Board of Congregational Ministries, "some think we are losing our peace position. But we may only be restructuring."

Menno Heinrichs commented that "we are calling for a team concept, but we have not yet adjusted to this in terms of funding."

And Glendon Blosser observed that there is "a new trend for everyone to look to the General Board for help."

Yet Ivan Kauffmann had said earlier, "There are a lot of ways to do things. I think our present way is somewhat luxurious. I think God has answers for us that will be there when we look for them."

In 2½ days, the officers worked through a docket of 133 pages plus an additional 40 pages of material distributed after the docket had been assembled.—Daniel Hertzler

"Called to Teach" held in joint effort

With enthusiasm, warm fellowship, and creative intensity, the 72 participants in the "Called to Teach" workshop met at Western Mennonite High School, Salem, Ore. Parents, teachers, and pastors from the West Coast Mennonite churches stayed at the school for three days, June 26-28.

The workshop, the first joint educational project on the West Coast, was sponsored by the General Conference, the Mennonite Brethren, the Mennonite Church, and MCC West Coast. The Christian education committees of the Pacific Coast Conference (MC) and the Pacific District Conference (GC) jointly planned it.

Marj Nofziger, a coordinator, said, "This is the first venture of this kind in which the GCs

and MCs on the Pacific Coast have worked together and we have dreams for more."

The workshop linked many facets of church life and learning with its eye in particular on the "Anabaptist view of the child," and a "rediscovery of Anabaptist roots."

Harvey Yoder, pastor and teacher from Zion Mennonite Church, Harrisonburg, Va., led the morning Bible studies. He drew material from the New Testament and Anabaptist writings to help understand how the church can enable a child's "whole faith" progression. He stressed the need for a "corporate faith" embodied in the church in contrast with a private faith and individualistic baptism without active membership in a congregation.

John Gaeddert, Commission on Education executive, Newton, Kan., led two evening intergenerational worship experiences. Gaeddert focused on the church's involvement with families as a developing resource. He kept the worship simple, fast paced, full of song, and an opportunity for sharing.

LeRoy Friesen, newly appointed professor of peace studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind., led three workshops on peacemaking. He called the church a "community of peace, a model to the world which often relegates the peace position to an individual conscience. The congregation should support, bind together, people who are taking risks to be peacemakers."

Friesen saw war firsthand in the Middle East (1974) and made a decision to support the "community of Jesus and not the tanks on either side of the Jordan." He said, "the withholding of our bodies is increasingly less important than the withholding of our dollars because of automation in military strategy."

A rich variety of simultaneous training sessions involved 13 resource persons of which half were people from the Northwest. These workshops explored practical skills useful for effective teaching.

"Upon These Doorposts" was introduced by Marlene Kropf, one of the writers for the new Foundation Series. Tracing faith development from childhood to adult life, Marlene described the development of faith as growth rings on a tree; a person never totally discards how they believed as a child but adds new spheres as they go through different stages. The first stage is called the "heartfelt faith" then follows "head faith" and "whole faith."

The importance of visual arts in education of children was illustrated by Marvin Bartel. He encouraged the use of the discovery method, which allows children to explore with art materials on their own, instead of using an authoritarian method which prescribes art materials on their own, instead of using an authoritarian method which prescribes art activities and dictates the response.

Merlen Aeshliman, Salem, Ore., and Roma Jean Eicher, Albany, Ore., directed music workshops which were well attended.—Janet Burkholder Friesen, Seattle, Wash.



Bolivian pastor Abel Aquino discusses decision of Bolivian Mennonites to organize themselves as a national church with Ignacio Churé (center) and Hugo Rivera. Hugo and two other leaders have been appointed to guide the churches in the next six months.

Bolivian Mennonites organize national church

The emerging Bolivian Mennonite fellowships initiated action in the second churchwide assembly June 7 toward the formation of a national Mennonite Church in Bolivia. Representatives from the six existing groups voted in plenary session to begin the formal process of organizing themselves into a national church body.

Meeting in a rented Baptist church in the Bolivian village of Cotoca, a traditional Roman Catholic stronghold, sparks of excitement filled the room as some 20 local representatives and leaders began to take personal responsibility for the future of the newly formed fellowships.

The day's events were interspersed with prayers and hymns of praise as the historic decision to organize themselves generated much discussion and concern about the implications for the future of the Bolivian Mennonite Church.

After having been rained out in three previous attempts to hold this assembly, the fourth attempt proved to be the most fruitful as "the Holy Spirit brought all present together in a

bond of unity and agreement."

"We have had enough opposition from the enemy," said Abel Aquino, Bolivian pastor and missionary, "so the time has arrived for us to move ahead despite setbacks and postponements in our desire to establish ourselves as an Anabaptist-Mennonite Church in a nation that desperately needs alternatives to violence, hatred, and division."

The assembly appointed three Bolivians to assume interim leadership until the next churchwide gathering scheduled for November. Baltazar Opimi, Hugo Rivera, and Indalicio Vargas will serve on an ad hoc basis to prepare a study to be presented at the next churchwide assembly on how other Latin-American Mennonites have organized themselves.

Mennonite Board of Missions workers Debbie and Steve Fath and Mennonite Central Committee representatives also present at the assembly expressed words of full cooperation, support, and encouragement of this timely action.

Prestigious scholarly congress to take place in Winnipeg

Mennonite scholars from several fields of study will take part in an international congress on religion in Winnipeg, Man., Aug. 17-22. The XIVth International Congress of the International Association for the History of Religions is expected to draw about 600 scholars from 35 countries, including China and, possibly, Vietnam.

Executive director of the Congress, Donald Wiebe of Winnipeg, described it as "a very prestigious gathering in academic circles," being held in Canada for the first time since it was founded in Paris in 1900. The Congress is held every five years.

Mennonite participants will include William Klassen of Winnipeg, who served as cochairman of the organizing committee and coordi-

nator of the Near Eastern/Mediterranean Antiquity section; Leo Driedger of Winnipeg and Howard Kauffman of Goshen, Ind.; Allen Guenther and James Pankratz of the Winnipeg Mennonite Brethren Bible College faculty; Harry Loewen of the chair of Mennonite Studies at the University of Winnipeg; Bert Friesen of Simcoe, Ont.; Peter Erb of Waterloo, Ont.; and Ron Neufeldt of the University of Calgary.

Driedger and Kaufman will jointly present a paper on the sociology of religion section dealing with "Urbanization of Mennonites: Canadian and American Comparisons."

Neufeldt will present a paper on F. Max Mueller in the methodology and hermeneutics section.

Pankratz, Guenther, Loewen, Erb and Friesen will all serve as chairmen of individual sessions of the 20 sections in the Congress. *Studies in Religion*, a Canadian journal of which Peter Erb is the managing editor, has prepared a special issue on North American native religions for distribution at the Congress.

The overall theme for the week-long event at the University of Manitoba campus is "Traditions in Contact and Change."

Wiebe noted that not all sessions of the Congress will serve up dry, academic fare. The plenary sessions on such topics as Islam and the nature and study of religion, as well as displays and musical event, will have appeal for the general public.

Witmers find time to dream for France

While confronted with the daily realism of overseas mission work, Robert and Lois Witmer still find time to think about ideals for the future. They have been workers in France since 1956 with Mennonite Board of Missions, Elkhart, Ind.

"It's a dream at this point," admitted Robert, explaining their plan for a "semi-community" near Paris. The rationale for such a "village," as Witmers refer to it, was developed after observing individuals with special spiritual and psychological problems needing prolonged care.

This therapeutic village would provide an atmosphere of constant care and support. Several persons from the Catholic renewal groups working with Witmers have expressed interest in such an arrangement.

Robert and Lois have found their work with Catholics to be "the most challenging part of our time." Robert pointed out that 98 percent of the French population is Catholic, which makes their contact significant.

Witmers' hope is that the village can be both non-Catholic and non-Protestant, in order for persons of both groups to take part.

Robert's official work assignment is part time with the *Mission Mennonite Francaise*, which provides two workshop programs for 120 mentally handicapped adults. He reports that the workshop has increased in outreach in the past few years and that the staff is almost entirely French Mennonites.

Leadership of the local Mennonite congregation is shared by several of its members, with Robert serving as part of the pastoral team. Lois serves as leader of a women's group, composed of new believers in the congregation. Both relate to a Catholic renewal group which meets weekly in the Chatenay church building. Robert expressed good feelings about local relations they have been developing.

Witmers are currently home on summer furlough, following the completion of their sixth term in France. Two of their children will return to France with them.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"Church Alive" is a renewal conference to be held Aug. 8-10 on the campus of the College of Wooster (Ohio). Speakers include Angie Williams, Norman and Betty Charles, Keith Kingsley, John Schmid, Ray French, Lawrence Brunk, John I. Smucker, Roy S. Koch, and Dan Yutzy. For more information contact Church Alive Registration, 2417 Dalton Fox Road, Dalton, OH 44618, or call (216) 683-1226 or 828-2780.

Retreats for families with a retarded member will be held Aug. 8-10 at Spruce Lake Retreat Center in eastern Pennsylvania and Sept. 5-7 at the Shipshewana Retreat Center in Indiana. For more information contact Paul Beiler, Spruce Lake Retreat, R.D. #1, Box 605, Canadensis, PA 18325, and Drucilla Chupp, 62499 CR 131, Goshen, IN 46526.

PRINTED RESOURCES



Loaves and Fishes is a whimsical children's cookbook which will help them relate their eating choices to doing something about world hunger. Paul Longacre of MCC writes that "it tenderly introduces children to the realities of world hunger, inviting them to use food wisely and sparingly. It encourages them to handle food as most of the world's children do of necessity—with reverence, appreciation, and thankfulness." More than 20 pages of full-color children's art illustrate the 120 simple and easy recipes. \$5.95 (U.S.)/\$6.90 (Canada) at Provident and other bookstores.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Living More Simply: Biblical Principles and Practical Models, edited by Ronald J. Sider, is a collection of addresses given at a consultation of lifestyle focusing biblical, theological, and economic questions, and of helpful and practical models of how individuals and congregations can deal with the consumerism of our larger culture. \$4.95 (U.S.)/\$6.25 (Canada) at Provident and other bookstores.

Preparation for Covenant Life by Frank R. Keller was written to prepare youth between the ages of 15 and 16 to grow and mature in the Christian faith and to prepare them for membership in a believers' church. Each lesson moves from where youth are in their world of essentially teenage values, to the biblical material and Anabaptist perspective—to show how helpful they can be in making decisions as Christians—and back to the contemporary world of the teenager. \$4.95 through Provident Bookstores or from Faith and Life Press, Box 347, Newton, KS 67114.

Missions, Evangelism, and Church Growth, edited by C. Norman Kraus, is an interpretation and evaluation of the contemporary mission scene from the perspective of a disciples' church. Articles by Kraus, Wilbert Shenk, Howard A. Snyder, Chester Wenger, Vern Miller, and Harold Bauman focus on the congregation as the witnessing unit working at the questions of mission, church growth, and salvation. \$5.95 (U.S.)/\$6.90 (Canada) at Provident and other bookstores.

AUDIOVISUAL RESOURCES

"*Holy Smoke: Reflections on the Energy Crisis*" deals with three great biblical themes: the earth is good, the earth is the Lord's, and human beings exist to build the earth in partnership with God. In tackling today's energy issues it uses and superimposes biblical values that will help provide people with a theological foundation for making energy decisions. The 20-minute filmstrip with cassette was produced by Packard Manse Media Project in 1980. Rental: \$3 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Group explores Smoketown follow-up

Sponsors of the Smoketown Consultation and Mennonite Church General Board personnel jointly agreed to call a second consultation, probably early next year.

Gathering at the Yellow Creek Mennonite Meetinghouse near Goshen, Ind., on Tuesday, July 1, eight persons reviewed developments in concern areas since the previous meeting last October and discussed ways in which these common concerns can be followed-up in significant ways on a churchwide level.

Smoketown Consultation sponsors present were Bill and Bob Detweiler of Kidron, Ohio, and Goshen, Ind., respectively; Eugene Witmer of Smoketown, Pa.; and James Miller of Kidron, Ohio. Persons from the General Board were Glendon Blosser, chairman; Willis Breckbill, past chairman; Ivan Kauffmann and Wayne North, staff persons of the Board office at Lombard, Ill.

A follow-up open meeting of those sympathetic to the original statement of July 11, 1979, was seen as helpful in order to fully inform what the concerns are all about, to test these with a larger group, to give opportunity for additional concerns, and to spend time in intercessory prayer for the church.

The discussions at Yellow Creek were marked by openness and a clearly stated desire to strengthen the church.

The original consultation at Smoketown, Pa., was a meeting of 20 persons who prepared a statement to the Mennonite Church which appeared in the July 24, 1979, issue of *Gospel Herald*.

Nicaragua peace church members gather for retreat

Eighty pastors, lay leaders, missionaries, and service volunteers representing three groups in Nicaragua joined together May 2 to 4 at a Baptist campground outside Managua for a weekend of fellowship and study of peace theology.

The retreat was a time of reflection and challenge on what it means to follow the way of love in the kingdom of God, and for many it was the first opportunity to fellowship with peace church pastors other than those of their own conference. Main resource person was Gilberto Flores of Guatemala, formerly pastor of a Mennonite church in San Pedro Sula, Honduras, and currently pastor in Guatemala City, where there is much political violence.

Primary purpose of the retreat was to explore with the Nicaraguan peace churches who they are and what their mission can and should be in Nicaragua today. Specifically, it was hoped that the church would explore the biblical vision of the church as a visible community of suffering servants within another kingdom, the biblical basis for nonviolence, the

church's response facing systematic violence and the salient themes of Marx and liberation theology, in order to better understand current reality in Nicaragua.

A high point of the retreat was a presentation by Francisco Rodés, Baptist pastor from Matanzas, Cuba, who teaches at a seminary in Managua. Rodés gave a brief introduction to Marxist thought and shared the experiences of the church in Cuba since 1959.

Originally the church in Cuba withdrew from the revolution and only recently has it attempted to exhibit that it is not the "opiate of society," as some would like to believe, he said. Besides breaking stereotypes of Cuban life and society, he challenged the Nicaraguan church to be faithful to its calling and to become an influential dynamic in the changing society.

The three conferences in Nicaragua are related to the mission programs of the Brethren in Christ, Conservative Mennonite Conference, and Evangelical Mennonite Conference of Canada.

Reconciliation, theme at women's caucus

God's Spirit manifest in love, wisdom, mutual submission, unity, and vision for service marked the fourth national convention of the Evangelical Women's Caucus which met at Saratoga Springs, N.Y., June 25-28.

The theme of the convention, "Women and the Ministry of Reconciliation," was taken from 2 Corinthians 5:18-19, RSV. Throughout the conference persons of differing backgrounds expressed positive responses.

"The price of genuine peace is the doing of justice!" proclaimed first plenary speaker Virginia Mollenkott, author, speaker, and teacher from New Jersey.

She spoke of "hideous" 20th-century injustices which Christians are called to change, perhaps the most urgent being unreasonable national armament. "A thorough change in thought patterns about where security comes from is necessary for evangelicals," she said.

Mollenkott drew a relationship between ultra-right-wing God-and-country thought and advocates of dominance-hierarchy in male-female relationships.

"It is not surprising that evangelicals who are calling for supremacy in the home are calling for dominance in foreign affairs," she said.

"In order to make a difference at the national and international level it is necessary to make organized efforts to change the oppressive systems," she said.

The second plenary session was addressed by Matlalepula Chabaku, a black, single woman from South Africa which combination of circumstances, she said, "is hell." In face of professed personal risk, Chabaku, a 1979 graduate of Lancaster Theological Seminary, has committed herself "to seek justice and love for all people everywhere."

In the midst of visa uncertainty, she shared guardedly of her experiences and of conditions in South Africa. She urged women, who are more than half the world's people, to unite to change the world. She urged voting and dealing with power structures rather than "to pacify the oppressed with your gifts."

Two famous women activists, descendants of well-known women in ministries, addressed a sold-out historical banquet Thursday evening.

Susan B. Anthony II, grandniece of the famed suffragist whose likeness appears on the dollar coin, and Victoria Booth Demarest, granddaughter of William and Catherine Booth, who founded the Salvation Army, spoke following a pageant depicting significant characters in the history of the U.S. movement for women's equality, which began in central New York state not far from Saratoga Springs.

Anthony, presently a Catholic who draws from her own Quaker roots in calling for social awareness and liberation, described her aunt as a model of the "mystic prophet," who combined turning inward to seek God's word with helping oppressed individuals.

In the course of informal conversation with *Gospel Herald*, Anthony alluded favorably to the Mennonite peace witness and expressed her dismay at draft registration and the neutron bomb.

Victoria Booth Demarest, "Grand Dame of Evangelists," shared victories and struggles from her 71 years of active ministry. She characterized herself as "the third generation of women who were preachers, wives, and mothers of large families."

"Whatever you do, let the Lord work through you," the 91-year-old woman admonished at nearly an hour till midnight after speaking to a rapt audience for 50 minutes. "That's what will count. And honor and respect men!" The audience responded with laughter and a standing ovation.

In a special Wednesday night opening concert and during all plenary sessions, composer-musician Ken Medema, who teams with his wife to write and produce musical works, became beloved by all present for his powerful and sensitive ministry. Being sightless, he displayed deep empathy with oppressed persons.

Friday night's communion service led by three women, one of whom preached on "God's Paradigm (model) for Women," brought an evident sense of healing to many as attention focused on God (as male and female) by means of liturgy, preaching, and celebration.

Many testified to a deep sense of reconciliation taking place within themselves. Said one, "Radical secular thought spoke to me first and I got outside the church. Tonight is the first I've taken communion in 15 years. Thank you."

"It's a miracle for my husband and me to be here," said another. "I see hope that men and



Susan B. Anthony II (left) shares round table conversation with Bertha Beachy, former missionary to Somalia.

women can be reconciled in Christ."

"I felt emotional release without emotionalism," observed a Mennonite who attended. Throughout the conference the spirit was one of diligence in returning to Scripture, especially in correcting one-sex biases which faithful hermeneutics oblige one to discard.

Mennonites at the convention affirmed among themselves that at times one could sense an almost uncanny leap across centuries to a possibly similar Anabaptist fervor and rediscovery.

The convention, attended by 400-500 women and men, brought together people from many denominations. Interested representatives from Canada attended, who inquired about the possibility of affiliation and perhaps opening EWC to worldwide membership. They urged the caucus to take a stand against nationalism. It was noted that interest is strong in both Eastern and Western Canada.

In Saturday's working session, purpose to press ahead in publishing, strategies, nurture of inner life, repentance, and exegetical work was expressed.

Discussion on the need for a Bible in non-sexist language resulted in a vote to send expression of support and offered aid to a National Council of Churches committee presently exploring such a revision of the RSV. Concern was voiced that EWC support a "neuter" revision and not one with a reactionary anti-male bias. The caucus voted to reaffirm a 1975 expression of support for ordination of women.

The National Council is continuing work on clarifying aims and specifics about EWC's future.

A tremendous reactionary spirit in the nation against feminism was noted. "It will get worse before it gets better," predicted Liz Nordquist, cofounder and past president of EWC in Los Angeles. "The battle is a spiritual one, against the spirit of the age—a culture of narcissism, in which liberation is not so much for freedom to serve, but for the end of self-realization."



Victoria Booth Demarest, 91-year-old granddaughter of co-founders of the Salvation Army delights banquet crowd. Susan B. Anthony II is seated at far left.

A short informal gathering of the Mennonites who attended the Saratoga convention revealed much good feeling for the conference's forthright tackling of sexism, its biblical foundation, and the evident spirit of humility.

"I came not knowing what to expect and with some disappointing experiences in other evangelical meetings," shared Margaret Foth of Mennonite Broadcast's *Your Time*, a program for homemakers. "But my stereotype was completely wiped out by Virginia Mollenkott and her attitude toward God and country. I found her address exciting. If in any way our continued participation can encourage, I would participate."

Mennonites expressed surprise that EWC attendants seemed to welcome Mennonite materials and resources. The names of Katie Funk Wiebe, David Augsburg, and the late Doris Janzen Longacre were mentioned in workshops.

Sixteen Mennonites from across the U.S. attended. They came from Kansas, Virginia, Pennsylvania, Indiana, Washington, D.C., Illinois, and California.

Perry and Elizabeth Yoder, North Newton, Kan., led two workshops on "Men and Masculinity in the Kingdom of God." More than 40 different workshop topics were offered during five workshop sessions.

The Evangelical Women's Caucus began in 1973 as a special caucus growing out of the first meeting of Evangelicals for Social Action, which met in Chicago and drafted the Chicago Declaration. Its statement acknowledged "that we have encouraged men to prideful domination and women to irresponsible passivity. So we call both men and women to mutual submission and active discipleship."

With surprising strength the organization is putting many otherwise isolated women in touch with each other for mutual encouragement and equipment for service. EWC national membership has nearly doubled in the past year to over 525 members, and there are approximately ten local chapters working at projects.—Lois Landis Shenk

mennoscope

Draft Age Youth. A newsletter has been established by and for young Mennonites who are being led for reasons of conscience not to register in the current draft registration. Persons interested in receiving the newsletter in order to read about and communicate with other potential nonregistrants are encouraged to send their name, address, age, and contributions (thoughts and dollars) to *Newsletter*, 1480 College Ave., Harrisonburg, VA 22801.

Lake Center Christian School of Hartville, Ohio, needs a junior high teacher for math, reading, and language for the 1980-81 school year. If interested, write to Roger Putnam, principal, Lake Center Christian School, 1360 Woodmont St. N.E., Hartville, OH 44632.

Parents in Today's Society—21 articles on parenting issues. Some of the chapter titles are: "The Mennonite Family in Transition," Ross Bender; "Talking to Your Children About Your Faith," Susie M. Setzer; "Emotional Health Begins at Home," Carl N. Rutt; "Passing Values On," Marlene Kropf; "Before You Turn Off the Television," Larry Wenger. A Leader's Guide suggests several uses of this resource: for elective study groups, parenting support groups, a weekend parents' retreat, or a week-long Christian parenting series. A variety of questions/activities are suggested for each chapter. Some suggestions are provided for worship resources and congregational decision-making about parenting issues. Price, \$3.95 (USA); Leader's Guide, \$2.95 (USA). Available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

A Youth Discussion Booklet has been released for use with Joel Kauffmann's novel, *The Weight*. Peer pressure related to the issues of draft, alcohol, and religious commitment make this book relevant to today's youth. The discussion booklet is organized to cover the book, *The Weight*, in four sessions. Additional sessions are suggested for storytelling and a mock draft board. The price of *The Weight* Discussion Booklet is 55¢; the book \$5.95 (USA). Available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

These people have really filled a need in the community," a Winston-Salem, N.C., resident said of the Mennonite Voluntary Service unit there. The unit, established by Mennonite Board of Missions (Elkhart, Ind.), will close in August, having completed the mission of planting a new church. Aside from their in-

volvement with and support of the local church, each VSer had an individual work assignment like Lend-A-Hand, a home-repair team, or child care. The five VSers currently in the Winston-Salem unit are Cecil and Nelda Miller, Harrisonville, Mo.; Donna Zehr, Shakespeare, Ont.; Lori Toelke, Ridott, Ill.; and Keith Gross, Souderton, Pa.

The Fifth Annual Mennonite Central Committee Relief Sale will be held on Saturday, Oct. 18, at the Arkansas Valley Fair Ground in Rocky Ford, Colo. It is sponsored by the Rocky Mountain Mennonite churches.

Eastern Mennonite College is accepting applications for two full-time positions beginning Aug. 1: Plumber—experience in plumbing, construction, and maintenance required. Electrician—experience required in commercial electrical construction and maintenance. Ability to work with conduit and control circuitry. If interested please call or write Lee M. Yoder, EMC, Harrisonburg, VA 22801, (703) 433-2771, Ext. 100.

The correct address for those wishing to write to Richard Steele, South African conscientious objector, is Detention Barracks, Tempe, P.O. Brandhof 9324, Orange Free State, R.S.A. Richard remains in solitary confinement, but would get his post periodically. Correspondents should not expect personal replies.

C. Nevin Miller was installed as pastor of the New Holland (Pa.) Mennonite Church on Sunday, July 13.

York Street Voluntary Service Unit, Mennonite Service Home Repair, and York Street Community Services of Philadelphia, Pa., will be having a reunion for all VSers who served at York Street since it began in 1969. The reunion will take place on Aug. 2, 3:00-6:00 p.m., at 3033 W. York St. in conjunction with the Region V Assembly. The reunion will include a time of recreation, swapping stories, and an evening meal. Community residents will also be invited to the reunion. More information will be available during registration at the Assembly.

With contributed funds for all purposes totaling \$2,278,223, Goshen College exceeded the contribution goal for the 1979-80 year by 9.5 percent, reported Dan Kauffman, director of college relations, July 9. Of this total, the college's annual fund, which makes up the difference between student fees and actual cost of operation, totaled \$1,080,279, or 3 percent above the goal. Annual fund gifts came from these sources: Mennonite Church, \$367,840 (34 percent of the annual fund); alumni, \$388,728 (36 percent); business and industry, \$171,969 (16 percent); Associated Colleges of Indiana, \$85,058 (8 percent); other individuals, \$54,014 (5 percent); and foundations \$12,670 (1 percent). Gifts came from 4,979 donors.

Keith Gnagey has recently been named

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$126,702.77 as of Friday, July 18, 1980. This is 16.9% of the total needed. 214 congregations have made contributions.

manager of Heritage Haven, the 150-unit apartment complex for the elderly and handicapped being built just north of the Harrisonburg, Va., city limits. According to Earl Greaser, director of development for Virginia Mennonite Retirement Community, Inc., Gnagey will start working full time in September. By then a model apartment should be ready for display. Processing of formal applications will also start at that time. One hundred and twenty persons have already expressed interest in becoming residents of Heritage Haven.

Caught in the Crossfire by Levi Keidel (a fictionalized historical account about Christians facing difficult decisions in a communist-oriented insurrection in Zaire, Central Africa) has been honored by the Evangelical Christian Publishers Association (ECPA) as the best Christian fiction book of the year. Maynard W. Shelter, director of the book division for Herald Press, has accepted the Gold Medallion Book Award "In recognition of excellence in evangelical Christian literature" Saturday, July 19, in Dallas, Tex., at an ECPA dinner attended by more than 200 publishers' representatives. This book was serialized in *Purpose* magazine, ending in June of this year. *Purpose* is published by Mennonite Publishing House.

Choice VII, a series of 90-second radio programs on social justice themes, won an Angel Award from Religion in Media (RIM), a non-profit, interdenominational agency dedicated to promoting quality religious programs on television and radio and in motion pictures, books, and other media. Each year RIM Sponsors an awards program for which it solicits entries from writers and producers. CHOICE VII won a 1979 Angel Award in the National, Public Service, and Spot Announcement category for radio. The 65-program series has aired on more than 400 stations in the U.S. and about 100 in Canada. Released in January 1979, the series cuts through the sound of weekday radio with dramatic stories and parables.

Watch next week for

sent

How Paul Stands
MBM Perspective (editorial)
H. Ernest Bennett

—Organizer of Others' Gifts
Bookracks Build Bridge to Bus Manager
MBM Prayer Partners: Heard But Seldom Seen
SYAS Census Success Stories
Up Close and Personal
Discoveries in Witnessing
MBM Classified
Ernest Sam Faces Unemployment

Keep up-to-date
with churchwide missions.
READ SENT!

Mennonite Board of Missions
Elkhart, Indiana



Doug Basinger and Lois Janzen

Lois Janzen and Douglas Basinger of San Francisco have been named Western regional directors for Voluntary Service (VS) and Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Elkhart, Ind.). Lois and Doug succeed current VS Western Regional Director Bob Hovde, who is resigning, and also become the first SYAS staff in the West. Lois and Doug will share a 1 1/4-time assignment starting Sept. 1 and then increase to 1 1/2-time Feb. 1, 1981.

The Western regional directors will be responsible for overseeing nine VS units in six states. SYAS work will involve contact with scattered young Mennonites, putting them in touch with each other, and helping with seminars and fellowships.

A 12-member task force to "move further" the proposal for a Mennonite Pastoral Enrichment Center was appointed during the July 9-10 meeting of the Home Missions Committee of Mennonite Board of Missions, Elkhart, Ind. In other business, the committee asked that, as a matter of priority, MBM staff develop a proposal for clearer understandings with conferences on the way Home Missions funds are gathered and disbursed. The committee also held a recognition dinner for Lupe De Leon, Jr., who resigned June 15 as Home Missions secretary. His farewell gift at the dinner was the surprise arrival of his parents and other family members from Texas.

A record-breaking 125 persons attended a retreat for the deaf June 20-22 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Sponsored annually by the Deaf Ministries Office of Mennonite Board of Missions Elkhart, Ind., the retreat this year focused on the theme, "Family: Fun, Feelings, and Frustration." Resource persons were Reuben Savanick, Jim and Rosalee Schneck, Michael Hurst, Raymond and Elizabeth Rohrer, Phyllis King, and Kenneth and Verna Crush.

Deaf persons in the Mennonite Church who are not currently receiving *Signing* are encouraged to send in their names so that they can receive their free subscription to this newsletter and keep in touch with other deaf persons. The mailing list now includes almost 600 persons. *Signing* is published by the Deaf Ministries Office of Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

The July 1980 edition of the *Overseas Missionary Directory* of Mennonite Board of Missions is now available. The directory lists information on 135 MBM workers in 22 countries. Free copies can be obtained from Sarah Conrad Yoder, MBM, Box 370, Elkhart, IN 46515.

Special meetings: William Stutzman, Sugarcreek, Ohio, in Gospel Tent meetings to be held along Churchtown Road between R. 322 and Cambridge, Pa., Aug. 2-10.

New members by baptism: two at Des Moines, Iowa.

Change of address: C. Nevin Miller from Lancaster, Pa., to 323 West Conestoga Street, New Holland, PA 17557. Tele.: (717) 354-5630; (717) 354-0602 (study).

readers say

I read your editorial (July 1) in which you quoted Dick Schweiker's letter of an earlier date in which he said he would vote for draft registration. I had the same letter in response to my telephone call urging him to support the Hatfield Amendment introduced in the Appropriations Committee for which Dick did vote his support.

I am sorry that you did not receive his news release. I think the *Gospel Herald* reader should have this.—John E. Lapp, Souderton, Pa.

Editor's response: I too had received the Schweiker release. Inasmuch as the wording of it seemed to deal more with strategy than basic point of view, I felt free to quote Schweiker's earlier letter as an example of the military mind-set. However at Brother Lapp's suggestion, I am publishing Senator Schweiker's release below.—Daniel Hertzler

"As one of the original proponents in the 1960s of an all-volunteer force, I have always believed this country should strive to fill the ranks of its armed forces with those who choose to serve, instead of forcing the induction of young men. I have always been wary of registration for military service except in time of war.

During Senate debate on the draft registration measure the past few days, I became convinced that I could not support it. President Carter's proposal turned out to be more sham than substance, not significantly improving U.S. mobilization time and, therefore, failing even to be a credible symbol to the world of U.S. resolve in the face of adversity. In addition, the Senate decision earlier this week to delete provisions accepted by its Appropriations Committee to protect the rights of conscientious objectors had a substantial impact on my decision.

The meaningful way to beef up our armed forces is to pay our military a decent wage and I will continue to fight to increase military pay and benefits. It's absurd to expect to be able to recruit volunteers for a food stamp army."

births

Beck, J. Mark and Karen (Nafziger), Archbold, Ohio, third son, Kent Michael, July 2, 1980.

Bergey, Paul and Jane (Kauffman), Telford, Pa., third living son, Daniel Ray, May 14, 1980.

Byler, Joseph and Sally (Lalli), McVeytown, Pa., third child, first daughter, Jessica Ann, June 20, 1980.

Clemmer, Gerald and Betty Ann (Landis), Harleysville, Pa., first child, Tina Renee, June 6, 1980.

Dunn, Peter and LeAnna (Gerber), Dalton, Ohio,

second child, first son, Paul Anthony, July 3, 1980.

Fisher, Gail and Nancy (Kennell), Eureka, Ill., third child, second son, Dustin Joel, June 29, 1980.

Friesen, Jerry and Nancy (Nyce), Albany, Ore., third child, second daughter, Heidi Janette, June 19, 1980.

Gnagey, Keith A. and Linda (Widrick), Harrisonburg, Va., first child, Merridy Marie, Apr. 28, 1980.

Hofstetter, Ralph and Sue (Murray), Dalton, Ohio first child, Jonathan, June 28, 1980.

Kauffman, Steven and Jennifer (Lawrence), Wau-seon, Ohio, first child, Linde Brooke, June 10, 1980.

Meadows, Lyndon and Karen (Miller), Haven, Kan., first child, Erica Cherie, June 12, 1980.

Miller, Stanley and Sandy (Wyse), Elkhart, Ind., first child, Regina Marie, July 5, 1980.

Moshier, Duane and Janet (Zehr), Croghan, N.Y., fourth child, third daughter, Jana Marie, July 2, 1980.

Nofziger, Kevin and Angela (Simmons), Albany, Ore., second child, first son, Jason Lee, June 12, 1980.

Ressler, Lawrence and Sharon (Martin), Philadelphia, Pa., first child, Daniele Jean, June 1, 1980.

Tingley, Jay and Betty (Short), Archbold, Ohio, fourth son, Jordon Brian, June 23, 1980.

Unternahrer, Norman and Hortensia (Mendez), Santa Cruz, Bolivia, third child, first son, Eric Norman, Jan. 4, 1980.

Yoder, Galen and Vera (Graber), Phoenix, Ariz., first child, John David, born on May 21, 1980; received for adoption on July 9, 1980.

Zehr, Rick and Carol (Grimm), Flanagan, Ill., third child, first son, Zachary Richard, May 8, 1980.

marriages

Brubacher—Metzger.—Paul Brubacher, Waterloo, Ont., and Cathy Metzger, Elmira, Ont., both of Floradale cong., by J. Lester Kehl, June 28, 1980.

Gant—Kaufman.—Edward S. Gant, Jr., Richmond, Va., Presbyterian Church, and Lori J. Kaufman, Hollsopple, Pa., Carpenter Park cong., by Marvin L. Kaufman, father of the bride and Arthur McPhee, June 14, 1980.

Hostetler—Nafziger.—Steven K. Hostetler, Plain City, Ohio, Sharon cong., and Colette L. Nafziger, Circle Pines, Minn., Faith cong., by Noah Landis, grandfather of the bride and Melvin Janzen, June 7, 1980.

Lewandowski—Leichty.—Gari Lewandowski, Goshen, Ind., Our Lady of Hungary Church, and Diane Leichty, Goshen, Ind., by Arnold Roth, June 28, 1980.

Martin—Weaver.—Wilmer G. Martin, Monroeton, Pa., West Franklin cong., and J. Lorraine Weaver, Manheim, Pa., Hernley cong., by H. Howard Witmer, June 28, 1980.

Maurer—Yoder.—Don R. Maurer, Shamokin, Pa., Grace Chapel, and Edna Mae Yoder, Allensville, Pa., Locust Grove cong., by Erie Renno, June 7, 1980.

Miller—Shoemaker.—Art Miller, Hesston, Kan., Whitestone cong., and Anne Shoemaker, Dakota, Ill., Freeport cong., by Randy Miller, June 28, 1980.

Roth—Campbell.—Bryan Roth, Des Moines, Iowa, Des Moines cong., and Rosilan Campbell, Des Moines, Iowa, Lutheran Church, by Paul H. Martin, Apr. 12, 1980.

Roth—Manus.—Gary D. Roth, Iowa City, Iowa, and Rosemary A. Manus, Coralville, Iowa, both of First Mennonite of Iowa City, by Edward Stoltzfus, July 5, 1980.

Seiler—Kauffman.—Todd Seiler, Pettisville, Ohio, and Deb Kauffman, Archbold, Ohio, both of Central cong., by Charles H. Gautsche and Charles Zimmerman, July 4, 1980.

Wirick—Hostetler.—Neil Wirick and Peggy Hostetler, both of West Liberty, Ohio, by Duane Beck, July 6, 1980.

obituaries

Beck, Amanda, daughter of Abraham and Fannie (Stutzman) King, was born Jan. 6, 1890; died at the Betz Nursing Home, Auburn, Ind., June 9, 1980; aged 90 y. On Oct. 20, 1910, she was married to Samuel Beck, who died Apr. 26, 1978. Surviving are 4 sons (Elon, Orville, Virgil, and Everett), 4 daughters (Mrs. Glada Richards, Marjorie—Mrs. Clayton Schrock, Berneda—Mrs. Walter Nofziger, and Evelyn—Mrs. William Furnish), 31 grandchildren, 58 great-grandchildren, and one brother (Ed King). She was a member of Leo Mennonite Church. Funeral services were held at North Leo Mennonite Church on June 11, in charge of Ray Erb; interment in Leo Cemetery.

Bentch, Ezra, son of Daniel Allen and Eliza Ann (Tolar) Bentch, was born in Camden Co., Mo., July 29, 1901; died at his home in Versailles, Mo., June 24, 1980; aged 78 y. On Apr. 14, 1923, he was married to Minnie Opal McDavitt, who survives. Also surviving are 2 sons (Don and Clarence Bentch), 3 daughters (Mrs. Glendola Alta Wenger, Mrs. Eunice Lehman, and Mrs. Lela Ruth Wenger), 24 grandchildren, 17 great-grandchildren, one brother (Everett), and 2 sisters (Mrs. Stella Rollings and Mrs. Minnie Goetze). He was preceded in death by 2 brothers. He was a member of Mt. Zion Mennonite Church, where funeral services were held on June 27, in charge of Joe Diener.

Butler, Rose, daughter of Peter and Lydia (Schlatter) Neuhauser, was born Mar. 3, 1894; died at Parkview Hospital, Fort Wayne, Ind., June 9, 1980; aged 86 y. On Feb. 27, 1915, she was married to Harry Butler, who died Oct. 21, 1969. Surviving are 2 daughters (Beatrice—Mrs. John Fitch and Marie—Mrs. Donald Edwards), 2 sons (Glen and Harold), 10 grandchildren, 15 great-grandchildren, and one sister (Viola Lantz). She was preceded in death by one daughter (Helen). She was a charter member of Leo Mennonite Church. Funeral services were held at Baidinger-Walter Funeral Home on June 11, in charge of Earl Hartman; interment in Leo Cemetery.

Cressman, Omar, son of Osias and Annie (Ging-erich) Cressman, was born in Wilmot Twp., Ont., Nov. 5, 1894; died June 30, 1980; aged 85 y. On Jan. 4, 1922, he was married to Mary Ann Shantz, who died Nov. 20, 1979. Surviving are one son (Clayton), one daughter (Ethel—Mrs. Lyall Woolner), 7 grandchildren, and 4 great-grandchildren. He was ordained deacon of the Blenheim Mennonite Church in 1949. He was a member of the Preston Mennonite Church, where funeral services were held on July 3 in charge of Willis L. Breckbill; interment in the Blenheim Cemetery.

Moyer, Garwood, son of Daniel and Annie (Rohr) Moyer, was born Sept. 23, 1907; died at Sellersville, Pa., Sept. 23, 1907; aged 72 y. On Mar. 23, 1929, he was married to Lois Barndt, who survives. Also surviving are 5 sons (Richard, Garwood, Jr., Robert, Terry, and Ray), 2 daughters (Shirley Garis and Sonia Althouse), 16 grandchildren, 6 great-grandchildren, 2 brothers (Joseph and LeRoy), and one sister (Mamie R. Moyer). He was a member of Blooming Glen Mennonite Church, where funeral services were held on July 9, in charge of Sheldon W. Burkhalter and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Peachey, Raymond S., son of E. J. and Ella (Stoltzfus) Peachey, was born in Belleville, Pa., Dec. 27, 1910; died of a heart attack at Huntington Hospital on June 25, 1980; aged 69 y. On Dec. 29, 1931, he was married to Eldora Hertzler, who survives. Also surviving are 4 daughters (Ruth—Mrs. Samuel Yoder, Pauline—Mrs. Eugene Stucky, Zelda—Mrs. Byron Zook, and Eleanor—Mrs. David Stoltzfus), 16 grandchildren, 5 great-grandchildren, 3 brothers (Merle, Leonard, and Ezra J.), and 2 sisters (Thelma—Mrs. Yost Bawel and Viola—Mrs. Clarence Scheffel). He was a member of Locust Grove Mennonite Church, where funeral services were held on

June 28, in charge of Timothy Peachey, Gerald Peachey, and Erie Renno; interment in Locust Grove Cemetery.

Plank, Robert L., son of Sam C. and Golda (Yoder) Plank, was born in Champaign Co., Ill., Nov. 16, 1919; died of a heart attack at University Hospital, Columbus, Ohio, July 3, 1980; aged 60 y. He was married to Velma Headings, who survives. Also surviving are 2 sons (Robert L., Jr., and Samuel J.), 2 daughters (Rebecca—Mrs. Karl Smith and Ann Elizabeth Plank), 7 grandchildren, one brother (Samuel C., Jr.), and 3 sisters (Elizabeth—Mrs. Clarence Geil, Mary Kay—Mrs. Donald King, and Sarah—Mrs. Leonard Miller). Funeral services were held at Bethel Mennonite Church on July 7, in charge of Duane Beck; interment in Fairview Cemetery.

Ranck, R. Glenn, son of Ralph and Esther (Weaver) Ranck, was born at Lancaster, Pa., May 1, 1923; died as a result of heart surgery on June 20, 1980; aged 57 y. On Mar. 1, 1947, he was married to Erla Heller, who survives. Also surviving are one daughter (Karen—Mrs. Lawrence Ruth), 3 sons (Kenneth, Donald, and James), one granddaughter, and one sister (Evalene—Mrs. Ernest Weinhold). He was preceded in death by an infant son (Robert Glenn, Jr.), an infant daughter (Yvonne Lucille), and a sister (Joyce—Mrs. Paul Keagy). He was a member of Oxford Circle Mennonite Church. Funeral services were held at Cedar Grove on June 24, in charge of Luke G. Stoltzfus and James R. Leaman, and at Habecker on June 25, in charge of James R. Leaman, Charles A. Ness, and Luke G. Stoltzfus; interment in Habecker Mennonite Cemetery.

Schertz, Benjamin Franklin, son of Peter and Mary (Saltzman) Schertz, was born at Flanagan, Ill., Oct. 17, 1892; died at Streator, Ill., June 18, 1980; aged 87 y. On Jan. 1, 1918, he was married to Ida Miller, who survives. Also surviving are one daughter (Mrs. Jean Grimm), 5 grandchildren, 9 great-grandchildren, and one sister (Mattie Schertz). He was preceded in death by one son (Laverne). He was a member of Waldo Mennonite Church, where funeral services were held on June 20, in charge of Edwin J. Stalter; interment in Waldo Cemetery.

Wambold, Melvin B., son of Charles and Sallie (Bergey) Wambold, was born at Elroy, Pa., Sept. 30, 1900; died at Rockhill Mennonite Community, Sellersville, Pa., July 2, 1980; aged 79 y. He was married to Minnie E. Seifert, who died on Apr. 10, 1975. Surviving are 2 sons (Claude A. and Lloyd), 5 grandchildren, and one sister (Mrs. Elizabeth Cope). He was a member of Franconia Mennonite Church. Funeral services were held at Moyer Funeral Home, Souderton, Pa., July 5, in charge of Curtis Bergey; interment in Franconia Cemetery.

Correction: In the obituary of Mrs. Elma Zuercher printed in the July 8 issue of *Gospel Herald*, a daughter, Kathryn—Mrs. John Reber, was incorrectly listed as a survivor. It should have said that she died Jan. 26, 1973.

Cover by David Hiebert; p. 601 by Steven Fath; pp. 603, 604 by Lois L. Shenk.

calendar

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Family Cluster Leadership Training Lab, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 10-16.
Hesston College classes begin September 1.
Goshen Biblical Seminary classes begin September 2.
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6.
Goshen College classes begin September 10.
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12.
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12.
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18.
Black Council, Newport News, Va., Oct. 24-26.
Southeast Convention, Oct. 24-26.
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2.

items and comments

John Paul tells Brazil his is the 'church of the poor'

In his first encounter with Brazil's frightful poverty, Pope John Paul II visited one of Rio's worst slums (July 2), solemnly assuring the cheering slum dwellers that the church wanted to be "the church of the poor" and fight against social injustice. In a speech to the people, Pope John Paul placed the church firmly on the side of the poor in a country whose glaring contrasts of wealth and grinding poverty were dramatically highlighted by the setting.

"To those who live in abundance, who have what is necessary," the pontiff said, "the church that wants to be the church of the poor says: 'Enjoy the fruits of your work and of a proper industriousness, but in the name of Christ, in the name of human fraternity and social solidarity, do not keep it to yourselves. Think of the poorer.'"

Islamic alliance plans office move to Detroit

The Federation of Islamic Associations of the United States and Canada has announced plans to move its headquarters to Detroit. Officials said the sect received a \$100,000 gift from King Khaled of Saudi Arabia to buy two suburban buildings. The 29-year-old association is now based in New York. An estimated 150,000 to 180,000 Arabic-speaking people live in the area and about 120,000 are members of the Islamic faith.

14th-century biblical text brings \$120,000 at auction

A 14th-century manuscript of the New Testament Book of Revelation, or the Apocalypse, has been sold at auction in London to an American buyer for about \$120,000. The buyer was identified only as "a New York dealer." The 47-page, seven-by-five-inch parchment, decorated with 94 half-page miniatures, was identified as an authentic work produced in the northern county of Yorkshire and dating from about 1320.

India's dowry system is blamed for death of many young brides

The Indian government says it will make stronger effort to curb rape and to stop the dowry system which was banned in 1962 but continues to be widely practiced. Modern Indian leaders have tried for nearly 20 years to gain public acceptance of an anti-dowry law, but the age-old tradition persists. Sporadic instances of so-called "dowry deaths" still oc-

cur among brides who commit suicide or are killed when their dowry is considered insufficient by the groom and his family.

"Dowry" is the gift of money or property brides are traditionally expected to bring with them to their husbands in marriage. It signifies compensation for what is culturally viewed as the inferior worth of women.

Religious bias charge is rejected by Taiwan

An official of the Taiwanese government has denied that the recent arrests and convictions of five Christian activists, including the head of the Presbyterian Church in Taiwan, was a denial of religious freedom. "You all know that in our country there is complete respect for religious freedom," said Dr. James Soong, general director of government information office. "Our constitution guarantees people the right to adhere to whatever religion they choose, and the activities of recognized religions are protected by the law."

The government official said he earnestly hoped and prayed that "those clergymen who did wrong will learn from their mistakes and come back to us in a different spirit, as preachers of the gospel message and bringers of heavenly joy." The 160,000-member Presbyterian Church of Taiwan—the largest Protestant denomination of the island—is comprised mainly of native-born Taiwanese. It has long been a critic of the ruling Kuomintang government, which fled mainland China in 1949.

Clergy protest "tax on marriage"

Two clergymen offered in Los Angeles to marry couples without telling the state about it so they can avoid the higher taxes their combined income would subject them to. The Rev. Robert D. Johnson and Rabbi Allen Malter, speaking at a press club news conference, said a religious ceremony would allow couples to commit themselves to each other but retain their status in a lower tax bracket; in the eyes of the IRS. Both clergymen contended their plan arose from recently enacted federal tax laws which put a heavier tax burden on legally married couples filing joint tax returns than singles who live together.

Noting the high divorce rate in the United States, Mr. Johnson said "the institution of marriage has suffered enough without taxes beyond a just level."

Pope urges Brazil reform without Marx or violence

Pope John Paul II used his church's social doctrine as a two-edge sword challenging the rich and poor of Brazil to reform without violence. Speaking before 150,000 wealthy businessmen, industrialists, and government of-

ficials in a downtown plaza of Salvador, the pope told them bluntly either to introduce sweeping social changes to help their country's poor or face the threat of violence. Earlier in Sao Paulo, the country's largest city, the pontiff told a stadium of 150,000 cheering workers that the church backs their efforts to achieve social and economic justice, but will not condone the use of violence or acceptance of Marxist doctrine to achieve it.

The two speeches marked the midpoint of the pope's 12-day tour of Brazil, which has the world's largest Catholic population, as well as all of the social evils of the developing nations—a repressive military government, archaic social structures and an economy staggering under runaway inflation, large trade deficits and a \$56 billion foreign debt.

At Porto Alegre, the pope met with Protestant, Orthodox, and Jewish leaders, but representatives of Brazil's Pentecostal churches declined to attend an ecumenical reception. Protestant leaders estimate there are 5 million active members of their churches in the country. The Pentecostal churches, with more than 2 million members, claim to have the largest following of all the Protestant sects.

Ten Commandments ordered moved

The New Mexico superintendent of schools has ordered a New Mexico community to remove copies of the Ten Commandments from classrooms. A court battle is expected. The order was issued by State School Superintendent Leonard DeLayo. It countermands an action taken this spring by the Los Lunas Board of Education, which directed that copies of the Ten Commandments be hung in all classrooms in the Los Lunas school system. Mr. DeLayo based his decision on a legal opinion that says displays of religious material in the public schools violate both state law and the New Mexico Constitution.

Alcoholism called heart of "every urban problem"

Alcoholism and urban blight are intertwined "degenerative diseases" that lead to the breakdown of the family, the Episcopal Bishop of Washington, D.C., said in Boston. Alcohol abuse is "at the core of every urban problem," asserted Bishop John T. Walker in his keynote address at the 26th annual assembly of the interfaith North Conway Institute.

Speaking on the conference theme, "Alcohol and the Family," Bishop Walker said that alcoholism is "the one final blow to the dignity and pride—and hope for the future—of the American family." He said that in Washington's black community the alcoholism rate is about 80 percent. He added that alcohol consumption in the affluent areas of the nation's capital and suburbs is also out of proportion to the area's population figures.

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Keeping the General Board on a tight tether

On occasion I have heard Mennonites compared with Catholics in the sense that both have a higher view of the church and church participation than many Protestants do. There may be some evidence for this, although such generalizations are dangerous. One person or group may illustrate the point, but another may not.

If indeed there is a similarity in the seriousness with which both groups view the church, there is certainly a difference in attitudes toward church institutionalization. Again I do not have precise data, but I understand there are in the Catholic Church not only pastors and teachers but also bishops and archbishops, cardinals and other bureaucratic dignitaries all the way to the pope. Such multi-leveled authority does not sit well with us, for we prefer to keep authority with the people and organization simple.

Indeed we have simplified to the point that the treasury of our General Board of Lombard, Illinois, is usually only about one step ahead of the bill collectors. Though the board has concluded the last fiscal year with a small margin, its support tends to come toward the end of the year. Spring and summer are a long dry spell. So Ivan Kauffmann has been authorized to borrow money in order to pay travel expenses and meet the payroll of the staff. But even this is a problem. What should the Mennonite Church general secretary use for collateral? The office equipment? And how large a loan would that cover? The Mennonite Church does not even own the building in which it is headquartered.

Now there may be something healthy about this. If the Son of Man had nowhere to lay His head, perhaps it is good for the soul of the general secretary of the Mennonite Church that he isn't sure where his next paycheck is coming from. But I doubt if it does much for our souls and we may well need spiritual growth even more than he.

At the recent meeting of the General Board officers, there was subdued, generally good humored conversation about this dilemma. Board chairman Glendon Blosser noted that contributions to Mennonite Board of Missions are up 16 percent but both the General Board and the Board of Congregational Ministries are canceling meetings for lack of funds. Part of this is no doubt related to the slowdown in economic activity. As Willis Breckbill observed, "It helps to keep the General Board humble. As the financial squeeze gets tighter, the money stays closer to home."

There is wisdom in his remark and something to be said

for this approach. I have heard of situations where people were so eager to give to missions that they did not pay the pastor adequately. This is no solution. Yet one reason the lack of support for the General Board seems puzzling is that the amount requested is so small. This year they are asking \$2.50 from each member of the church for the work of the board. Some conferences send it and some do not. When one considers how little \$2.50 will buy in other parts of society, the amount is so small as to seem ridiculous. Could this be the problem? If they thundered and stomped about and asked for \$25.00, would this make the work of the board more important and more supportable? Probably not. Such tactics seem to work for the electronic church, but they are not our style and certainly not the style of our general secretary, Ivan Kauffmann.

I think there are several possible explanations for the current dilemma. One is the lack of visibility for the work of the General Board. There is little glamour in its work and seldom do we have personal contact with the staff. What has the General Board done for me lately?

A second factor is likely the effect of the current economic slowdown. There is less free money and as the fellow said who failed to pay his church pledge, "The Lord isn't pushing me like my other creditors."

There may also be among us a concern about institutionalization and bureaucratization. Is Lombard becoming a new Mecca for Mennonites? My answer to this charge is that in the last ten years we have seen much more development of church bureaucracy on the congregational and conference level than at the General Board in Lombard. How many congregations and conferences have added staff and are paying for work that was not being paid 10 years ago? This is not to say that these staffs and bureaus are a bad thing, but we should be fair and not blame the General Board when we are doing even more at home.

In the Free Church tradition, there is a general understanding that the church organizations belong to all of us. Those who work for the church are expected indeed to be ministers and not to take their offices for granted. But it seems a pity when the general secretary of the Mennonite Church has to be concerned about whether there will be enough money in this week's mail to pay the travel agent and the office staff. We ought to be able to do better than this.—Daniel Hertzler

Gospel Herald

August 5, 1980

73:32



The French Mennonite workshop





The Mennonite-sponsored workshop has a contract with Air France for the reconditioning of passenger headphones.

The French Mennonite workshop

by Virginia A. Hostetler

The workers spend a good part of each working day inserting slips of paper into folders, mounting tiny pieces onto electronic boards, placing slides in plastic covers, stuffing envelopes, or other simple, routine tasks. They greet visitors to their workshop with friendly smiles, but soon return their attention to the assigned jobs. They receive adequate compensation for their labor, and yet money means little to those who work in that place. They are known for their dependability in getting the job done, but are not "workaholics."

The workers are mentally retarded youth and adults who work at *Le Centre d'Aide Par le Travail*, a sheltered workshop sponsored by the Mennonite fellowship of Chatenay-Malabry, located outside of Paris, France. The workshop exists because French Christians are attempting to serve Christ by helping mentally handicapped persons lead mean-

ingful and useful lives. This year the Chatenay-Malabry congregation will celebrate 22 years of work with mentally handicapped children, youth, and adults.

Little did the first French Mennonites imagine how God would work in their midst to create such a project. The story of His working began many years ago with a Jewish woman from German-Polish background named Mrs. Summermeyer. She and her husband fled Germany in 1937 and found refuge in a small French village, Le Chambon. While in that community Mrs. Summermeyer became a Christian.

The couple moved to the Chatenay-Malabry area where this energetic woman began a small Bible study group. As she searched for a pastor, she met Orley Swartzentruber, a Mennonite missionary who was looking for a place to begin mission work. In the spring of 1958, the little congregation of Chatenay-Malabry was founded by ladies from the Bible study group and Orley and Jane Swartzentruber. Later Robert and Lois Witmer and their family replaced the Swartzentrubers in that location.

Virginia A. Hostetler and her husband, Michael, are a writer-photographer team from Harrisonburg, Va.

Mrs. Summermeier had a friend whose son was mentally handicapped. She took the boy into her home for special lessons, and soon more mentally retarded children were coming to her house for instruction. When a small temporary building on church property was vacated, Mrs. Summermeier requested permission to use it for a special little school for these children. "Le Nichet" (The Nest) was the name chosen for the school.

Robert Witmer recalls the beginning of the sheltered workshop. "Early in 1961 we, this little fellowship at Chatenay, became increasingly aware of the need for doing something for the older children." The small children were being helped, but parents were frustrated about what to do with their adolescent and adult handicapped offspring. Lack of meaningful activities for these people forced them many times to remain locked up at home, with little to entertain them.

In September of 1961 the sheltered workshop began operations in the youth activities building of the Mennonite congregation. Supported financially by "Les Amis de l'Atelier" (The Friends of the Workshop, who in essence are the members of the fellowship), the workshop began providing mentally retarded youth and adults with jobs they could perform.

The concept was a new one. Ernest Nussbaumer, the workshop's present director, states that "at that time, the workshop was the second of its kind in all of France." Today many similar programs are available for 500,000 mentally handicapped French citizens.

Currently the workshop serves 48 workers, male and female, with low and medium IQ's. They are employed for five days a week, at tasks that require manual dexterity, persistence, and lots of patience. Because they do the same types of jobs as laborers in the "outside world," their salaries are equivalent to those of their counterparts in outside industry. Yet, there is a difference in their working conditions. Here workers receive special training and guidance as they learn work habits and skills. Trained monitors supervise the activities and help employees learn to work with others in groups of twelve to fourteen people.

The workday also has variety. Time is allotted each day for recreation and for a short meditation. The workers eat their noon meal at work and have a time for sports twice a week. The director and the rest of the supervisory team seek to

maintain contact with the families of their workers in order to improve family relations.

Ernest is proud to show visitors what goes on in the workshop. He gladly tells of the seven-year contract with the airline company Air France for the reconditioning and cleaning of the headphones passengers use aboard the planes. He relates how the workers are able to process four to five thousand earphones a day, preparing them to be used once again aboard the planes.

Approximately ten to fifteen other companies contract with the workshop for specific jobs because of its reputation for reliability and quality performance. "Sometimes we have more work to do than what we can handle," Ernest explains. "So we subcontract jobs to other workshops similar to ours."

A pleasant air pervades the workroom as one wanders through. Large windows permit the sunshine to brighten the atmosphere, as here and there a man or woman greets the visitors with a friendly *bon jour!* A worker proudly demonstrates to visitors the steps involved in performing his task. There is a feeling of seriousness as each person concentrates on the job assigned. Why do these people take their work so seriously, if in fact, as Ernest has explained, most of them do not even comprehend the concept of working for pay?

Ernest believes that the secret lies in the nature of work itself. When persons learn to do a job well and are recognized for that performance, they begin to experience a new sense of self-worth. And, if one feels like a worthy person, one is also motivated to perform even better. Work becomes a tool for helping people feel valued as persons.

The Chatenay-Malabry fellowship does not see the workshop as a business venture; their mission is not to make money. Their objectives include providing a service to the families of handicapped people, families that often do not know how to deal with the problems of mental retardation. The forming of friendships between Christians, the workers, and their families is one of the keys to making this service a more meaningful one. In this context genuine witnessing can take place as well.

What began as a small operation has grown more than anyone could have foreseen in the early days of the little children's school. Domaine Emanuel, another center for handicapped adults, grew out of the Chatenay-Malabry venture in 1968. Located in the country about 30 miles from Paris, the center is housed in an old mansion and provides residential facilities and employment for mentally handicapped men. Currently dreams are in the making to include retirement facilities for the older men at the same location.

A building project is one of the recent developments as the Chatenay-Malabry workshop prepares to move to new headquarters. The new building will be able to house twelve additional workers and provide better facilities. Construction began in December of 1979, and hopes are for a move into the new facilities in September 1980. Robert Witmer reflects on the faith the little Mennonite fellowship has needed in the past years of the center's operation. "We had to get out on a limb quite a number of times in expansion, in finding properties and funds to get the properties in shape, and in acquiring equipment." The project that began as a faith venture changes and grows as its friends exercise their faith. 

Editor: **Daniel Hertzler**
News Editor: **David E. Hostetler**

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Sermon for a summer morning (3)

The gift of healing

by Bruce A. Yoder

Text: Acts 3:1-10; Hosea 14:3-7

The scene seems innocent enough. Men and women are wending their way toward the temple through the narrow Jerusalem streets. It is three in the afternoon, the hour of prayer. The easy pace of the side streets slows and a crowd begins to form near each of the three gates along the western edge of the temple grounds. Peter and John, devout Jews who worship regularly at the temple, make small talk as they wait to enter the courtyard. Once inside, the crowd will thin and the two men will head for the temple proper, its gold dome now glistening in the midafternoon sun.

Half an hour earlier, there had been no crowd. A middle-aged man (let's call him Jacob) sat on his blanket near a small cluster of shops within walking distance of both the Pool of Bethesda and the temple's northwest gate. But he could not walk. His legs twisted beneath him in a numb lump, Jacob waited for shoppers to toss him a coin or two. When his friends came, as they came every day but the Sabbath, he scooped the mites and farthings into a pouch, then steadied himself as the two men crouched and took hold of the poles hemmed into the border of his blanket.

Bruce Yoder is pastor of First Mennonite Church, Richmond, Va.

They lifted him easily and strode down the streets, through the temple gate, and across the courtyard into which Gentiles were allowed to come. Up to the temple gate that led to the Court of Women they carried him. There, at the Beautiful Gate, they put him down, though they would make their way to the Court of Israel, the sanctuary in which the men of Israel gathered to hear prayers sung, to see sacrifices made, and to feel the presence and power of God. The scene seems innocent enough.

But the verdict is guilty. The indictment—religion controlled by the “righteous,” religion excluding those who do not seem to merit attention, religion attempting to define the scope of God's activity.

Health offered to the healthy. The power of God to bring health, the power of God to bring wholeness, the power of God to include all persons within the community of God's people was being kept pure and secure by those already within the community who appeared to need neither health nor wholeness. Health was being offered to those who were not ill. God's blessing was being given to those who were well off. The men and women who needed acceptance, who needed healing, who needed to become whole were deemed

too bad to come close to the power that could make them well. They were too sick to have the right to enter the hospital.

Jacob was deposited a gate and a courtyard away from the altar. He could get no closer to the place where all Jews understood God's presence to be most real. He was dropped off as others went in to pray. And on the Sabbath he could not get even this close since the law forbade his friends to work. And carrying him to the Beautiful Gate was work. Yes, the scene seems innocent enough, but below the surface is a sick and guilty practice parading as religion.

Pharisees, scribes, and priests, in their sincerest attempts to keep faith safe, to keep the traditions from being lost, traditions that are needed to keep us from following every fad and fashion, had made the error of believing that faith and tradition were things they had created and therefore had to preserve. They began to trust the god that they had made with their own hands.

No doubt these men of religion had felt the healing power of God in their own lives. They knew what it meant to belong to God's people and the security that accompanied that belonging. They appreciated the strength they gained through worship, through the ritual sacrifice, and the remembering of God's mighty acts. These men accepted with great seriousness the responsibility to share the joys and bear the burdens that came with being God's people.

As a consequence, they did not want riffraff—lepers, prostitutes, thieves, and the uneducated—to come in with them and mess things up. The righteous did not want the lame, the blind, the mentally ill to join their company and dilute the purity they had distilled through strict observance of the law. The hospital where these doctors treated themselves was too well-equipped, too valuable, too antiseptic to allow men and women with the running sores of poverty, ignorance, immorality, and illness to enter.

Walter Bruggemann, in his book *Living Toward a Vision*, notes that the Pharisees, scribes, and chief priests alone were *qualified* to enter the sacred place, the temple. "And inside the sacred place you know what they found: healing resources! But today, nobody thinks that health is in the churches, so anybody can go there. Now healing is in the doctor's offices and in the hospitals, and so that is where the entrance standards are high." If the scribes and Pharisees took their religion too seriously, turning it into a god they had created, then I believe we take ours too lightly. We play church. We have gotten out of the health care business though it is clear that healing is part and parcel of the good news we are to preach. We have said instead, "Let the doctors heal us."

The tremendous irony is that doctors, more than anyone else, know that they do not possess healing power. At least good and wise doctors know that. In journals as reputable as the *New England Journal of Medicine*, articles appear stating that between 50 and 80 percent of the persons who see family physicians or doctors of internal medicine do not have medical problems per se. Spiritual, emotional, psychological, or relational difficulties, some of which result from living in a sick society, present themselves as medical problems. We tend to see the problems as physical, diagnose the persons as sick, and funnel them into doctors' offices and hospitals. We have come to believe that there alone is where healing

power can be found. We do not see health as a holistic process.

What has allowed this shift to take place? Why do we look solely to the medical profession for health? There are, undoubtedly, many reasons, none of them simple. Yet it is also clear that one primary factor in this movement in the perception of where health can be found is that our culture tends to see human beings as individuals capable of being reduced to a chemical, mechanical, material being and who, therefore, can be healthy as an isolated unit if all of the pieces are functioning properly. Problems are treated by cutting, pasting, and popping pills. If that is health care, the church *should* be out of the business.

Two claims about persons. But the church makes two claims about persons that will keep us in business. One, we are spiritual beings as well as physical. In fact, we are fast learning that spiritual language and scientific language often refer to the same things though from different perspectives. Body and soul are not quite as distinct as we once thought the Bible said they were. Now we see that the biblical view is that each is an indivisible whole. Which is why "physical" healing is intimately connected to "spiritual" good news. We deliver holistic health care.

Two, not only are we spiritual/physical units but we are also social units. We are relational. We belong to one another. No man or woman is an island. We are connected. Health, therefore, cannot be achieved in isolation, for health means being in relationship. It means being part of a community, if only of two or three, in which each member is committed to the well-being of the others. Health is far more than having the mechanical pieces in working order. It is shalom, the peace that is communal in nature with each person working for the well-being of all so that all can share in the burdens and joys of the community, the costs and the blessings, and not have that be the prerogative of the powerful and privileged.

To see health in this light is to realize that a person blossoms only as he or she is rooted in relationships. The church is the body that offers relationships that will last for all eternity.

With this perspective, we see why we are to be a primary force in the health delivery systems of our world. With this understanding, we realize that it is a sin to walk by those who are sick and say, "They are the doctor's business." We cannot afford to walk by the poor and dismiss them with, "They are the welfare department's problem." We are ignorant of the ways of God if we walk by the uneducated and proclaim, "The school board ought to do something about this!" We are crazy if we walk by the mentally ill or retarded and say, "There are state institutions for them."

The church is not a hotel for sinners. It is a hospital for sinners and for victims of sin. It is a place where the healing power of God can fight the forces of evil, strengthen those who are weak, mend those who are broken, lift those who have fallen so that they too can share fully in the life of the community. The church does not walk by the lame as it hurries on its way to pray.

Peter and John have entered the Court of the Gentiles and move quickly toward the temple. As they near its entrance, they see a familiar sight, Jacob, the lame beggar.

Whenever they had come to the temple with Jesus they had seen him there, bent and bony legs splayed in front of him like two pieces of kindling wood accidentally dropped on the blanket. They see that he is still there, and still begging.

Jacob sees them as well. Like a hitchhiker, he catches their eye, hoping they will see him and stop. Unlike most of the worshipers who look, then look away, Scripture says Peter looked straight at him. John did the same. Surprised, perhaps embarrassed, or maybe as one skilled in the art of asking alms, Jacob drops his glance. But Peter demands, "Look at us." He does.

Love that restores is personal. The love that begins to restore persons to wholeness is personal. This love does not live by the traditional categories of playing it safe and not running risks. It cuts through categories established by the church that are designed to "preserve purity" and "guard God," in order that grace might reach even those who actually need it. What a sad commentary it is that the times we usually hear someone say, "Look at me," or "Look me in the eye," is when someone is being challenged or punished. We have forgotten that we can bless with our eyes.

How different the accusing glance from the eye of God that shone through Peter and John that afternoon. God says, "Look at Me. Know that you are not alone. Know that you are loved. Even if you sit in isolation, or live with the pain of rejection, or cry in a corner because you have no friends look

at Me. Cry if you want, but look into My eyes as you cry. And know that you are not alone."

The gift of healing is a simple gift. Perhaps that is why it is so difficult to share. It begins, as Peter and John show us, with the establishing of human contact. The power that is felt when we look another person in the eye lends credence to the old saying that the eyes are the mirror of the soul. That is a power, however, that too few of us in the church have accepted. Even parents shy away from saying directly to their children, "I love you." Yet that is the greatest and easiest gift that can be given them. To be present to another in love is to accept the power to bring healing.

The second thing that Peter and John show us is that if we have ourselves we have enough to give. Jacob is asking for money. Anyone can hear that. But the silent plea is for acceptance. Those who are rich and in a hurry cannot hear the quiet request. So they give him what is asked. Peter and John give him what is wanted. Wealthy persons give their money. Poor people must give themselves. (Perhaps that is why Jesus said that the poor will catch on to the kingdom of God more quickly than others.)

"I have no silver or gold, but what I have I give to you. In the name of Jesus Christ of Nazareth, walk." This is no magic formula, no hocus-pocus, no religious wand that Peter waves over Jacob. To give ourselves in the name of Jesus is to be for others as Jesus was for us. It is to want shalom for those whose lives are not ones of peace, just as Jesus wanted

Hear, hear!

A strange reverie

I had a vision the other day. I imagined that God suddenly took all professing Christians from the earth.

"Now," He said, "there will be a better chance for peace on earth, goodwill toward men."

Catholics and Protestants no longer bombed and shot each other in Ireland.

In South Africa, Dutch Reformed politicians no longer jailed and killed dissenting blacks and newsmen who opposed or exposed apartheid.

Left-wing Christians no longer supplied money and arms to terrorist groups through WCC channels.

Right-wing Christians no longer deluged Congress with mail urging larger defense spending and the development of more nuclear weapons.

White churches no longer closed doors against black worshipers.

Liberals, conservatives, and fundamentalists no longer applied labels to one another with zealous scorn.

"Holy" people no longer withdrew from everyone and everything except themselves, or even themselves.

State churches and free churches no longer hurled anathemas at one another.

Jews were no longer persecuted by Christians.

No strident voices were heard anywhere disputing water baptism, church government, or unknown tongues.

The earth was not suddenly bathed in peace and goodwill. There were still Democrats, Republicans, Socialists, and

Greenbackers, and they made a huge racket. There were still communists who hated the world in the name of Marx, Muslims who hated the world in the name of Allah, and Jews who hated the world in the name of Israel.

No, there wasn't peace. But with quarrelsome Christians gone, chances for peace were better.

I shook myself out of my reverie. Then I read the newspaper and two religious journals, and I wondered if it was only my imagination.—**W. E. McCumber**

* Adapted from an editorial in the August 1, 1979, issue of *Herald of Holiness* with permission.

Small change for big changes

Most of us have difficulty finding a little money for special charitable gifts or appeals that are always circulated through the church—especially in the Christmas season.

I have found a simple method that, even on a volunteer's limited salary (as mine is), increases considerably my giving to worthwhile projects.

I save *all* pennies, nickels, and dimes I get in change in a special "stack" and use this money (which piles up surprisingly fast) to supplement my tithe or for special offerings.

If an entire family were to do this, I think close to \$200 could be realized to give to special church projects, agencies, or other charitable work from the local to the international level. Multiply this amount by the number of Mennonite families, and the expanded work that could be done would

that for us. To heal broken bodies, broken relationships, broken emotions in the name of Jesus is to say, "We give ourselves to you for your complete well-being so you can be an active and vital member of the family of God. That is what Jesus has done for us. Through us, He can do the same for you." In all possible ways, through "science" or "spirit," as professionals or friends, we give ourselves for the restoring of the whole person.

Guilty of separating Sunday. The scene seems innocent enough. A hundred smiling, well-dressed persons gather for worship. Pleasantries and handshakes are exchanged as the bulletins are passed out. Worshipers slide into the pews with a whispered, "How are you?" to those who are near. And they look straight ahead with solemn faces, waiting to hear a word from God, hoping to sense the movement of the Spirit. The scene seems innocent enough.

Many of us, however, are guilty of separating Sunday from the rest of the week. That separation is symbolic of the dismembering of our own lives as we tear the spiritual from the physical and social. Consequently, not only are we not as healthy as God wants us to be, we are not sure that the church can or ought to do anything about it. We do not see ourselves offering health to those around us, for we view health as a physical concern.

To be present to another in love is both simple and difficult. To learn to look unblinkingly into the eyes of our

neighbors and say, "I love you," is as easy as it is hard. The wholeness that can be restored to persons whose lives are fragmented is a gift of God, but we must commit ourselves to be the bearers of that gift. Sunday morning is not enough. In fact, the God for whom we look with such straight and sober faces on Sunday morning is waiting to be seen in the smiling eyes of the persons who live with us during the week. God's presence is felt keenly in the honest and unhindered communion of persons. In that true meeting of souls and in that divine presence, health is restored.

Time and love are the crucial elements in seeing the possibilities for new life in those around us who are dry and withered, whose lives lack the fullness God desires for all His creation. Without our willingness to be care-fully present, we will not see our neighbors as God sees them. We will not be able to say as God does, "I will love you freely. I will be like the dew to you and you will blossom. You will flower. You will sink your roots deep in my love" (Hos. 14:4-7).

Health care is the church's business. We are the ones who are promised the richest resources of love and can offer relationships that will last for all eternity. Called to see persons for who they are, physical/spiritual/social beings, we understand that health is wholeness in all of life. It is the abundant life Jesus came to offer. God has called us to be ministers of life, sharing the shalom of healing and wholeness with the lame, the neglected, the lonely, the broken, the fallen, the stranger. It is what Jesus did and what His disciples are to do. ☺

truly be a blessing to many persons.

This, of course, is not meant to replace any present giving but to provide a small and "painless" way to increase our giving.—**Peter Farrar, Hamburg, Ark.**

Peace: It can only be given

I suggest that the world's concept of peace is contrary to that demonstrated in the life of Jesus, for we fail to realize that peace cannot be gotten only given. To put it simply, our lack of peace stems from selfish motivations. We covet peace and seek to possess it—for ourselves. We want our peace, in our time, on our terms.

We regard it as another element of the good life—something to be sought after like land and houses. Attached meanings muddle our concept of peace until it encompasses a utopian heaven on earth. It promises everything we've always wanted—a good life free of imminent fear, complete with abundance for today and prosperity for tomorrow. And once in this category, we will do anything to get it. The absence of violence is traded for protection of property. Peace becomes security, security becomes defense, and defense becomes war—the absence of peace.

Little thought is given to our neighbors. If they benefit we rejoice, but pragmatically, this isn't likely. For it's our peace we're after, our rights we're protecting; and we often deny theirs in the process. We believe peace will come with having the upper hand and won't rest until that all-important

position of supremacy is ours. As if to hide the absurdity, we have developed a twisted phraseology whereby we can speak nobly of "paying a price for peace." Translated into actuality, there is a price, but we don't pay it, our neighbors do. For our security is directly linked to their lack of it, while our tranquillity corresponds to the amount of terror we can instill in them.

Clearly the world's concept of peace, loaded with benefits and totally removed from denial, is but an evasive dream. For viewing peace as a possession and not as a relationship, it escalates conflict instead of resolving it.

If my neighbor and I harbor ill feelings toward each other, we can take all kinds of steps to ensure one person's security and the other's destruction. But such expedient measures will soon prove obsolete as animosity mounts. True peace can only be found when I assure the other of my good intentions and vice versa.

Nowhere has this principle been as clearly demonstrated as in the life of Jesus. His plan was simple—unconditional surrender—not of the other but Himself. With no property to protect or rights to preserve, Christ got beyond the stalemate of security. Was He successful? It depends on how we look at it. If we seek a world removed from the bondage of hatred, His peace didn't produce it. If we look for a peace with honor, we'll only find the shame of a cross. And yet, Christ was a peacemaker, for freely offered peace does not demand a reciprocal response; it simply is. Peace cannot be gotten, only given—**Bill Archibald, Cassopolis, Michigan.**

Kreiders report on church of Jews, Arabs, Christians

"We felt that the growing body in Tel Aviv should be more closely in touch with each other, including the Arab minority," said Roy Kreider, a worker in Israel since 1953 with Mennonite Board of Missions, Elkhart, Ind.

One of the main meeting places is the newly renovated Immanuel House, an international Christian center in the old seaport of Jaffa, which is near Tel Aviv, Israel's largest city. The congregation that meets at Immanuel House is made up of Arabs, Jews, and Christians from many backgrounds.

Included in the building is a library which houses books of theological instruction. A library committee has been organized to better administer the facility. "There seems to be no limit to the vision for that center," Roy said.

Kreiders work closely with community people, engaging in intense personal counseling. "There are a lot of people with confused identities," explained Florence. She cited their heritage and involvements with Arabs as particularly difficult issues for new Hebrew Christians.

But Roy added that the interaction between himself and Florence in their counseling ses-

sions has been the most rewarding part of their work this term. "The healing that goes on is something that is beyond us," he said.

Roy is also a member of a liaison committee which is working on some of the pressing political issues involving Christians in Israel. Emergency meetings were called last year when the Knesset, the Israeli legislature, passed an "anti-mission" law which raised questions about religious freedom. A major issue now being discussed is the Israeli Christian's stance on military service.

"We're pressing the point that Israel has never offered the right of conscientious objector status, and we're finding an attentive audience," Roy stated.

Because much of their work takes time away from the local Christian groups, Kreiders are enthusiastic about the local leadership. "There has emerged a core group of young people who are deeply discipled and very wise in the sharing of their faith," Roy said. Local leadership, he explained, frees them for involvements where their gifts can be better used.

Kreiders returned to the USA on May 17 for a five-month furlough.

Groups in Brazil cooperate to provide flood relief

Mennonite Central Committee is working with two Brazilian Mennonite agencies to construct houses for 22 families who lost homes in recent floods along the Araguaia River in the country's north central region and to provide food and clothing for others.

In February and March the river flooded for the third year in a row. This year's flood caused much more damage than those of the previous years, according to Lloyd Kuhns, MCC country representative in Brazil. Not only were rains "extremely heavy," the felling of trees in the Amazon Valley has increased erosion, causing excessive water runoff and settling soil in the river itself, which makes it shallower.

A local committee has formed to respond to the needs and coordinate projects. Included are two members of the local Mennonite church, a representative of the Mennonite Social Assistance Association (AMAS), a representative of the Evangelical Mennonite Association (AEM), a volunteer, a Catholic priest or nun, and a beneficiary of the assistance.

Doug and Peggy Brown of Maryland, who have been volunteers in northeast Brazil, are

moving to the town of Araguacema to oversee the construction project. Doug Brown is a skilled carpenter and Peggy Brown will provide some preventative health services in the area.

In Araguacema, half of which was flooded, Mennonites and Catholic priests agreed that of the numerous houses destroyed, a minimum of 20 families were especially in need of housing construction. The AEM is donating land for the project. The land is on high ground that will not flood, according to Kuhns. It will be divided into lots, and an area reserved for a school and a clinic.

The committee will assist construction of two houses for church members of two other villages who lost homes. The AEM churches are financing one of these.

In addition, the Araguacema project will include three wells and each of the 22 families who receive houses will receive an outhouse. Total cost of house, latrine, and wells is about \$1,000 per lot. Beneficiaries will pay approximately 30 percent of the cost to a community fund over a five-year period, and provide some of the labor for construction.

Narrows reserve spared

What do you do when a forest fire threatens your home? You pray! Norman and Dorothy Schantz, missionaries with the Northern Light Gospel Missions, and others in the Grassy Narrows reserve near Kenora, Ont., prayed that their homes might be spared as the fire advanced ever closer. On May 24, the fire was only ten miles away and the village was very smoky. Evacuation of the population, of about 400, took place early Sunday morning, on May 25. The people were taken to Fort Francis, near the U.S. border, where a tent city had been set up for them.

The Borderland Mennonite Disaster Service Unit, of which Noah Hege is the chairman, was called in to help keep the grounds and buildings clean. Eleven volunteers, three of them mission personnel from Grassy Narrows, responded. But with the good cooperation from the evacuated natives themselves, MDS assistance was required for one day only.

The Grassy Narrows reserve was "miraculously" spared. Only three miles separated it from the raging fire; the wind changed direction, and a heavy rain came and put the fire out.

Refugees get aid, El Salvador

Thousands of refugees have fled El Salvador for neighboring Central American countries as a result of continued political unrest. Mennonite Central Committee has responded to a request from the Evangelical Development Committee of Honduras (CEDEN) for funds to purchase food, medicine, and clothing for the refugees, and is investigating needs for further continuing aid.

CEDEN, of which the Honduras Mennonite Church is a member, is receiving \$10,000 to distribute supplies in northwestern Honduras across the border from El Salvador where over 2,000 refugees have moved. Unconfirmed reports suggest that additional thousands have fled to Guatemala and Southern Honduras.

"El Salvador is a good barometer of the kind of violence that is going to be happening in Latin America," Herman Bontrager, secretary for Latin America, told the MCC Executive Committee on June 20. "There is going to be continual civil violence in El Salvador and Guatemala." Amish Mennonite Aid recently withdrew its missionaries and their families from El Salvador after a series of threats.

Bontrager expects that other agencies will respond generously with material assistance, but that "as time moves on there will be greater need for supplementary assistance through personnel." MCC will consider providing personnel directly to refugee centers for areas such as elementary education, health services, and education and handcrafts development.

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A Magazine About People
in Mission

August 1980





How Paul Stands

Last month Paul M. Gingrich replaced H. Ernest Bennett as President (formerly titled Executive Secretary) of Mennonite Board of Missions, becoming the third person to hold that post since J. D. Graber took the leadership in 1944. Since Paul has been asked to guide mission efforts of the 100,000-member North American Mennonite Church, and since he is accountable for an operations budget of nearly \$6½ million—\$4,036,500 of which is contributed by persons like you—we thought you might want to hear how Paul stands on some vital mission questions.

Paul and Ann and two of their six children, Mike and Jud, pose with their pride and joy, a G Allis Chalmers—the G, Paul says, stands for Gingrich. Built in the early 50s, the tractor is one of the most unique ever built. A four-cylinder engine mounted on back provides drag and power for the single cultivator and plow blade mounted on front. The operator can, in biblical fashion, keep his hand—and eye—on the plow and not look back. Paul was glad to have this photo taken as positive proof to skeptics that such a tractor actually exists.

2 *Mennonite Board of Missions*

On the future of mission. We are entering a decade of limitations. As a church we will need to decide what to do with limited resources. Some things—good things—we will simply have to say we can't do.

In the past, MBM tried to accomplish anything the church asked it to do. Somebody would start a pet project and then ask the Board to carry it on for the next 150 years. Having limited resources gives us the opportunity to evaluate all that we are doing and do pruning that will lead to more fruitfulness.

As we go about mission in the 80s, we'll have to look hard at the question of whether we're really building the church or whether we're just empire building.

On working with the church. In many ways MBM has become a mission surrogate for the Mennonite Church. You give a couple of bucks and that's it. But that won't do in the days ahead. That simply breeds parachurch organization. A churchwide agency can't be separated from the local body of believers.

MBM is not the mission of the Mennonite Church but the agency that helps make mission happen. Our real ministry must be in the life of the congregation. Congregations should restructure as communities of caring, so that outsiders will say, "That's something I can't get at the supermarket." This is not only a right way to do mission, but an economical one. You're right where the people are. If I had campaigned for this job, this would have been the main plank of my platform.

On his own role. I have a deep confidence in the people. As the Spirit moves among the people of the church, answers are being provided that we in the servant agencies had better be listening to. As President of Mennonite Board of Missions, I need to be chief listener. I need to feel the mission pulse of the church and then challenge the church to act.



I see myself as being a spokesperson for mission—not just MBM mission, or even Mennonite mission, but mission in the total sense that we are called to by Christ.

One of the things I am learning about MBM is how big and complex it is, operating a number of programs in virtually every state and province of North America and in some twenty other countries. A big part of my job will be to keep a total perspective over all this so we don't become splintered or counterproductive in our ministry.

On being faithful. Faithfulness is purely and simply a matter of how we witness as a church to the problems of society. We live in a world with a lot of economic injustice, where far too many of our resources are being wasted on destructive military spending.

Faithfulness means offering people salvation from such fear, false gods, and idolatry. If we are to be obedient to Christ, we must take a stand. And, if we are to be in mission, we must be living out that stance.—*Joel Kauffmann*



Paul and Ann

One of the gifts Paul brings to his work at Mennonite Board of Missions is his wife, Ann. I visited Paul and Ann at their nine-acre (9.4 to be exact) spread on the outskirts of Goshen, Indiana.

After a tour of the property and an introduction to the Gingrichs' antique and unique tractor, I was invited in. Over teacups Ann and Paul discussed how they see their relationship working in this new role.

Ann: With Paul becoming President of Mennonite Board of Missions, our

goal is to keep our lives going and growing in the same direction. One thing that I'm doing is taking seminary classes. You might say it's my hobby.

Paul: Working at Goshen College in student ministry for the past ten years, we've been out of touch with a lot that's happened in missions. I'm using that word in the traditional sense now, because what we were doing at Goshen College was very much mission. But Ann, through her courses, is helping me bone up on current missiological thought, and

she's recommending books that I should read.

Ann: The classes have given me the feeling that mission is the most important thing in the world—which it is. Mission is the only response of a faithful church. It is the outcome of the people of God living out the good news.

Paul: Another way Ann gets involved is by traveling with me. We complement each other and I like to get her perception of what we hear and see.

Ann: The Mission Board has encouraged me to travel with Paul, and I'm glad for the opportunity. One of the problems is that we still have three teenagers living at home; when I go that means both of us miss the soccer games and piano recitals that are important.

Paul: We see this not just as my job, but as a churchly one that involves both of us. Exactly what it means for Ann to be involved is complicated by our living fourteen miles from the office and by Ann's having no formal assignment.

Ann: We are relying on our congregation to help us work through such issues.

Paul: This isn't an issue that worries us. It excites us. The Mennonite Church is asking us to help keep mission in focus. Ann and I have always tried to do that in our life together. Now we'll be doing it in our work as well.—*Joel Kauffmann*

MBM Perspective

During the early months of 1980, MBM directors and staff have been dreaming and designing directions for the immediate years ahead.

Mission statement. From MBM's charter emerges the broad statement of mission: In due recognition of God the Father, Jesus Christ the Son, the Holy Spirit as our Enabler and Guide, and the Bible as God's revealed Word and message to humankind, the Mennonite Board of Missions works under mandate from the Mennonite Church to share the gospel with all people through activities and programs of evangelism, nurture, church development, and social concern at home and overseas.

Tying into the nine churchwide goal statements for the 1980s adopted by Mennonite Church General Assembly last August, MBM identifies four goals related particularly to its mandate: peacemaking, mission, church growth, and community.

Six MBM goals. In moving toward particular goals and measurable objectives for 1980-85, six MBM goals have emerged.

Goal 1 To provide aggressive mission leadership for the Mennonite Church in the task of helping people find meaning in life through salvation in Jesus Christ.

Goal 2 To stimulate new, creative forms of ministry through caring communities of faith.

Goal 3 To call congregations and individuals to accountability in the use of gifts and resources in God's mission.

Goal 4 To embody a prophetic witness to our society in word and deed.

Goal 5 To foster interdependent partnership among churches throughout the world.

Goal 6 To lead in helping the Mennonite Church accept all brothers and sisters, especially those with non-ethnic background, into its life and planning.

Articulating goals is one thing, but translating those goals into flesh and blood is quite another. In moving from goal to measurable objective, directors and staff have worded and reworded their thoughts through eleven drafts, and the process goes on.

One part of that ongoing process is seeking counsel from the sisters and brothers across the church who are the stockholders in Mennonite Board of Missions. In early June I had opportunity to visit congregational representatives in Nebraska, Iowa, and Illinois in what have been labeled *conference consultations*. Along with representatives from the other churchwide agencies, I consulted—that is, I reported and I listened—on behalf of MBM.

I invite *Sent* readers to share in the continuing consultation. As a starter, here are a few questions to stimulate your thinking.

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Mission priorities. God's mission is global. Today's world is big and opportunities for ministry are unending. The Mennonite Church in North America is gifted with both people and dollars. While substantial, in relation to other Christian groups and in relation to global opportunities, Mennonite resources are quite modest.

1. Of all the possibilities of missionary involvement throughout the world, how should Mennonites determine mission priority?

2. How should churchwide resources be divided as between overseas opportunities and opportunities in Canada and USA?

3. In terms of types of ministries, what should be priority (as among church planting, leadership training, social services, for instance)?

Mission partnership. Partnership is at the heart of Christian mission, J. D. Graber often said. We are partners with our common Lord through sisters and brothers in our own denominational family and beyond to God's global family of faith—together sharing the good news. As co-workers in God's world mission, our task continues to expand and accelerate.

1. What are the appropriate aspects of mission partnership which are best carried directly from the base of the local congregation?

2. Which are best carried through the conference network?

3. Which are best carried through the churchwide mission agency?

Inflation and mission giving. MBM sees and hears the challenges to new witness even while feeling the reality of shrinking resources due to inflation that exceeds the growth of contributions.

1. What is God's answer for the inflation dilemma?

2. What is a reasonable amount for Mennonite households to contribute to churchwide missions?

3. Is this the time for stretching missions giving vision to the extent that Myron Augsburger suggested at Waterloo 79—to double by 1985?

Thanks for your forthright responses. If it's easier to phone me than to write, give me a ring at (219)-294-7523 during the day or (219)-522-5324 after office hours.—*Willard E. Roth*

Hanging On and Letting Go

We are acquisitive creatures. And we usually try to hang on to what we acquire.

More money, more land, more stocks, more business interests. We spend our lifetime accumulating.

But there comes a time when hanging on is no longer possible. At death we are forced to let go.

Letting go, voluntarily and joyfully, requires some careful planning. By way of a will, written during your lifetime, you choose the beneficiaries to your estate.

In planning to let go, your first obligation is to your children. You try to meet their legitimate needs. But beyond that you have some responsibility to the ongoing work of the Lord.

Maybe you want to tithe your estate, with a tenth to church causes. Or maybe you would like to adopt the Lord as one of your children, with equal shares to church causes and to the children. And for some people the charitable bequest should be even more.

Letting go, according to some careful planning, is in the true spirit of Christian caring and sharing. And one of the best ways to do this is by having an up-to-date will.—*John H. Rudy*, The Mennonite Foundation, Inc.

H. Ernest Bennett — Organizer of Others' Gifts

I've done some risky things, but Ernest has always had confidence in me," said Wilbert R. Shenk, the young man from Oregon whom H. Ernest Bennett tapped to succeed J. D. Graber as MBM Overseas Missions Secretary in 1965. "Out of all the things that Ernest has done, I think it is important to lift out the numerous opportunities that he has given to a lot of young people."

Ray E. Horst, like Wilbert, was in his late twenties when he was approached by Ernest to join the MBM staff. The year was 1953, and the job was Voluntary Service director. "Ernest was always very supportive and gave me the freedom to develop the VS program," Ray said.

Ray and Wilbert worked with Ernest for a total of forty-one years. When Ernest retired in July as MBM executive secretary, the two young men he had hired years ago became vice-presidents under the new leadership of Paul M. Gingrich. Wilbert is responsible for overseas missions, and Ray is in charge of home ministries.

"MBM was Ernest's life for thirty-three years," Ray said. "I know it's hard for him to shift gears now." Ernest joined the MBM staff in 1946 as assistant treasurer. He was appointed treasurer in 1951 and executive secretary in 1959.

"Ernest had just returned from Europe in 1941 when I first met him," Ray recalled. "He had been part of the Mennonite relief effort during the Spanish Civil War, and we teenagers really looked up to him."

Young Ernest worked in the Akron, Pennsylvania, offices of Mennonite Central Committee and taught Sunday school at nearby Ephrata Mennonite Church—Ray's home congregation.

"Ernest made quite an impression with his Spanish beret and colorful sport shirts worn with his plain coat," Ray said. "But he had a remarkable ability to adapt to Lancaster Conference and make a good contribution."

Wilbert's first contact with his future supervisor was in the late 1940s through the pages of *Gospel Herald*, where Ernest had a regular column on mission finances. In 1952 Wilbert did some office work at MBM during a two-week break from his college studies.

"My first impression of Ernest was that of a dignified and meticulously and conservatively dressed gentleman," Wilbert said.

Ray and Wilbert have difficulty recalling interesting stories about Ernest. "He just was not the colorful or flamboyant figure that some of our Mennonite leaders were," Wilbert explained.

The two men agreed that Ernest was not a "glad-hander" and that sometimes he was perceived as cool and aloof. Ernest was slow to express emotion, they said, and it is easy to understand how even members of the MBM staff sometimes felt like they didn't really know him.

"But anyone who has spent a lot of time with Ernest, like on a long trip, knows what a warm person he is," Wilbert said. "You should see him



light up when he talks about his boyhood in the mountains of western Maryland."

The two new vice-presidents noted that Ernest's strength was as the organizer of other people's good ideas and gifts. Orie Miller, the dreamer and innovator who was Ernest's boss at MCC, relied on his young assistant's organizing ability and his instincts for structure. "Whatever Ernest endorses is all right with me," Wilbert recalled Orie saying.

J. D. Graber was the idea man at MBM when Ernest joined the Elkhart staff. "They worked well together," Ray said. "Ernest never sought to succeed J. D. as 'Mr. Mission Board' and, in fact, disliked the limelight."

Ray and Wilbert agreed that Ernest's strengths were in team leadership, committee work, and financial affairs. "He steered MBM through some rough times," Ray said.

One of the roughest was the state of Indiana's veto of an ambitious MBM project at the end of World War II to build a hospital in Elkhart. A large tract of land had already been secured and building

"Ernest has been so accepted throughout the church over the years because he himself has been so accepting of others," Wilbert said. "This is amazing when you stop to remember that he grew up a Methodist and chose to join what was then a very conservative Mennonite Church when he was in high school."

Concern for missions played a key role in attracting Ernest to the Mennonite Church, Wilbert and Ray said. One of Ernest's most unforgettable experiences as a new Mennonite was the traditional send-off at the New York docks for Mennonite missionaries bound for overseas locations.

Ray noted that Ernest's broad vision has been instrumental in the growth of Mennonite missions during his leadership at MBM. "His deepest concern," Ray said, "was for the Mennonite Church and its growth through missions."

"Ernest's great gift was his ability to see all of life tied into missions and his challenge to all people to become personally involved," Ray continued. "He truly combined word and deed." —*Steve Shenk*



(Far left)

1939: Youthful MCC relief workers H. Ernest Bennett and Wilbert Nafziger stroll on the deck of R. M. S. *Queen Mary* on their way to Spain.

(Left)

1949: MBM office staff poses at 1711 Prairie Street, Elkhart, in 1949. Back row: Levi C. Hartzler, Aldine Brunk, J. D. Graber, E. C. Bender, H. Ernest Bennett. Front row: Erma Zook, Gladys Widmer, Phyllis Klinglesmith, Helen Lehman, Ada Shaum, Joan Strauss.

supplies purchased. Ernest had just left his MCC job in Pennsylvania so that he could direct the Elkhart project as the hospital's first administrator.

Ernest was appointed to the home office staff instead and helped MBM develop the hospital property into a fine residential community. To this day, civic leaders credit Ernest for his part in developing the south side of Elkhart.

The MBM leader won praise again in the 1970s when he helped restore the downtown area of Elkhart by the decision to rescue the once-proud Hotel Elkhart for use by MBM.

(Below left)

1957: H. Ernest Bennett (right) checks signals with J. D. Graber and John Mosemann during the 1957 MBM annual meeting on the steps of the South Union Mennonite Church, West Liberty, Ohio. (Photo by Bellefontaine Examiner)

MBM Prayer Partners: Heard But Seldom Seen

MBM workers are effectively building the kingdom of God around the world with the help of a quiet crew. Like underground power lines conducting energy from its source to the point of action, this network, scarcely visible, spans Canada and the United States. God is the source of the power and stands ready to release it. Plugging in are the MBM Prayer Partners who have covenanted to support the Board and its workers regularly in prayer.

Concerned about proposed program cutbacks due to lack of funds reported at a 1978 Ontario Missions Rally, Margaret Brubacher of Kitchener discussed the situation with Overseas Secretary Wilbert R. Shenk. She felt response would come if more detailed information were available. From Wilbert she learned about Prayer Partners. Since becoming a pray-er, she receives regular news memos with specific needs spelled out.

Mrs. Henry Bowman of Cambridge several years ago requested photos of missionaries to share with her WMSC group as prayer reminders. She, too, became a Prayer Partner. Others, like Catharine Daley of Dunnville, have "joined the club" on recommendation of friends.

Advertisement for MBM Prayer Partners in church publications prompted Ruth Smith of Parkhill and Alice Gascho of Breslau to respond. Both had a deep desire from their youth to be involved in missions. Being firm believers in prayer and having experienced its

power in specific ways in their own lives, they recognized the opportunity to be a vital part of the worldwide mission while "still attending to the little plot where the Lord set me to bloom."

Helen Lindhorst of Cambridge, who is sixty-nine, goes much beyond the prayer requests she receives through the MBM memos. She has developed a personal relationship with missionaries in thirty countries through letters. In the first four months of 1980 she wrote 122 letters, about one a day on average. She buys envelopes by the thousands and stamps by the hundred. All missionary children receive birthday cards, and a note to parents is included. Missionaries with no children also receive birthday cards. Thus every overseas household is remembered at least once a year.

Helen receives replies from children and adults. All are carefully filed, with pictures and prayer requests, according to country of service, in a thick ring binder so pages can be added as needed. Information on each missionary is constantly updated. This is her missionary prayer book.

Each day Helen prays through the *entire* book—a task requiring up to two hours. For a long time she began her day with prayer time at five o'clock in the morning. Since she now does a lot of babysitting, often in the evening, that hour is too early. She fits prayer in later, along with letter-writing, visiting elderly persons, cleaning apartments for senior citizens at Fairview Home,





by Ferne Burkhardt

serving as a volunteer aide to a special child at a local school, and keeping house for herself and her brother in a modest but comfortable apartment. A pair of knitting needles with a fat, neat roll of knitted bandage attached lies conveniently on an end table. (Could her days have more than twenty-four hours?)

A pad and pencil are always within reach when Helen prays, so she can record the date and any strong call to pray for a particular person in a special way. For Helen, as for other pray-ers, this happens frequently during the night. Once she was awakened with an urge to pray for the Schwartzentrubers in Brazil, not knowing why. Next day she wrote them a letter which arrived precisely when they were in deepest despair, having just discovered that their son K. Daniel was seriously ill with a possibly fatal disease.

Helen covenants with God for specific answers by exact dates. Jonathan and Ruth Beachy, preparing to return to Paraguay on June 6, were having difficulty getting naturalization papers for their adopted daughter. Helen prayed that the papers would be cleared by April 30. A phone call to the Beachys brought the good news that the judge had just waived a thirty-day waiting period and all was clear. It was April 29! Although her prayers aren't always answered that precisely, Helen believes in "laying it on the line."

Prayer is hard work. Alice Gascho said, "You don't learn to cook by

reading a cookbook . . . and you don't learn to pray by reading about prayer. You learn by praying. It also demands action," she continued. "If I pray for money for MBM, I need to give." Helen does that, too. As a senior citizen, she receives a government pension, 40 percent of which she gives to the Lord's work. She donates all the money she receives for her various paid jobs as well. "I don't have money for vacations," she adds, suggesting others could probably get by with fewer, less expensive holidays.

Meeting missionaries in person makes prayer and letter-writing come alive. In the fall of 1979 six of Ontario's more than a dozen pray-ers met for lunch with Herman and Mary Ann Hartzler on furlough from Spain. "Now the Hartzlers are more than picture people," was one response.

Ontario Prayer Partners would encourage others to become a link in this chain of pray-ers engaged in the rewarding, exciting work of building the kingdom of God around the world.

The only requirement for sharing in the MBM Prayer Partner ministry is serious commitment to regular prayer. Correspondence with mission workers is encouraged. A monthly memo and other helpful information are available to Partners. If you would like to become an MBM Prayer Partner, write SENT, Box 370, Elkhart, IN 46515.

Bookracks Build Bridge to Bus Manager



Earl Maddox picked up a Choice Books paperback. Although he grew up with little knowledge of Christianity, the books spoke to the needs he felt. As Eastern regional Trailways bus manager, he made visits through both the Pittsburgh and Washington National airports, each containing books placed by Choice Books of Northern Virginia.

"To find a good book," Earl discovered, "I simply needed to look for the ones stamped Choice Books."

"This illustrates why we need our books in at least a separate section, if not a separate rack, with our identification stamped on the books," said Paul A. Yoder, director of the bookrack program for MBM Media Ministries. Because the books provided answers for Earl's needs, they triggered an interest in spiritual things and helped him accept Christ as Savior and Lord.

In a recent discussion with Paul, Earl inquired about the purpose for Choice Books. Paul explained, "Our first goal is not making money—using the most sensational books—but in moving people toward a commitment to Christ or deepening a previous one."

Earl reported that he had been listening to and sending contributions to some well-known TV personalities, but that he now wants to become more involved in a local congregation where one-to-one fellowship happens. He finds congregational worship more rewarding than viewing preachers on television. As a result, he wants to

contribute to the local church and to a ministry like Choice Books.

Earl has also asked Choice Books of Northern Virginia to place books in Trailways terminals in Charlottesville, Roanoke, and Danville, several of about thirty terminals he supervises east of the Mississippi River. Currently, Choice Books appear in five Trailways terminals in the East. The terminal in Washington, D.C., will turn over its inventory about ten times this year, Yoder reported, about 2½ times the average turnover rate.

—J. Allen Brubaker



Ten Years at Dulles

Forty-thousand books have moved through Dulles International Airport in the past decade, according to Simon Schrock, supervisor of Choice Books of Northern Virginia. Ron Moore, manager of Aero Newsstands, seems well satisfied with the three displays in the terminal. Some 120,000 books also have been sold from eight locations at the Washington, D.C., National Airport since 1968.

Census Success Stories

1980 is the year of the Census.

The U.S. Bureau of the Census is trying to gather statistics to "help plan America's future."

MBM Student and Young Adult Services (SYAS) is also conducting a Census. This Census is designed to gather the names of Mennonite young adults who have left home settings for school or work in the city.

This Census is not concerned with statistics, but with individuals. These stories show you how young adults have been helped by the SYAS Census.

Stratford, Ontario

Laurel Martin chose a graduate school based on an SYAS printout showing which setting offered Mennonite fellowships or support groups.

Newton, Kansas

Bethel College used the SYAS Census to locate a physical chemistry teacher. They were so happy with the results they requested printouts to help find other faculty.

Harrisonburg, Virginia

Eastern Mennonite College used the SYAS Census to determine what Mennonite students on non-Mennonite campuses are studying to help them evaluate their own curriculum offerings.

Elkhart, Indiana

The SYAS office used the Census to invite all Mennonites involved in graduate study to the bi-annual Mennonite Graduate Seminar.

Bloomington, Indiana

Young Adults attending or living near Indiana University used the Census to determine the need and potential of a regular fellowship group for the area.

New York, New York

Myrna Burkholder, Urban Director in New York, used the Census to contact a recent arrival to that city and invite her to participate in the planned activities of New York young adults.

Baltimore, Maryland

Census results showing nine Mennonite young adults living or studying in Baltimore prompted SYAS to locate a contact person for that city.

Ames, Iowa

Keith Schrag, contact person for Ames, used the Census to make contact and welcome Mennonite students to Iowa State University.

When you answer the U.S. Census you are helping provide for the future of your community.

By answering the SYAS Census you are providing for the future of the Church.

Answer the SYAS Census

**Young Adults
are counting
on you.**

The SYAS Census is sent annually to pastors in the Mennonite Church. If you know of young adults that should be included, contact your pastor or send names directly to SYAS Census, Box 370, Elkhart, IN 46515.

MBM Student and Young Adult Services works with 4,500 persons who have left home communities to attend school or work in the city. Meet four of these young adults

Up Close and Personal



David Moyer, Philadelphia

background: David grew up in a family of four on the outskirts of Doylestown, Pennsylvania. His father is a successful, self-taught tool designer, and his mother is a nurse.

work: David now studies dentistry at the Temple Medical School in Philadelphia. Dentistry, David explained, combines the love for medicine that he learned from his mom and the love for working with his hands that he picked up from his dad.

For Dave, dentistry is both expensive and time-consuming. The tool kit required for the first year of school costs \$3,000. By the time he graduates he expects to be \$40,000 in debt. Lab work and reading must be done on top of a morning and afternoon schedule.

church: David has stayed tied to his home church, commuting on weekends when he can. Given the rigorous schedule for a professional school, finding time for church can be difficult. His parents find it hard to understand why he must study Sunday for a test on Monday. When David does get home to church he gets pumped up by the experience.

He appreciates the contacts Sharon Detweiler, SYAS urban director for Philadelphia, makes with him. He would enjoy meeting with other Mennonite young adults in Philadelphia regularly if his time would allow it.

message to church: "When we choose our professions and how we will use those professions, we have to keep service in mind," Dave insisted. "For me, to be able to come to dentistry school was like a gift. I have to use that gift to help others. I saw an article about a part of Africa where only seven dentists serve several million people. I'd really be interested in going there. Even if I go into private practice here in the States, though, I can set up my business in a way that doesn't take advantage of people, but serves them."



Mel Lehman, New York

background: "It all started back with my grandfather in Chambersburg, Pennsylvania," Mel said. "He married someone and settled in Lancaster County in a cottage with whippoorwills in the background." Mel went to Eastern Mennonite College and then took the "grand tour," as he referred to seeing the world outside Lancaster County. He went to New York City to go to school at Union Theological Seminary, liked it, and stuck around.

work: Mel works at the National Council of Churches, writing and editing materials related to refugee resettlement. Having worked with refugees, Mel sees himself as a kind of refugee, facing some of the same culture shock in an urban setting that they face after relocation. They are exposed to the West mainly through movies and come with unrealistic expectations. "I didn't have movies in Lancaster, but I had books and magazines; in the same way the images didn't connect," Mel said.

church: In New York, Mel's faith has gone through three stages. The first was to be overly defensive about holding onto everything he'd been taught. The second was to overreact against it. "For instance," he said, "in Lancaster we didn't have pianos. We sang Handel's *The Messiah* without accompaniment. I had to wonder what a stranger walking in might have thought of us: 'Was this a group of people being humble, or was it simply dumb?'" The third stage was the recovery of the authentic Mennonite spirit.

message to church: Mel responded to this question with a group of young adults present. "I'd tell the church back home to stop watching TV!" he exclaimed. "When I grew up it was forbidden, but now that we're saying it's okay, we just sit in front of that stupid box and let our minds turn to mush." A member of the group asked Mel if there was a particular kind of TV he saw as being bad. "Color TV," Mel replied.



Barb Nissley Good, Washington

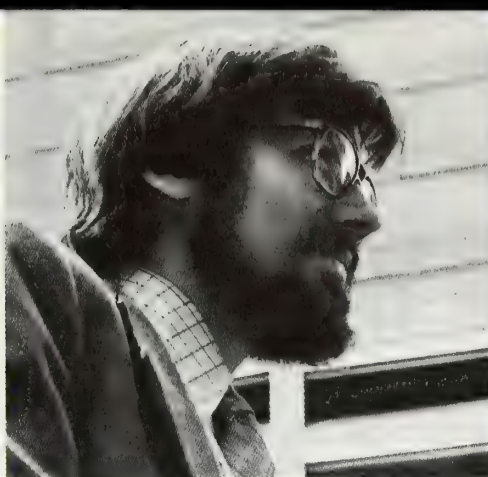
background: A native of Manheim, Pennsylvania, Barb attended Lancaster Mennonite High School and Eastern Mennonite College. She is a registered nurse, a wife, and a mother. Barb and her husband, Marlin, went to Washington in 1978 for job-related reasons. Barb gave birth to Jeremy three weeks after their arrival.

work: Barb is busily engaged as "general contractor" for the renovation of her three-story row house and as "child care director" for Jeremy and Matthew. Marlin is employed full time as coordinator of a learning center for children. Barb will go back to work as a nurse this fall. Eventually, she hopes to get her master's degree.

Renovation of the house is part of a plan to sub-rent rooms in order to form a community.

church: An important support system for Barb is Community House Church, a primarily Mennonite group organized with the help of MBM Student and Young Adult Services. With friends from a similar rural Lancaster Conference background, Barb is able to sort through her Mennonite heritage and attempt to hold onto some values not often found in the city—values like simple living, peacemaking, and family-centeredness. Barb and other members of the group also struggle with the urban-bred professional rat race, social ladder climbing, and substandard schools.

message to church: "Please expose your children to a broader world," Barb said. "Don't give them a narrow path from which they shouldn't stray. I know a lot of young Mennonites in the city who have thrown out everything in reaction to a rigid sheltered upbringing. Above all, please separate the cultural part of the Mennonite faith from the philosophical and theological essence."



Gene Miller, Washington

background: Gene arrived in Washington in 1976 to seek his fortune after an all-night bus ride from his hometown in northern Pennsylvania. He attended Eastern Mennonite College off and on for eight years until he received his degree. While single, he has announced his desire to get married and is looking for a partner.

work: Gene enjoys his job as a sales administrator for an international firm in a high-rise office building across the Potomac River in Arlington. His is a new and challenging position that he finds fulfilling. Gene also works part time as a commentator on a local radio station.

church: Gene belongs to what is called the Sunday Evening Fellowship—a group of young professionals who are all, he said, in some sort of exile from the Mennonite Church. He sometimes finds talking about his past difficult because of the pain and anger that it evokes. But, Gene noted, like Jews, Mennonites can never completely leave their faith even if they want to.

Gene credits his background for his basic life instincts. He lives more simply and wastes less than his co-workers, for example. He also finds Mennonite friends indispensable.

message to church: "The church has not learned real tolerance," Gene lamented. "Relationships between urban young adults and the church back home are brittle. If these relationships are to survive, tolerance must be fostered toward a variety of positions. In areas like sexuality, for instance, we want direction from the rest of the church, but we don't accept discipline without dialogue."



Discoveries in Witnessing

In a Choctaw Indian community

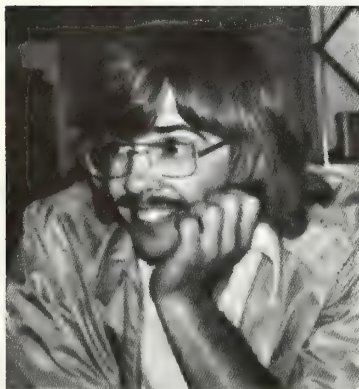
"Sharing the love of Jesus meant allowing a six-year-old boy to fall asleep on my lap while baling hay for a Choctaw Indian family," reported John Yoder, former MBM Voluntary Service worker who operated a hay-baling service in Pearl River, Mississippi.

"Curtis was fascinated with this odd machine that makes square shapes out of loose grass," John said. "After his inquisitiveness almost let him be packed into a bale, I invited him to ride on the tractor with me so he could observe from a safer position."

"However, inquisitiveness soon gave way to drowsiness and Curtis was fast asleep," the VSer continued. "I finished baling and dropped him off at his house."

As John was about to drive away, Curtis came running out of the house to invite the VSer to have watermelon with him and his eight-year-old brother.

"So I went in to find two small boys trying to cut the watermelon,"



John Yoder

John said. "I gladly helped them cut it, and we had a good feast. A true friendship had just been born."



Cheryl Swope

In a Montana hospital

VSer Cheryl Swope has related to a girl struggling with mental and emotional problems in a Browning, Montana, hospital. "Cheryl was able to tell her about Jesus and how He is the One to turn to for strength," reported co-worker Jana Amstutz. "This girl responded by being open and hearing Cheryl out."

Jana said the Browning VS unit has reflected in recent weeks on the need to *speak* the Word, as well as live it. "We have been made aware of the duty we have as Christians to verbally share Christ with others," Jana said. "We feel that by taking the initiative to speak to others about Jesus, this can be yet another way of communicating God's love to others."

In rural Mississippi

VSers in rural Mashulaville, Mississippi, spent a Saturday

morning cleaning out two freezers, one for a ninety-year-old woman, and another for one who was eighty.

"Miss Dora, the older one, said the Lord told her she would live to see a nation rising out of the East in the end times, and she feels that we VSers are that people who have come to help," VSer Karen Jantzi related.

"You may not see results now," Miss Dora told the VSers. "But when you get to heaven, you'll have your reward."

In a sheltered workshop

"Don't talk religion," VSer Doug Schmucker was told when he started an assignment at a sheltered workshop for the handicapped in Johnstown, Pennsylvania. "I found that impossible," Doug said. "I feel the Lord wants me to share and is providing opportunities for me to do so."

One such opportunity was a conversation with co-workers that turned into a discussion about God and His love. Afterward, in a friendly way, Doug was called "reverend" and complimented for his "sermon."

"I asked them if they wouldn't come and tell me about it if they won a million dollars," Doug said. "Of course they said 'yes.' That is how it is with me. I have Christ in my life and it is something really super."



Doug Schmucker

MBM Classified

SENT CLASSIFIED ADVERTISEMENTS list MBM-related services and resources. Write **SENT CLASSIFIED**, Box 370, Elkhart, IN 46515.

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MISSION SPEAKERS for your group. Hear firsthand what God is doing in missions. Write **SENT** or call Edna Zehr at (219) 294-7523.

STUDENT CENSUS. Remember students as they return to colleges away from your congregation. Look for and help complete the student census form from Student and Young Adult Services.

HOME BIBLE STUDIES. Twelve or 15 lesson courses. Write **SENT**.

VACATION TIME? Not for missions, a year-round responsibility. Remember missions in your praying, giving, and witnessing in a special way this month.

PERIODICALS

KEEP UP WITH MISSIONS. Read weekly reporting on Mennonite missions in the news section of *Gospel Herald*. Write *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683.

STORIES OF PEOPLE IN MISSION. Read *SENT* bimonthly in *Gospel Herald*. Write *SENT* for more copies.

MISSION-FOCUS. Quarterly journal of thought on the theology and methods of missions. Free to Mennonite Church members. Write **SENT**.

MISSION-FOCUS, Vol. 1-6, 1972-78. Bound volumes available for \$10. Write **SENT**.

BOOKS

GOSPEL VERSUS GOSPEL. Theron Schlabach traces *Mission and the Mennonite Church, 1863-1944*. \$14.95 from Herald Press or your bookstore.

MENNONITE LAWYERS SYMPOSIUM booklet contains "Witness to the Law of Christ" by Marlin Miller and brief notes on other presentations and discussions on the question of Mennonites and the law. \$1.00. Write **SENT**.

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WORKER SUPPORT. Support a VSer or overseas missionary. Commitment to prayer and regular communication. Write **SENT**.

SPECIAL GIVING PROJECTS for Sunday school classes, K-groups, families, others. Write **SENT**.

CHILDREN'S CARING PROJECTS. Help children learn about missions as they learn to give. Write **SENT**.

DEAF MINISTRIES. New scholarship fund to help deaf persons or others working in deaf ministries finance their education. Write **SENT**.

WOULD YOU LIKE TO HELP SUPPORT A MISSIONARY OR VSER?

Missionary and VS Support Partners are individuals, families, Sunday school classes, youth groups, and congregations who

- designate regular contributions to a specific missionary or VSer.
- pray regularly for the chosen person or persons.
- keep in touch with the missionaries or VSers by letters, tapes, or other ways.

To begin your support, return this coupon to **SENT**, Box 370, Elkhart, IN 46515.

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INSPIRATIONAL PAPERBACK BOOKS for you to use as witnessing tools. Quantity discounts available. Write **SENT** for order form and catalog.

YOUR TIME LEAFLETS. Printed talks from *Your Time* radio programs by Margaret Foth. Write **SENT** for order form.

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POSTCARDS. Family Emphasis or Love-in-Action themes. Write **SENT** for order form.

TOURS

NEW ENGLAND TURNING-LEAVES TRIP. Bike, September 22-27, 1980, surrounded by autumn beauty. Write **SENT**.

BIKE, PUERTO RICO, November 2-17, 1980, Write **SENT**.

ISRAEL, 1981. New biking experience for three weeks with Out-Spokin' and TourMagination. Write **SENT**.

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For information about any of the following Voluntary Service positions, write **SENT** or phone (219) 294-7523.
Registered Nurse—various places
Teacher—Fort Dodge, Iowa
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- ☐ I/We are interested in becoming Overseas Missionary Support Partners.
☐ I/We are interested in becoming Voluntary Service Support Partners.
☐ Please send names of missionaries who need support.

I/We are interested particularly in helping

to support _____ or someone
 (name of person)

in _____ because:
 (location)

Please send other information on _____

Name _____

Address _____

Congregation _____



Ernest Sam Faces Unemployment

I was sent to the principal's office only once in my life. That was during a science class. The teacher was trying to explain how gravity worked. She asked me to pick up an object and drop it so the other students could see what happened. By mistake I picked up my anti-gravity hat—and it went straight up to the ceiling.

The reason I mention that now is I just got a note from Ernest Bennett saying he wants to see me in his office. Ernest has been the head of MBM since 1959, so going to his office is like going to see the principal.

Only this is going to be worse than seeing the principal, I thought to myself. I'm going to lose my job. Let me explain.

When I first came to the Mission Board I was named after Ernest and Sam Janzen,

who was the chairman of the Board of Directors. Those are the people from all over the church who get together and tell the Mission Board what it should do.

Well, Sam is no longer on the Board, and now Ernest is retiring. So, why would they want a puppet named Ernest Sam?

Usually I like to zip down the hallways of Greencroft Center in my anti-gravity hat. But today I walked real slow and tried to think of what to say.

At first I was a little angry. Then I thought about all the fun I've had, all the nice people I've met, and all the good things that the Caring Crowd has done for missions.

So, when I got to Ernest's office, I just laid my hat and Caring Box on his desk, cleared my throat, and said, "Thanks for

letting me be a part of your mission team for all these years."

Ernest looked a little surprised. "Well, thank you for being a part of my team, Ernest Sam."

"If you're not going to be a missionary, then I guess a puppet named after you can't be one either," I said.

Ernest started to smile, but then got real serious. "That's right, Ernest Sam," he said.

I didn't want Ernest to see me cry, so I started to leave.

"However . . .," I heard Ernest say. I stopped in my tracks. "However," he repeated, "I don't plan to stop being a missionary."

"But I thought you were retiring."

"I am. But I'm going to keep on being a missionary, no matter where I am or what I'm doing. And I'm surprised at you," Ernest said, pointing a finger at me. "With all the boys and girls in the Caring Crowd counting on you to tell them about mission, are you going to let them down?"

"Oh, no!"

"Good, because as long as there are people who need to hear the good news of Jesus Christ, we all have to keep doing what we can. Now don't you think you'd better get to work?"

"Oh yes," I said and started for the door.

"Don't you think you'll need these?" Ernest said, holding out my hat and Caring Box.

I grabbed my hat and put it on my head, but I was so excited that it flew straight up to the ceiling with me in it. And this time I didn't even get sent to the principal's office.





Paul Kniss assists local workers in constructing a sound studio in Ranchi.

India studio will assist church planting

An audio recording and duplication studio is nearing completion in Ranchi, India, for the production of radio and cassette materials, Paul Kniss, Mennonite Board of Missions worker on furlough in the States, reported to Kenneth J. Weaver, director of the local MBM media office.

The Mennonite Church in India provided leadership in the development and funding of the studio, with MBM providing \$10,000 toward construction costs. Additional funds are needed to equip it, Kniss noted.

He anticipates that the studio will become operational by late October and that it will provide recording and tape duplication services for other mission/church agencies in the area.

The store and office complex that houses the studio on the third floor is owned and operated by Good Books Educational Trust, an interfaith agency in which the India Mennonite Church plays a key role.

The first program the group wants to produce is a community health program that "will be spiked with the gospel."

The content of the programs will deal with nutrition, hygiene, and similar health concerns, with the gospel message woven into it in a low-key manner to attract non-Christians.

The program will be used in three ways—as an external radio broadcast (private broadcasting is prohibited inside the country), as a public address resource, and as teaching tool.

The program will first be prepared for broadcast on Trans World Radio's new medium wave (AM) transmitter on the island of Sri Lanka (Ceylon). TWR built the station for the government, with an agreement for free access during the first number of years. After

this contract expires, TWR will rent the facilities morning and evening.

Included in the complex is the Christian bookstore, which functions as a separate agency. Paul and Esther Kniss work with the Mennonite churches in Bihar as bookstore managers and pastoral advisers. Paul is also superintendent for Eastern Region of Emmanuel Hospital Association.

God will do something in Africa, Grove says

"I believe God's going to do something in Africa!" says Erma Grove, missionary in Ghana since 1957.

Ghana, a small West African country, according to some analysts epitomizes the struggle of Africa to gain economic stability and international respect in the arena with giant governments and corporations.

"People speak hopelessly," Erma said. "The morale of Ghanaians is the lowest I've ever seen." The deteriorating order includes widespread corruption and bribery.

Lack of adequate services and frustration with living in a situation where each person tries to gain the upper hand have led to several coups and attempted coups in recent years.

"If the church could be the salt of the society, perhaps its influence could inspire hope and progress for Ghana," Erma said. But the church in Ghana is not immune to the widespread corruption.

"I need to be careful, though," admitted Erma, "that I don't speak too condemningly of a people that cannot see other answers to their

problems. I know what I would like to see happen, but I also know something of how these people are forced to view life by their circumstances."

Erma serves under Mennonite Board of Missions, Elkhart, Ind., and relates to the African Independent Churches (the "spiritual churches") of Ghana and helps direct Good News Training Institute, an interchurch school for church leaders in the Ghanaian capital of Accra.

Enrollment in the school is less than two dozen, and students have difficulty concentrating on their studies in the face of other responsibilities, but, said Erma, "the contribution I can make by teaching and sharing my life with students is satisfying."

Erma will return to Ghana in August.

Literacy for Nicaragua

Only nine months after the victory of Nicaragua's National Sandinista Liberation Front the nation initiated a massive literacy campaign, involving the youth of the new country. For five full months, the government is mobilizing 150,000 young men and women from the major cities of Nicaragua to teach the basics of reading and writing.

At the start of this project, Nicaragua's illiteracy rate was approximately 60 percent. The leaders are aware that this five-month course will not drop that figure to zero, but nonetheless they are delighted with progress so far. "So are we!" say Lori and Phil Bontrager, Mennonite Central Committee country representatives.

The national church's response to the new government programs has been subject to much controversy and the literacy campaign was not exempt. Through much discussion and encouragement, however, most have decided that they do have an important role in this campaign and consider it an integral part of their Christian service. After all, they observe, how does one read and study the Bible if one cannot read?

Mennonite and Brethren in Christ youth, as well as some schoolteachers and principals, have joined others in the initial steps toward upgrading the education level in Nicaragua. Close to 50 are offering their time as "brigadistas" (literacy workers), with an additional 125 families offering their homes to other ones.

Since the "brigadistas" work as volunteers, the communities in which they are working provide room and board. Some areas where "brigadistas" from the Mennonite churches are working have only one type of fruit for sustenance—not even rice or beans. Recognizing such a need for staples, MCC has been coordinating efforts to supply "brigadistas" from the churches, as well as some of homes of members who are housing "brigadistas," with oil, corn, beans and canned beef. CEPAD, a social relief agency of evangelical churches, is supplying rice.

"Old-time" missions rally revived at Lancaster

Eastern Board of Missions, Salunga, Pa., sponsored an updated version of the mass mission rallies that used to move Lancaster Conference Mennonites during the 1950s and 1960s, and which fell prey to other agenda during the 1970s when missions, along with other conference boards, began reporting at annual meeting.

The worldwide missions conference, combined with a countywide youth rally (see following story), met at Lancaster Mennonite High School July 12-13 in the auditorium-gymnasium built near where the old tent used to stand.

Testimonies of home, overseas, and Voluntary Service workers were a large part of the two mass evening meetings. Missionary reunions were held on Saturday afternoon, and the youth rally filled the Sunday afternoon slot.

Worship and group music (a combination of old hymns and gospel songs along with newer Scripture songs and choruses), was led by Nathan Showalter, associate secretary of home missions. A group from the Vietnamese Mennonite Church, Ephrata, Pa., sang "Vietnam, Vietnam!" and a variation of "Jesus Loves Me." In another highpoint, over 140 past and present missionaries on stage sang "Jesus Loves Me" or a substitute in nine different languages.

Don Jacobs, former bishop in the Tanzania Mennonite Church and outgoing overseas secretary, gave two messages during the weekend.

"The world has got so used to trying to make peace without the Prince of Peace," said Jacobs on Saturday in speaking on "Going with the Gospel of Peace."

"There's nothing radical about weapons, bombs, jails," continued Jacobs. "What is radical is the suffering and dying love of Jesus. Everywhere in the world where Jesus is introduced He is moving people into suffering, because agape love always suffers, and through its suffering it's purified."

He referred to present-day South Africa and Uganda as examples of the experience in Ephesus where men, women, slaves, masters, young, and old began knowing unity in Christ.

After Saturday's service, 35-40 persons met in prayer and praise for missions for approximately a half hour. On Sunday, Jacobs preached a missionary call based on Is. 6.

Following Don's message missionaries to twenty countries were commissioned, to the long-neglected strains of W. E. M. Hackleman's "Speed Away," often the rallying song of missionary farewells in earlier days. Board president Paul G. Landis who led the commissioning followed with an invitation. Several dozen young people, couples, pastors and wives, and possibly others publicly dedicated lives, homes, and ministries.

A special team of youth representing five conferences, was commissioned to overseas service on Sunday night to serve with Bavaria Home Missions in Germany. Preceding an expected autumn sending of three Youth Evangelism Service teams, the occasion "heralds a new day for our youth," said Jay Garber leading in consecration prayer.

Meetings were well attended though perhaps not to the extent of the former largest tent rallies. "It takes awhile for people to catch on," said a Salunga staff person on Saturday who

expressed satisfaction with the approximately 650 attending the first session. Sunday night's figure was set at over 1,000, and 700 attended the youth rally.

Was the mission rally like it used to be? a retired gentleman was asked, who with his wife had given several years under Eastern Board in VS.

"No," he said, "It's *better* than it used to be. It used to be so solemn—like a funeral! We're lot different now."—Lois Landis Shenk

Speak out against war, youth rally told

"The role of government is to restrain violent tendencies," James C. Longacre told a group of about 700 young people, parents, church leaders, and others on Sunday afternoon, July 13, at the Lancaster (Pa.) Mennonite High School auditorium-gymnasium.

Longacre, of Barto, Pa., and chairman of Mennonite Central Committee Peace Section, U.S., gave his response to military registration at a countywide youth rally at Lancaster Mennonite High School. The rally was cosponsored by the Atlantic Coast and the Lancaster conferences. Bob Petersheim, youth secretary for the Atlantic conference, served as moderator.

Longacre described the "dilemma God had to deal with" in the Old Testament, the problem of man getting carried away in reciprocal vengeance. God's "eye for eye" plan, he suggested, was given to restrain man's violent tendencies. However even in the Old Testament retribution was "not what you *must* do." Rather, there is evidence of a "vision above" even there, which came to fruition in Jesus.

God's better and creative proposal to vengeful tendencies was given through a Son of peasants, whose weapons included clay instead of tear gas.

"One night He took out His real weapon," said Longacre, "—a basin and a towel." In the praetorium the government of Rome called its best might to counter the Lord's weapon of love. Up to that time the future belonged to the battalion. That philosophy held for three more days.

"In 1980 and 1981, the assumption remains that the way to address the problem of violence is to join the whole battalion," he spoke with feeling.

"We are called to register—but the registration is too late. We are already signed, engaged in a cause against the spiritual forces."

Longacre continued, "I would like to say quietly but firmly that war will not work; it is obsolete." He urged all to find ways to say "enough is enough."

"There has been a tendency in our circles to play down issues of peace in interests of evangelism, but that strategy is wrong."

Following Longacre's address, John Stoner, executive secretary of Mennonite Central Committee Peace Section (U.S.), spoke to pressing questions.

Tell the world about resettlement in S. Africa

"The most important thing you Mennonites can do is to tell the world about resettlement in South Africa." This response from various South Africans to Mennonite Central Committee's query, "What should we do in South Africa?" became the mandate for a project now being completed by three MCC workers based in Umtata, Transkei, a homeland within South Africa.

Joan Gerig and Orlando Redekopp of Winnipeg, Man., and Suzanne Lind of Scottdale, Pa., have spent the past four months researching, traveling, and writing. They have tried to understand as fully and clearly as possible South Africa's practice of "resettlement," the government term for moving black South Africans from their homes to places designated for blacks. The three have prepared a variety of written materials describing what resettlement, also called relocation or removals, means and how it affects the lives of South Africans.

The MCC study has shown that relocation is a full-fledged expression of South Africa's apartheid policy, which causes tremendous suffering to the black population. In simple terms,

South African whites, who dominate the political and economic spheres in South Africa, have systematically controlled and apportioned land, services, and personal rights in South Africa in ways intended to maintain white supremacy.

This policy ensures that other races remain dependent upon the white sector and readily available to provide cheap labor for South Africa's farms and industries.

The three MCCers have written magazine articles and other informative and meditative items which try to explain and describe what they have learned and seen. A major part of the project has been the preparation of a study packet, entitled *Apartheid's Refugees—Mass Removals in South Africa*, which will be made available to church and other groups in North America this fall.

Plans are also underway to provide material and financial support for groups within South Africa which are trying to help relocated people. Relocated people can be considered refugees because they are uprooted and homeless due to the color of their skin. •

While the official government position is that registration is not preparation for induction, there is "pretty strong" indication of "high potential" for a draft, Stoner said.

There is also "substantial possibility" that women will be included in any draft and induction, pending a federal court decision expected this fall.

On deferments, Stoner said that his information indicates deferments will be "very limited," and will not include whole categories (such as farm deferments) except in the case of ministers. The proposal is for local draft boards to decide cases more individually.

Following the meeting, the mass rally broke into smaller groups to discuss personal responses. Soul-searching and a strong peace position were in evidence.

Opportunity was given for any youth seriously considering a witness by refusal to register to meet as a group. Six 19- and 20-year-olds responded along with parents, pastors, and others interested, for a total of 15 persons.

Peace counseling for service counselors, pastors, youth sponsors, and others was also offered.—Lois Landis Shenk

Annual meetings held in old Berks county building

The Allegheny Mennonite meetinghouse, Berks County, Pa., was opened for the fourth annual meeting on Sunday evening, July 20. No other services are currently held in this 125-year-old building which is one of the oldest meetinghouses in the Lancaster Conference.

Because of the heat, most people sat on lawn chairs under the large maple tree and even beyond its shade. The meeting brought together friends from various groups and others who have an interest in history or roots in the Allegheny Valley.

Many stepped inside to look again at the open-backed, hand-planed pews and the hat racks hanging from the ceiling. Others walked through the old graveyard with some ancient sandstone markers of the 1700s.

Myron Dietz addressed the group on "Stewardship of the Past." He emphasized that our forefathers knew their commitment to Christ must effect their lifestyle. The same is true today. He reminded the 190 people present that even the way the pews are arranged in the building speaks to some of the central truths of the faith of those who built the house in 1855. There was no pulpit to put the preacher above the congregation. The congregation was seated on three sides of the preacher who stood at the head of the singers' table. They were a people gathered round for brotherly admonition with Jesus Christ exalted in their midst.

Dietz challenged the group to follow the way of repentance, faithful obedience, and go forward in confidence because of the witness of the Spirit within.—Mary Gehman



Cooling system featured in seminary construction

After about three months of building at Associated Mennonite Biblical Seminaries, Elkhart, Ind., construction superintendent Orval Troyer said, "Overall, the project looks better to me now than it has for some time."

Orval would have a good idea of the progress even if he didn't have a well-marked calendar to check on his desk. He keeps his eyes trained on the project from as early as 6:00 a.m. to being the last one on the job in the evening. He's pleased, he says, with how the myriad sets of workers are getting along with the job of remodeling and addition.

The seminaries' boards in April let contracts for the improvements and additions which principally enlarges a classroom to 99 seats, adds 13 offices, an underground cooling system, and new exterior walls to cut energy use.

The feature of the construction that has attracted the most attention has been the underground "air conditioning" system which uses the ground temperature for cooling. It's sort of a thing of its own," said Orval Troyer.

Underground tanks filled with dolomite rocks forms the heart of the cooling system. Fans will draw air through the cool rocks which remain approximately 57 degrees Fahr-

enheit year-round. The system was designed by project architect LeRoy Troyer and Associates. Operating costs will be approximately 10 percent of the cost of conventional electrically run air conditioning.

The new classroom will feature tiered seating in a semicircle. The room will be heated by a passive solar wall and supplemented with auxiliary hot water heat.

The interior work on the entire project should be finished by the time classes begin on Sept. 2, Troyer said.

The project has given summer employment to a number of seminary students who in September will exchange paintbrushes, hammers, and Windex for notebooks and texts—and a facility better able to accommodate the enrollment which has increased from 87 in 1970 to an estimated 222 this fall.

Orval Troyer has supervised church-related building projects in a number of states during the past 20 years and has recently helped in a Mennonite rehabilitation project in Israel. He and his wife, Vivian, have been living on campus since early April. They plan to return to their home in Hesston, Kansas, following completion of the seminary project.

Goshen tallies its majors

The number of majors in all except one of the professional programs at Goshen College has grown dramatically during the past 12 years, but not necessarily at the expense of traditional arts and sciences majors.

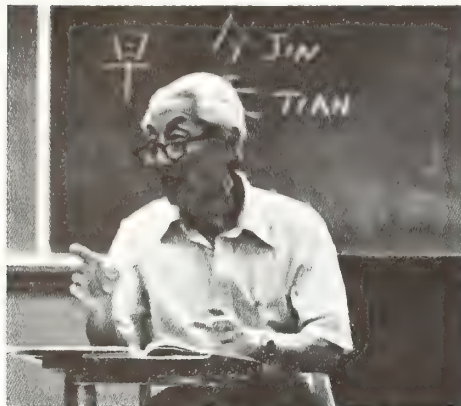
That's the conclusion reached by John A. Lapp, dean of the college, from data comparing graduates' majors in 1964-66 with those in 1978-80.

Professional fields with the largest gains were social work (from no graduates to 46), business and accounting (from 15 to 50), and nursing (from 81 to 155). One professional major—elementary education—dropped markedly from 162 graduates in 1964-66 to 84 in

1978-80, which Lapp attributed to a tighter job market for teachers.

Arts and sciences majors which had the most marked increases were art (from 14 to 26), communication (from 4 to 24), physical education (from 16 to 27), physics (from 1 to 10), and Bible and religion (from 8 to 22). Less popular as majors were economics, in which graduates dropped from 16 to 7, history (from 40 to 23), chemistry (from 18 to 9), and sociology (from 66 to 7).

Others majors graduated about the same numbers of students during the two periods of time. Full-time enrollment in 1964-66 averaged 954 compared with 1,101 in 1978-80.



Professor William Chow

A linguist, former Olympic athlete, musician, world traveler, calligrapher—one could almost call Goshen College's newest professor a Renaissance Man, except that would be unfair to his Chinese roots. William E. T. Chow came from Chicago to Goshen earlier this month to teach Chinese to the 20 Goshen College students who will spend this fall in the People's Republic. His task, which he calls challenging, is to teach some basic Chinese in 17 days. Chow hopes to give his students "all I know and all I hope. I hope they will learn to speak good Chinese, which would surprise the Chinese." While he realizes this hope may not be realistic, some of his students have already developed "a very good Chinese tone."

After a lengthy process of elimination spanning 15 months, according to *Gospel Herald* correspondent Audrey Metz Frey, the Tuttle Avenue Mennonite Church, Sarasota, Fla.,

voted to name its new facility after the street on which it will be located. Scheduled for completion this fall, the \$1.3 million structure will be dedicated as the Bahia Vista Mennonite Church during the Christmas-New Year's holidays. Though the words are Spanish in origin, a spokesman at the Sarasota Chamber of Commerce said it is most frequently pronounced BAY-uh VISS-tuh. Located at 4041 Bahia Vista Street, Sarasota, the new church is just east of Pinecraft, an area known for its Amish and Mennonite residents.

Stephen and Jean Gerber Shank, newly appointed workers with Mennonite Board of Missions (Elkhart, Ind.), arrived in Belgium on July 15 to begin their first term of service. The Shanks will be working as general missionaries at the invitation of the Belgium Mennonite Council. Steve's parents, David and Wilma Shank, were longtime MBM missionaries in Belgium and are now serving in Ivory Coast. Stephen and Jean have two sons: Reuben, 5, and John Raoul, 3. The Shanks will be serving a four-year term and will be joined later this year by two other new MBM appointees—Robert and Sylvia Shirk Charles. Their address is c/o Hubinont, 13 Rue Haute, B-1338 Lasne, Belgium.

The Mt. Pleasant Mennonite Church of Chesapeake, Va., will observe its 75th anniversary, Oct. 17-19. Art McPhee, Harrisonburg, Va., will be guest speaker. The celebration will begin on Friday evening with a focus on community history and the release of a recently written history of the congregation entitled *Building at Mt. Pleasant*, authored by pastor Robert W. Mast. Various activities of interest to all ages are planned for Saturday afternoon. McPhee will speak on Saturday evening on "Our Rich Biblical Heritage"; Sunday 10:30 a.m., on "Challenge for Kingdom

Living Today"; and 2:30 p.m., on "Hope for Tomorrow." Former members and friends are invited to attend.

Art Mullet of Berlin, Ohio, will be Hesston College's athletic director in the fall. He will also teach physical education and health and coach baseball. For the past seven years Art has been teaching physical education and health at Hiland High School in Berlin as well as coaching varsity soccer and baseball and seventh grade basketball. Art replaces Gerry Sieber who is on a leave of absence for two years. Gerry and his wife, Vonnice, will share a Mennonite Board of Missions assignment as area directors for Voluntary Service units and will live in Champaign, Ill.



H. Ernest Bennett (left) and Paul M. Gingrich

Executive leadership of Mennonite Board of Missions (Elkhart, Ind.) passed from H. Ernest Bennett to Paul M. Gingrich July 19 in a brief ceremony at the close of the quarterly meeting of the MBM board of directors. Led by Board chairman Roy Kiser, the ceremony marked the close of 34 years of service by Ernest at MBM—the last 20 of those as executive secretary. Ernest and his wife, Earla, presented Paul and his wife, Ann, with a towel and basin, representing servanthood, and a candle, representing the light of Christ. The transition from Bennett to Gingrich will be marked in a public way through a missions festival, Oct. 9-12, planned cooperatively by MBM and Indiana-Michigan conference.

The Beaverdam Mennonite Church, Corry, Pa., will celebrate its 40th anniversary Aug. 17. The morning service will be followed by a carry-in dinner and a vesper service. Many former pastors and members are planning to be present. The church started in 1940 with six families who had moved in. The Methodist meetinghouse was purchased in 1941 to accommodate incoming families from Nebraska. In 1954, a fire destroyed that building. The next year, the present church house was dedi-

Conversation about peace

A *Gospel Herald* reprint

Seven articles on peace issues and an interview with John Howard Yoder on *The Politics of Jesus*. Writers are Wilmer Martin, Marion Bontrager, David Helmuth, Don H. Fahrenkrug, Phil Frey, David E. Hostetler, Jeannine Fencil. Art work by Fritz Eichenberg. Price: 50¢ a copy; 50 for \$15.00; \$25.00 per hundred. Please send check with order.

Gospel Herald
616 Walnut Avenue
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Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$126,717.77 as of Friday, July 25, 1980. This is 16.9 percent of the total needed. 214 congregations have made contributions.

cated. Current membership is 170 and the congregation is a member of the Ohio Conference. Leonard Adams, a Methodist minister from Clymer, N.Y., is serving as interim pastor. Friends and past members are cordially invited to the celebrations.



The Weaver family (from left): Bruce, Cathy, Jerry, and Rick

Jerry L. and Cathy Weaver of Hesston, Kan., have been appointed to a one-year Mennonite Central Committee term in Calcutta, India, where Jerry will serve as acting country representative. In that post he will give leadership to the MCC India program, which focuses on working with and assisting local groups active in community development. Weaver is assuming the position previously held by Bert Lobe, now MCC Asia secretary at Akron headquarters. The new acting director will work closely with Charles Edwin of Calcutta, assistant director, who served as interim director since Lobe left Calcutta in May.

The Manson (Iowa) Mennonite Church will be holding a church rebuilding fund sale at the Manson Fairgrounds on Saturday, Aug. 16. An Iowa pork chop dinner will be served and the ladies will have a quilt auction. The sale will include baked goods, plants, arts and crafts, and miscellaneous items—donated goods and items of all descriptions. People are welcome from any distance. The meeting-house was destroyed in the Manson tornado on June 28, 1979. The church, in the meantime, has been meeting in the Catholic church building. Pastor Irvin Nussbaum has said, "We may

have lost our church building, but we still have our church."

Mennonite Disaster Service has asked its regional unit leaders to improve local communication with Amish and conservative Mennonite groups for situations involving potential relocation after man-made disasters such as nuclear accidents. In such cases a national Emergency Broadcasting System notifies most of a region's population via radio and telephone, which Amish and conservative Mennonite groups do not use. Efforts will especially concentrate on contacting the various small old order Mennonite groups who do not have such adequate directories as Amish and Hutterites, according to C. Nelson Hostetter, MDS executive coordinator. However, as the Amish continue to resettle and expand, MDS is seeking to maintain close contact and include Amish representatives on district committees.

Responding to the needs of refugees in Africa, MCC Great Lakes board agreed at its July 8 meeting to organize a drive to gather 1,000 tons of field corn from Great Lakes area farms to be shipped to refugee camps in Somalia. Drought in Somalia has caused a desperate food shortage and war has driven about 1.2 million refugees into the country, which already cannot meet its own food needs. As well as providing grain, the MCC Great Lakes board is asking Mennonites from that region to contribute up to \$240,000 needed for shipment of the corn and to volunteer time and trucks to move the corn to port in Baltimore, Md.

Special meetings: Stan Shirk, Lyndhurst, Va., at South Colon, Burr Oak, Mich., Aug. 17-22.

New members by baptism: two at Glennon Heights, Lakewood, Colo.

Change of address: Genevieve Buckwalter, 6-25 Sakae Machi, Furano, Hokkaido, Japan 076. G. Edwin Bontrager, 2725 Fiddlers Green Road, Lancaster, PA 17601. Phone: (717) 569-6394. Glenn Musselman from Goshen, Ind., to C.P. 162, 13200 Jundiai S.P., Brazil.

New Gospel Herald Every-Home-Plan: Southside Christian Fellowship, Springfield, Ohio.

births

Buckwalter, Victor and Christina (Yoder), Quarryville, Pa., first child, Benjamin Bernard, July 7, 1980.

Carter, Daniel and Kathy (Zehr), Newton, Ont., second son, Dennis Daniel, June 27, 1980.

Dunaway, Thomas and Elaine (Hunsecker), first child, Tyler Edwin, July 3, 1980.

Goeke, Mark and Joyce (Shelly), Dakota, Ill., second child, first son, Clayton Mark, Mar. 17, 1980.

Holmes, Bob and Sue (Meadows), West Farmington, Ohio, first child, Robert Frederick, May 8, 1980.

Kilheffer, Dennis and Anne (Landis), Mobile, Ala., second son, Bradley Dean, June 1, 1980.

Matusek, William and Joanne (Yousey), Akron, N.Y., second daughter, Angela Renee, July 8, 1980.

Miller, Herbert and Susan L. (Leiter), Grabill, Ind., first child, Ashli Susan, July 10, 1980.

Misiaszek, Michael J. and Wanda J. (Heller), Oley, Pa., second son, Bartholomew Blue, Apr. 30, 1980.

Packard, Chet and Ruth (Oswald), Hartstown, Pa., third child, second daughter, Stacy Dayle, July 16, 1980.

Ramer, Bob and Judy (Wengerd), North Lawrence, Ohio, first child, Susan Lynn, July 6, 1980.

Riley, Bob and Kathy (Stutzman), Milford, Neb., fourth son, Joel Ryan, June 7, 1980.

Rosenberger, David and Carol (Freeman), New Paltz, N.Y., first child, Sara Joy, born on Oct. 30, 1979; received for adoption on July 9, 1980.

Roth, Kent and Arlene (Riley), Milford, Neb., first child, Natalie Kay, July 3, 1980.

Schenck, John and Becky (Roth), Eugene, Ore., Andrew Blair, born on Dec. 7, 1977; received for adoption on Mar. 18, 1980.

Schweitzer, Randy and Jody (Yeackley), Milford, Neb., first child, Joshua Joel, Mar. 20, 1980.

Showalter, Welby and Sharon (Jantz), Linville, Va., second child, first son, Welby Clay, Jr., June 20, 1980.

Stoltzfus, Ronald and Bonita (Hoober), Narvon, Pa., first child, Todd Curtis, July 15, 1980.

Thompson, Brian and Shirley (Steckly), Cambridge (H.), Ont., second child, first daughter, Sarah Anne, June 29, 1980.

Weber, Merlin and Barb (Kauffman), Dakota, Ill., second child, first son, Nicholas John, Mar. 27, 1980.

Zimmerman, Robert and Jill (Clay), Dakota, Ill., second child, first daughter, Heidi Anne, June 26, 1980.

marriages

Begly—Yutzy.—Nathan Begly, Kidron, Ohio, Kidron cong., and Ruth Yutzy, Berlin, Ohio, Berlin cong., by Bill Detweiler, June 29, 1980.

Hertzler—Hostetter.—Elmer G. Hertzler, Lancaster, Pa., and Edna B. Hostetter, Holtwood, Pa., both of Rohrerstown cong., by Ivan D. Leaman, July 12, 1980.

Holderman—Hoover.—Kenneth Holderman, Jr., Elkhart, Ind., Sunnyside cong., and Becky Hoover, Goshen, Ind., Baptist Church, by Clare Schumm, July 5, 1980.

Hostetter—Leathers.—Douglas D. Hostetter and Deborah L. Leathers, both of Lebanon, Ore., Plainview cong., by Byron Gingrich, July 12, 1980.

Hostetter—Lehman.—Jay Hostetter, Massillon, Ohio, Brethren in Christ Church and Marquita Lehman, North Lawrence, Ohio, Kidron cong., by Bill Detweiler, July 12, 1980.

Jantzi—Boshart.—Myron Jantzi, Wellesley, Ont., and Joyce Boshart, Millbank, Ont., both of Crosshill cong., by Steve Gerber, June 28, 1980.

Kauffman—Johnson.—George Kauffman, Tiskilwa, Ill., Willow Springs cong., and Connie Johnson, Henry, Ill., Christian Church, by Wilbur Nachtigall, uncle of the groom, June 28, 1980.

Sisters and Brothers

by Joel Kauffmann



Mercer—Blosser.—Craig Thomas Mercer and Joanne Joy Blosser, both of Columbiana, Ohio, Leetonia cong., by Leonard D. Hershey, July 12, 1980.

Miller—Landis.—Fred Miller, Akron, Pa., Hess cong., and Marilyn Landis, Souderton, Pa., Line Lexington cong., by Glen M. Sell, July 5, 1980.

Miller—Mullet.—Layden Miller, Winesburg, Ohio, and Carol Mullet, Millersburg, Ohio, both from Longenecker cong., by Albert C. Slabach, June 21, 1980.

Reyes—Nunemaker.—Louis Reyes and Connie Nunemaker, both of Holdeman cong., Wakarusa, Ind., by Russell Krabill, July 12, 1980.

Waggy—Spicher.—Norman Waggy, Indianapolis, Ind., Church of the Brethren, and Carol Spicher, Lancaster, Pa., First Mennonite cong., by Homer Burke, May 17, 1980.

Weaver—Weaver.—Linford Weaver, East Earl, Pa., Weaverland cong., and Carol Weaver, Lititz, Pa., Hess cong., by Glen M. Sell, May 17, 1980.

Westfall—Heatwole.—Hugh Westfall, Staunton, Va., and Connie Heatwole, Harrisonburg, Va., Parkview cong., by Richard F. Ross, uncle of the bride, July 5, 1980.

Yankey—Yoder.—D. Randy Yankey, Criders, Va., Valley View cong., and Judy Yoder, Harrisonburg, Va., Community Mennonite cong., by H. Michael Shenk and Paul T. Yoder, father of the bride, July 12, 1980.

Yoder—Masks.—Stuart Jon Yoder, Shickley, Neb., Bellwood cong., and Connie Jo Masks, Franklin, Neb., by Herbert L. Yoder and Bob Frescoln, July 11, 1980.

Zehr—Nisley.—Henry D. Zehr, Copenhagen, N.Y., and Sherry Linn Nisley, Valparaiso, Ind., both of Waterford cong., by Samuel S. Miller, July 5, 1980.

Zimmerman—Bartel.—Joe J. Zimmerman, Harper, Kan., Pleasant Valley cong., and Kathleen S. Bartel, Hillsboro, Kan., First Mennonite cong., by Ed Springer and Mike Klassen, Apr. 26, 1980.

obituaries

Coblentz, Viletta Jane, daughter of Homer and Effie (King) Livengood, was born at Meyersdale, Pa., May 26, 1917; died at Meyersdale, Pa., July 14, 1980; aged 63 y. She was married to Jacob Coblentz, who survives. Also surviving are one son (Larry Coblentz), one daughter (Bonnie Lou Ringler), 6 grandchildren, and 3 brothers (Willard, Kirk and Owen Livengood). She was a member of Springs Mennonite Church, where funeral services were held on July 17, in charge of John H. Kraybill and Walter Otto; interment in Springs Cemetery.

Ebersole, Benjamin S., son of Seth E. and Martha (Stauffer) Ebersole, was born in Lancaster Co., Pa., Nov. 3, 1894; died at Pleasant View Rest Home, Manheim, Pa., Apr. 28, 1980; aged 85 y. On Nov. 27, 1919, he was married to Laura G. Hertzler, who died on July 13, 1966. Surviving are 2 sons (Seth H. and Andrew H.), one daughter (Ruth H. White), 7 grandchildren, 2 brothers (Christ S., and Norman S.), and 2 sisters (Mary Lefever and Bertha Geib). He was preceded in death by a daughter (Edith) and 3 grandsons. He was a member of Erisman Mennonite Church, where funeral services were held on May 1, in charge of Andrew Miller, Norman Shenk, and Howard Witmer; interment in Landisville Mennonite Cemetery.

Horst, Fannie K., daughter of Abram and Susan (Horst) Shank, was born near Cearfoss, Md., June 7, 1902; died of cancer at Johns Hopkins Hospital, Baltimore, Md., July 12, 1980; aged 78 y. On Nov. 23, 1922, she was married to Samuel E. Horst, who survives. Also surviving are 3 sons (Abram S., Jacob S., and Samuel E.), 3 daughters (Alice—Mrs. Kenneth Harbaugh, Ida—Mrs. Earl Zimmerman, and Ethel—Mrs. Leo Lehman), 25 grandchildren, 23 great-grandchildren, and one brother (Amos Shank). She was preceded in death by one sister (Ada). She was a

member of Cedar Grove Mennonite Church, where funeral services were held on July 16, in charge of Nelson L. Martin, John F. Grove, and Martin Rudolph; interment in Cedar Grove Church Cemetery.

King, Simon P., son of Daniel J. and Martha (Beck) King, was born near Pettitsville, Ohio, June 3, 1893; died of cancer at his home at Pettitsville, Ohio, June 20, 1980; aged 87 y. On Dec. 24, 1914, he was married to Katie M. Wyse, who survives. Also surviving are 4 sons (Willard, Lawrence, Lester and Kenneth), one daughter (Ada Miller), 19 grandchildren, 3 stepgrandchildren, 21 great-grandchildren, 12 great-stepgrandchildren, and 2 great-great-stepgrandchildren. He was preceded in death by one daughter (Martha). He was a member of West Clinton Mennonite Church, where funeral services were held on June 23, in charge of E. B. Frey, Edward Diener, and Dennis St. John; interment in Pettitsville Cemetery.

Lehman, Ada, daughter of John B. and Elizabeth (Stehman) Neff, was born at Millersville, Pa., Nov. 17, 1892; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 20, 1980; aged 88 y. On Dec. 4, 1918, she was married to Daniel W. Lehman, who died on Oct. 13, 1972. Surviving are one daughter (Elsie E.), 4 sons (Harold D., James D., J. Paul, and Mark N.), 12 grandchildren, one great-grandchild, 5 sisters (Mary Thomas, Bertha Kemmer, Fannie Landis, Ella Herr, and Elizabeth Hess), and one brother (Henry Neff). She was a member of Weavers Mennonite Church, where funeral services were held on June 23, in charge of James Stauffer and David Thomas; interment in the Weavers Cemetery.

Litwiller, William, son of Joseph and Barbara (Birkey) Litwiller, was born in Pratt, Kan., July 1, 1900; died at his home in Gridley, Ill., July 13, 1980; aged 80 y. On Feb. 15, 1925, he was married to Della Sutter, who died on Mar. 3, 1936; on Aug. 20, 1938, he was married to Norma Eichelberger, who died on Feb. 15, 1974. Surviving are 2 sons (Richard and Kenneth), 5 daughters (Doris Lock, Esther Yordy, Edith Erb, Betty Ulrich, and Fay Roth), 21 grandchildren, 4 great-grandchildren, and 2 brothers (Roy and Emery). He was a member of Waldo Mennonite Church, where funeral services were held on July 15, in charge of Lester Zook; interment in Waldo Cemetery.

Mast, Ammon J., was born at Kokomo, Ind., May 25, 1882; died at Greencroft Nursing Center, Goshen, Ind., June 11, 1980; aged 98 y. He was married to Katie Hooley, who died in June 1931. On Jan. 27, 1933, he was married to Alice Wideman Erb, who survives. Also surviving are one daughter (Verda—Mrs. Andrew Jantzi), 3 sons (Charles, Ammon J., Jr., and James), a stepdaughter (Anna Mae—Mrs. William Petit), 19 grandchildren, 8 great-grandchildren, one half sister (Mrs. Mary Riegsecker), and one half brother (Amos). He was a member of North Goshen Mennonite Church, where funeral services were held on June 14, in charge of Don Brenneman and Russell Krabill; interment in Violet Cemetery.

Mumaw, Daniel Webster, son of Amos and Catherine (Schaum) Mumaw, was born at Wooster, Ohio, May 15, 1900; died at Wooster Community Hospital, Wooster, Ohio, July 14, 1980; aged 80 y. On Feb. 7, 1923, he was married to Estella King, who survives. Also surviving are one daughter (Mary Catherine Rohrer), 3 sons (Carl, Virgil, and Ward), 14 grandchildren, 7 great-grandchildren, 2 brothers (Harry and John), and one sister (Anna Mumaw). He was a member of Orrville Mennonite Church, where funeral services were held on July 16, in charge of Carl K. Newswanger and John R. Mumaw; interment in the Salem Mennonite Church Cemetery.

Nace, Harry R., was born in Bucks Co., Pa., Apr. 9, 1904; died of a heart attack at Grand View Hospital, Sellersville, Pa., May 1, 1980; aged 76 y. On Nov. 25, 1926, he was married to Eva Kulp, who survives. Also surviving are one daughter (Gladys—Mrs. David Dyck), one foster daughter (Mrs. Susan Brunk), 4 granddaughters, and 5 sisters. He was a member of Lansdale Mennonite Church, where funeral services were held on May 5, in charge of

Jacob Z. Rittenhouse and Norman H. Bechtel; interment in Rockhill Mennonite Cemetery.

Orendorff, Katie, daughter of John and Mary (Forney) Beller, was born at Chenoa, Ill., Jan. 18, 1883; died at Eureka Hospital, Eureka, Ill., July 10, 1980; aged 97 y. On Dec. 12, 1905, she was married to Joseph Orendorff, who died on Sept. 18, 1965. Surviving are 2 sons (Dale and Lyle), one daughter (Mae Imhoff), 10 grandchildren, 3 great-grandchildren, and 2 sisters (Emma Roeschley and Lovina Roeschley). She was a member of Waldo Mennonite Church, where funeral services were held on July 13, in charge of Lester Zook and Robert Harnish; interment in Waldo Cemetery.

Roth, Lena Ruth, daughter of John and Pamela (Kanagy) Zook, was born in Allensville, Pa., Mar. 6, 1905; died of a heart attack at Tollfree Memorial Hospital, West Branch, Mich., May 4, 1980; aged 75 y. On June 10, 1937, she was married to Irvin L. Roth, who died on Nov. 13, 1966. Surviving are 2 sons (Leonard and Jay), 2 daughters (Sara—Mrs. Reuel Detweiler and Marjorie—Mrs. Ray Yoder), 9 grandchildren, one sister (Ida—Mrs. Isaiah Kanagy), and one foster sister (Mildred Walters). She was a member of Fairview Mennonite Church, where funeral services were held on May 7, in charge of Virgil Hershberger; interment in Allensville Cemetery.

Santiago, Ricardo David, son of Fidel and Patricia (Brenneman) Santiago, was born in Aibonito, P.R., Sept. 8, 1958; died as a result of a traffic accident at the Centro Medico de Rio Piedras, P.R., July 2, 1980; aged 21 y. Surviving are one brother (Rolando Luis). Funeral services were held at the Honduras Mennonite Church on July 4, in charge of Raul Rosado, Enrique Ortiz, and Miguel Rolon; interment in the Aibonito Municipal Cemetery.

Sieber, Boyd B., son of William and Mary (Holdeman) Sieber, was born in Juniata Co., Pa., Mar. 30, 1886; died at Freeport, Ill., Mar. 28, 1980; aged 94 y. On Dec. 7, 1910, he was married to Katie A. Wert, who survives. Also surviving are 3 sons (Floyd, Paul, and Samuel), 2 daughters (Grace—Mrs. John Leu and Mary—Mrs. Duane Yoder), 22 grandchildren, and 17 great-grandchildren. He was a member of Freeport Mennonite Church, where funeral services were held on Mar. 31, in charge of Paul Sieber and Paul O. King; interment in Freeport Mennonite Church Cemetery.

Zimmerman, Mildred, daughter of Shelly and Ida (Zook) Miller, was born on Jan. 26, 1911; died as a result of an automobile accident on May 29, 1980; aged 69 y. On Nov. 10, 1935, she was married to Raymond P. Zimmerman, who died on Jan. 9, 1979. Surviving are one son (Leslie), one daughter (Raydine—Mrs. Henry Barge), one granddaughter, 2 sisters (Erna Brunk and Berdena West), and one brother (Robert). She was preceded in death by one brother (Lloyd). She was a member of the Mennonite Church. Funeral services were held at the Monitor Church of the Brethren, in charge of Monroe Hughbanks; interment in the West Liberty Cemetery.

Cover and p. 610 by D. Michael Hostetler; p. 612 Dynamic Graphics

calendar

1980 Region V Assembly, Philadelphia, Pa., Aug. 1-3.
Family Cluster Leadership Training Lab, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 10-16
Hesston College classes begin September 1
Goshen Biblical Seminary classes begin September 2
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6
Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2.

items and comments

Vins says Russian authorities getting tougher with the churches

A Soviet Baptist minister who was deported from his native land for alleged activities against the state says that religious persecution has been stepped up in the USSR following the invasion of Afghanistan. Georgi Vins said persecution has increased "because there is no need for the Soviets to please the West anymore." He said activities of the Christian churches are very much curtailed and believers who practice their faith openly are exiled from their families, lost jobs, and are often imprisoned.

Research shows population bomb beginning to sputter

New figures from the U.S. Census Bureau and a worldwide fertility survey show that the world population growth rate has declined in the 1970s. However, scientists cautioned that despite the declining trend, the absolute numbers of people being added yearly to the world's population will continue to grow for years. Projections show the world's population will increase to 6 billion by the year 2000, representing a 50 percent increase from the 1978 total.

The U.S. report, containing data for all countries with an estimated population of at least 5 million, showed that world population growth in these 87 nations dropped from an annual rate of 1.9 percent during 1970-75 to 1.7 percent during 1975-79. These 87 countries include 97 percent of the world's total population, which stood at 4.4 billion in 1979.

Mother's womb called most dangerous place

The Roman Catholic bishops of Australia have issued a sharply worded statement condemning abortion as "the greatest human rights issue confronting our society at the start of 1980." Australia has more than 60,000 abortions each year in comparison to 3,500 road deaths, said the bishops, adding: "Statistically, the most dangerous place for an Australian in 1980 is a mother's womb."

Mormon Church steps up world missionary drive

Mormon Church officials have called for churchwide efforts to increase not only its full-time missionary force, but to involve all members and programs in "friendshiping" and "fellowshipping" of nonmember friends and family. "The work of the Lord is moving forward," said Spencer W. Kimball, president of the 4.4-million-member Church of Jesus Christ of Latter-day Saints (Mormon). "In 1974, we

had 18,000 full-time missionaries serving in 113 missions. There are now more than 30,000 serving in 189 missions. Our projections show that by 1985 we may have as many as 50,000 missionaries serving in approximately 250 missions."

British Methodists vote pay raise for "moonlighting" clergy

Britain's 2,500 Methodist ministers are to get a 19 percent pay raise under a decision of the 1980 annual conference—the church's governing body—at this north of England industrial town of Sheffield. The increase, which takes effect in September, will bring the average pay for a minister to just over the equivalent of \$9,000. In addition, their rents and rates (local taxes) are paid by the church. The conference backed the raise after hearing of a survey by the Rev. Peyer Bock, a former management consultant. He said many ministers had to "moonlight" and the survey found that some were selling refrigerators. One was acting as a magician to raise extra funds.

Not all conference representatives were in favor of the increase, however. Thus the Rev. Fred Gough of nearby Pickering, a father of three with a nonworking wife, called on the conference to reduce or remove the proposed increase. He said ministers should lead the way in adopting a simple lifestyle because of the difference in living standards between the rich West and the Third World.

Methodist woman elected bishop, likens honor to landing on moon

The first woman bishop of a "main-line" American religious denomination says the achievement is a little like "being the first woman on the moon." Marjorie S. Matthews, 64, of Traverse City, Mich., was elected on the 29th ballot to the United Methodist episcopacy at the church's North Central Jurisdictional Conference in Dayton, Ohio, July 17. Matthews has been a district superintendent for the past five years and was assistant treasurer of an automotive parts manufacturing firm before being ordained to the diaconate in 1963.

As a bishop, she is one of 45 United Methodist officials who exercise administrative authority over an episcopal area. Unlike Anglicans, Roman Catholics, and Orthodox Christians, Methodists do not consider their bishops to be in the so-called apostolic succession dating back to early Christianity.

U.S. scholars find Germany receptive to advancing Christian-Jewish dialogue

Deeper dimensions in Christian theological thought regarding Judaism may one day flow from Germany, the leader of an interfaith group of American scholars concluded after a six-week visit to this country. But serious Christian-Jewish dialogue in Germany will have to

wait until the Jewish community is reestablished, according to Leonard Swidler of Temple University in Philadelphia. Swidler, a Roman Catholic lay theologian, led three other faculty members and 13 graduate students on a tour to nine German universities and several scholarly academies. They gave lectures and took part in seminars in what Swidler termed an experiment in trans-Atlantic Christian-Jewish dialogue.

World Lutheran gathering set for Budapest in 1984

The next Lutheran World Assembly will be held in Budapest, the LWF executive committee decided during its meeting in Augsburg, West Germany. The invitation was issued by Dr. Zoltan Kaldy, presiding bishop of the Hungarian Evangelical (Lutheran) Church, who noted that in the 33 years the LWF has existed "it has not held an assembly in the so-called second world, in any socialist country." The last assembly was held in Dar es Salaam, Tanzania, in 1977. The assembly which ordinarily convenes every six years, will meet in Budapest in 1984 so as not to conflict with a world Council of Churches assembly scheduled for Vancouver, British Columbia, in 1983.

Oral Roberts hospital opening opposed

The Tulsa, Oklahoma, Hospital Council, which unsuccessfully tried to halt construction of evangelist Oral Roberts' 30-story hospital, is now trying to stop it from opening. The hospital is part of the evangelist's controversial City of Faith medical complex dedicated to "merge faith, prayer, and medicine." It includes a 60-story clinic, 20-story research building, and the 30-story hospital which will have 294 beds with room to expand to 777 beds. Tulsa hospitals have opposed the construction of the Oral Roberts hospital on grounds that the city already has too many hospital beds. Roberts holds that his hospital will draw patients from millions of his followers across the nation and won't affect Tulsa hospitals.

Amish public school organized in Iowa

The Mid Prairie school district plans to open and staff a rural school near Kalona, Iowa, for some Amish students whose parents have requested "quality education" for their children. Mid Prairie officials said the request came from six Amish families. Superintendent Kenneth Anton said the rural Fairview School will open next fall as an Amish school with grades one through eight. He said one teacher will be hired and paid by Mid Prairie and an aide provided and paid by the Amish. The Fairview School program will involve about 20 students from the six families and possibly seven other Amish students who are already enrolled in Mid Prairie schools.

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My great-grandfather was under the ban

In Paton Yoder's book on *Tennessee John Stoltzfus* (Sutter House, 1979), I came across a startling bit of family history. My great-grandfather, John S. Stoltzfus, spent perhaps ten years of his life under the ban of the Amish Church. How this came about and what it led to are significant not only as family data, but as comment on the church's attempt to be faithful in the nineteenth century.

According to Paton's story, John S. Stoltzfus (son-in-law of the patriarch Tennessee John) was a farmer living in Lancaster County, Pennsylvania, in the mid-nineteenth century. But he developed some unusual concerns for an Amish farmer. He became an active abolitionist and participated in the underground railroad. It is thought that he also campaigned on behalf of Abraham Lincoln, probably in 1860. For these activities he was placed under the ban.

To be banned by the Amish Church was a comprehensive and fearful experience. He was forced to break relationships with his wife and family. There were no more children born to him and his wife, Elizabeth, after this time. That his father-in-law was a deacon and may have been involved in the discipline certainly did not help.

The experience of the ban seems to have driven John to drink. This in turn apparently led him into financial trouble—as well it might—for the record shows that within a few years he sold his farm and bought a smaller one and then also sold the smaller one. At this point the tax records list him as a lime burner or a laborer. Finally in the early 1870s a contingent of the Stoltzfus family moved to Knox County, Tennessee, and here John evidently was reconciled to his church and his family.

The issues of life and death become more crucial when they come close. Though we have a general concern for suffering people everywhere, our concern becomes specific when our neighbors or our family suffers. I have known about the ban and how the Amish in Switzerland separated from Mennonites on the basis of how severe to make the ban. (It was Jacob Ammann who insisted that a wife must be separated from her husband if he were disciplined by the church). But I never thought as vividly about the issue until I learned that an ancestor of mine had been banned.

The details of the case are scanty, but the sequence seems clear. John Stoltzfus engaged in activities which were not considered appropriate for a Christian of his persuasion. The

church felt it had to deal with him. The aim of church discipline is to restore the erring member and it is certain that they did not intend to drive him farther out, though this is what happened. From hindsight it would seem that if they could have thought it through, his church would have recognized that assisting runaway slaves (though illegal) was less serious for John and his family than to become a drinker and a ne'er-do-well.

But as Paton Yoder shows, John lived in a time of some turmoil. "The Amish of the nineteenth century must be classified as a traditional society, and change is a threat to any such. Any innovation was suspect . . ." (p. 52). John the innovator bore the brunt of the attempt to be faithful. A person inclined toward innovation as he was is not inclined to humbly repent in a hurry. Thus was John condemned to a decade of wandering. If he had been a minister or a more aggressive churchman, he might have founded a splinter group—the abolitionist Amish. Instead he and his family merely suffered.

So what is the ongoing significance of this family anecdote? I haven't heard recently of any Mennonites put under the ban. I am hearing rather that Mennonite discipline has become too loose. Perhaps though the story can serve as background for the following observations.

1. Though the church will always be uncomfortable with innovators, it is important to seek to understand their point of view and not simply write them off as disobedient and sinful. In 1969 when the Mennonite Church General Conference at Turner, Oregon, recognized draft resistance as a valid Christian concern, it was coming to terms with a form of innovation that had previously not been accepted.

2. Though church discipline is necessary, there is more than one way to express the concern of the church for a person who is not living up to expectations. Cutting off the member is the last desperate resort.

3. One of the most casual yet comprehensive scriptural prescriptions for church discipline is found in Galatians 6:1: "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted." One would hope that if the elders of John Stoltzfus' church had pondered long on this verse, they might have found a better method to deal with his political enthusiasm than to separate him from his wife.—Daniel Hertzler

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73:33



The gospel of prosperity—an alien gospel

by Gordon D. Fee

Not all who propagate the “‘gospel’ of prosperity” do so boldly, nor are they necessarily enemies of Christ.

The basic problem with this teaching lies right at the point which certain evangelists themselves consider to be their strength—the interpretation of Scripture.

The most distressing thing about their use of Scripture is the purely subjective and arbitrary way they interpret the biblical text. Thus in one of the more popular books we read: “We are putting the Word of God first and foremost throughout this study; not what *we think* it says, but what it *actually* says.”

This is nobly stated, but what does it mean? Implied is the hint that interpretations that differ from the author’s are based on what people think, not on what the Bible says. But also implied is the truth that good interpretation should begin with the plain meaning of the text. The plain meaning of the text, however, is precisely what these teachers do *not* give us, text after

text.

Let it be understood that the “plain meaning” of the text is *always* the first rule, as well as the ultimate goal, of all valid interpretation. But “plain meaning” has first of all to do with the author’s original *intent*; it has to do with what would have been plain to those to whom the words were originally addressed. It does not have to do with how someone from a suburbanized white American culture of the late twentieth century reads his own cultural setting back into the text through the frequently distorted prism of the language of the early seventeenth century.

Let us take, for example, the “basic Scripture text” of the cult of prosperity: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth” (3 Jn. 2). Of this text we are told, “John writes that we should prosper and be in health.”

But is this what the text actually says? Hardly!

In the first place, the Greek word translated “prosper” means “to go well with someone,” just as a friend in a letter a few days ago said, “I pray this letter finds it well with you.” (See, for example, the translation of 3 John 2 in the *New International Version*.) This combination of wishing for “things to go well” and for the recipient’s “good health” was the standard form of greeting in a personal letter in antiquity. To extend John’s wish for Gaius to refer to financial and material prosperity for all Christians of all times is *totally foreign* to the text. John neither intended that, nor could Gaius have so understood it. Thus it cannot be the “plain meaning” of the text.

Nor can it be a further meaning, intended by the Spirit, but one that bypassed John and Gaius. Such second meanings may be valid for prophecy, but to interpret the Epistles in such a way means that anything goes.

To abuse the text. We may rightly learn from this text to pray for our brothers and sisters that “all will go well with them”; but to argue from the text that God wills our financial prosperity is to abuse the text, not use it. One may as well argue that all subsequent Christians are out of God’s will who do not go to Carpus’ house in Troy in order to take Paul’s cloak to him (2 Tim. 4:13), or that all Christians with stomach ailments are not to pray for healing at all, but rather to stop drinking water and to drink wine instead (1 Tim. 5:23). For these too are what the texts *actually* say, in the kind of interpretation these evangelists are arguing for.

It should be noted further that “abundant life” in John 10:10, the second important text of this movement, also has nothing to do with material abundance. “Life” or “eternal life” in John’s gospel is the equivalent of the “kingdom of God” in the other gospels. It literally means the “life of the age to come.” It is the life that God has in and of Himself; and it is His gift to believers in the present age.

The Greek word *perrison*, translated “more abundantly” in the King James Version, means simply that believers are to enjoy this gift of life “to the full” (NIV). Material abundance is not implied either in the word “life” or “to the full.” Furthermore, such an idea is foreign to the context of John 10 as well as to the whole of the teaching of Jesus.

In many instances, the “plain meaning” of other texts is ignored, or even subverted, because they run counter to the invalid interpretations of the basic texts. Such “interpretations” are usually attributed to the Holy Spirit. More likely, however, they come from the evangelists’ own free associations in “meditation.” Otherwise, the Holy Spirit, who inspired the original text with its plain meaning, is now found to be contradicting himself.

It should also be noted that this “gospel” is not biblical in the larger sense of that word, in that it reflects a shortsighted view of the whole of Scripture. The selectivity of biblical texts by these evangelists allows them to espouse a *view not taught anywhere in the New Testament*, and also carefully to avoid hundreds of texts that stand squarely in opposition to their teaching.

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This process of picking and choosing only those texts that fit is most noticeable in their understanding of poverty and prosperity, which they themselves see as the conflicting realities. Thus, it is often argued that the “traditional” Christian view is that prosperity is evil, and therefore that God would prefer us to be in poverty. Against this they argue that poverty is a curse (from Deut. 28:15 ff.) and therefore *not* in God’s will, whereas prosperity is His will. This is further supported by “conventional wisdom,” which fails to take seriously both the nature of the Fall and the reality of common grace.

One thing for another. Conventional wisdom sees life always in terms of *quid pro quo*, one thing in return for another. For every evil there is a direct, specific cause. (“Who sinned, this man or his parents, that he was born blind?”; Job’s comforters; etc.) And for every good, especially every material blessing, there is also a direct specific cause. Some “rules” that God has laid down are being followed.

But conventional wisdom is *not* biblical. Even though there are special times when God does protect His own, it is clear from the whole of Scripture that *both* the rain *and* the hail fall on the just and the unjust alike. The Galileans whom Pilate killed and the 18 on whom the tower fell were not greater sinners, Jesus said (Lk. 13:1-5).

Conventional wisdom is simply unreliable. The Fall has so permeated the created order that all people are affected by its consequences; and God has revealed Himself as abounding in mercy—even to the sinner. Sometimes there seems to be no good reason why the wicked are “blessed” while the good are not, or vice versa!

Furthermore, even though God has promised to vindicate His own, He has seldom promised immediate vindication. For example, in Hebrews 11:32-39, some by faith saw great victories; but others *by faith were destitute*. But they are all commended for their faith. And these words were spoken to encourage believers who themselves had “joyfully accepted the confiscation of [their] . . . property” (10:34, NIV), but who were not about to lose heart. Immediate vindication, however, is not promised to them (10:35, 36).

Conventional wisdom, therefore, cannot be made a part of the biblical view of poverty and prosperity.

In the full biblical view, wealth and possessions are a *zero* value for the people of God. Granted that often in the Old Testament—but *never* in the New—possessions are fre-

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quently related to a life of obedience. But even here they are seen to have the inherent double danger of removing the eye from trusting God and of coming to possess the possessor. Poverty, however, is *not* seen to be better.

If God has revealed Himself as the One who pleads the cause of the poor—and He has throughout Scripture—He is not thereby blessing poverty. Rather He is revealing His mercy and justice in behalf of those whom the wealthy regularly oppress in order to get, or maintain, their wealth. This *carefree* attitude toward wealth and possessions, for which *neither* prosperity *nor* poverty is a value, is thoroughgoing in the New Testament.

According to Jesus, the good news of the inbreaking of the kingdom frees us from all those pagan concerns (Mt. 6:32). With His own coming, the kingdom has been inaugurated—even though it has yet to be fully consummated. The time of God's rule is now; the future with its new values is already at work in the present. We have been "seized" by the kingdom; our old values, the old way of looking at things, is on the way out; we are joyously freed from the tyranny of all other lords.

In the new order brought about by Jesus, wealth is an irrelevancy. If one does have possessions, he can use them in loving service to others; but if one doesn't have them, he shouldn't seek them. God cares for one's needs; the extras are unnecessary; the rich man who seeks more and more is a fool; life does not consist in the abundance of possessions.

It is precisely this same carefree attitude toward wealth and possessions that marks all of Paul. He is a free man in Christ who knows contentment whatever the circumstances. He knows both want and plenty, both hunger and being well fed. He "can do all things"—which in this context clearly refers to being in need!—through Christ who gives him strength (Phil. 4:10-13).

Treat wealth with indifference. Thus he tells those who have nothing to be content with food and clothing. "People who want to get rich fall into temptation and a trap" (1 Tim. 6:9, NIV). But then he remembers those who *happen to be rich*. They are to treat their wealth with indifference; they must not put any stock in it. Rather, they are to be "generous and willing to share," for this is true wealth (6:17-19). The point is, in the new age, prosperity is simply of no value at all. How, then, can God will such a zero value for all His children? The cult of prosperity thus flies full in the face of the whole New Testament. It is not biblical in any sense.

Finally, besides being nonbiblical, the *theology* that lies behind this perversion of the gospel is sub-Christian at several crucial points. Since that requires another whole article of its own, I will here only briefly note several of the more readily observable theological weaknesses.

First, despite all protests to the contrary, at its base the cult of prosperity offers a man-centered, rather than a God-centered, theology. Even though one is regularly told that it is to God's own glory that we should prosper, the appeal is always made to our own selfishness and sense of well-being.

In fact, the only one who could possibly believe this nonbiblical teaching is someone who *wants* to; and the only reason one would want to is because of its appeal to one's selfishness. God does not exist for us; we exist for Him. And

faith in God is not to be measured from the point of view of human happiness. God, after all, is not someone faith employs with an eye to the benefits to be received. To make material enjoyment a goal of the Christian faith is to turn it topsy-turvy.

Second, this false gospel presents a totally false theology of giving. In the New Testament, as well as the Old, God's love and giving are predicated on His mercy. Therefore in their every expression they are unconditional. God loves, and gives, and forgives unconditionally—no strings attached. The human response to divine grace is gratitude, which expresses itself in identical, unconditional love, and giving, and forgiving.

The cult of prosperity, on the other hand, tells us we are to give in order to get. It is by giving to the Lord, and to the poor, that we are guaranteeing our own prosperity! Some of them candidly admit that they will give to the poor *only* on the condition that they are also given opportunity to tell the poor about Jesus. As noble as that end might sound, the means to the end is manipulative. It is evangelism tied to the apron strings of the American profit-motive mentality.

Third, such an Americanized perversion of the gospel tends to reinforce a way of life and an economic system that repeatedly oppresses the poor—the very thing that the prophetic message denounces so forcefully. Selling the needy for a pair of shoes—advocating a lifestyle that promotes the rich getting richer at the expense of the poor—still comes under God's judgment.

A good dose of biblical theology. The *best* antidote to this disease, therefore, is a good healthy dose of biblical theology. The way of the cross, self-sacrificial love, which cares nothing for material gain, which gives again and again without care for "return on one's investment"—this is still the way that leads home.

One may count on it: Any "gospel" that will not "sell" equally among believers in Ouagadougou, Upper Volta; or Dacca, Bangladesh; or Phnom Penh, Cambodia; as in Orange County, California; or Tulsa County, Oklahoma, is *not* the gospel of our Lord Jesus Christ. 



The role of women in the church

by Dean Brubaker

One of the issues that has surfaced in the Mennonite Church, predominantly in the past decade, deals with the role of women in the church. At least one conference has sanctioned the ordination of women to serve as pastors, and others are studying the question. The Mennonite General Assembly study book, *Leadership and Authority in the Church*, likewise involves us in a study. The *Gospel Herald* has published material favorable to the ordination of women to the pastorate. An example is "A Thread of Leadership" by Maggie Musselmen (May 20, 1980, p. 401). Since this is a recent development in the Mennonite Church, we may properly seek to understand why it has come to the forefront at this time.

One conference study report now being considered states that "... among the religious groups of its time, Anabaptism was the most open to using women in the work of the church."¹ It reports that "... among the Dutch Mennonites, the work of deaconess emerged within the first two decades."² Nevertheless, rather uniformly, the confessions of faith associated with the Anabaptists see a gender-associated role for Christian men and women that has apparently precluded women serving as pastors of congregations.³ A noted Mennonite scholar writes that among the early Anabaptists, "... no women are known to have been chosen as preachers or deacons."⁴

It is quite likely that the question has arisen among us because of the advent of the historical-critical methods of biblical interpretation. "The issue invoked is: is the historical-cultural setting important in understanding the meaning of a given Scripture?"⁵ While a few would answer "no" to that question, it would appear that the question in itself is a gross oversimplification. Maier is right when he argues "... that use of the historical-critical method divided the Bible forcibly into two Bibles, one human and one divine."⁶ And further, "... the historical-critical method is of necessity concerned with differences of content and judgments about facts, whereas the Bible wants to be a witness of personal encounter and the declaration of the divine will."⁷ This is to say that these methods, while valuable, have with them a built-in probability of personal subjectivism that can well lead to unsound practices.

This inevitable element of subjectivism involved in historical-critical methodologies can perhaps be best illustrated in the statements of homosexuals who see homosexuality as a biblically viable alternative lifestyle. "My feeling that I, and all human beings, have the right to self-determination and the right to relate, without fear, with whomsoever we choose

to relate, caused me to take the step of affirming my sexual feelings within the Christian community."⁸ This position, it is claimed, "is rooted in the gospel of Christ." And the Apostle Paul "was a man of his times reflecting the general attitude of the Jewish nation."⁹ Also, "Paul does not speak for Jesus Christ. There is nothing in the Gospels about homosexuality. We believe God is a loving Father who will not eliminate from the kingdom of God any practicing homosexual for departing from what is only an established social norm."¹⁰ It is to be noted that advocates of "free sex" and militarists have also used similar arguments.

The present movement in the Mennonite Church does have its positive elements. It should be clear by now that the "let the women keep silent" teaching of the past has been far overdone. "Denying women education on the grounds that it was contrary to Scripture as well as many other injustices were perpetrated in the name of biblicism."¹¹ We need to get beyond certain Pauline passages to recognize that women did have a very important part in the founding of the church in the apostolic age. Harnack is right when he says that no one "... who reads the New Testament ... can fail to notice that in the apostolic and subapostolic age women played an important role in the propaganda of Christianity and throughout the Christian communities."¹² The women in the upper room were not there to cook and serve meals; they were there to pray with men. There were many women converts in the early years of the church. Mary, the mother of John Mark, used her home as a meeting place of the early church. When the gospel went into Europe, Lydia was the first convert. There were honorable women in Thessalonica and Berea. Priscilla is mentioned with her husband six times in the New Testament; four times her name stands first. She served the church by instructing the cultured Greek, Apollos. A number of women are specifically mentioned in Romans 16, and the list is really much longer.

Despite these important facts, it is quite clear that the imagery of the Bible is predominantly male imagery. The question thus becomes: is this normative for all times, or is it just picture-thinking that has been made obsolete? Looking at the passages in Genesis and the New Testament, it seems easy to suppose that the writers are expressing themselves in images and concepts which they had adapted from the civilization and culture in which they lived. Some would assert that they were "conditioned" by their culture, and use the imagery and mythology of their time. But still, the question needs to be asked as to how imagery and mythology are related to the revelation of God and His purposes.

One of the writers in the study report prepared by the Episcopal Church is incisive at this point. "Some people

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want to separate the imagery and mythology from all essential relationship to divine revelation. They believe that in some sections the Bible can be shown to be dependent upon, and shaped by, imagery and mythology. These parts, though valuable, cannot be essential and can be dropped from the consideration of what is normative for us today. We shall then be left with the kernel of divine revelation. At first sight, this idea has something to recommend it . . . but surely great care is needed here. Let us not put ourselves into the position of saying that although the Holy Scriptures, the voice of God, cannot disentangle what is divine from what is merely culture, we can. . . . To interpret the masculine imagery that is found in the Scriptures solely in terms of its origins, its cultural condition, and to write it off as no longer relevant, is to interpret sacred history in terms of itself, and to reduce it to meaninglessness. The masculine imagery about God in Scripture is not shaped by its cultural and anthropological elements solely so as to vitiate its authority. God has taken and used cultural influences and He bends them to His own purpose of self-revelation. God did choose a patriarchy for His chosen people when there were many models of matriarchy available. He chose the flesh of man for the incarnation, though there were many images of goddesses in the Levantine world. He extended Christ's apostolic commission to twelve males, although there were many women prominent among the disciples. This discrimination cannot be ascribed to simple cultural conditioning; it is part of the divine self-revelation. To say otherwise is to say that God chose the wrong culture and the wrong century for the incarnation of the Word. . . . If the first century is culturally conditioned, and we are able to see that, who will let us see how deeply we have been conditioned by our culture?"¹³

It is interesting to note how those who would permit or advocate the ordination of women to serve as pastors handle biblical passages which have long been taught to teach gender associated roles in the Christian life. Among these passages is Ephesians 5:22-25. One way to interpret this is to say " . . . the husband is to exercise his headship, not as a prerogative which he can turn to his own selfish interests, not in a domineering spirit, but as a responsibility which he will carry out in a self-sacrificing spirit even as Christ loved the church and gave Himself for it. . . ."¹⁴ This is far from a universal point of view: "There is nothing in the fifth chapter of Ephesians that would even remotely indicate" that wives are responsible to submit to their husbands.¹⁵

First Corinthians 11 likewise has been a passage that has elicited considerable controversy. One writer says, "In the created, natural order . . . the principle of subjection is permanent, even to Christians. It belongs also to Creation itself."¹⁶ Another point of view is reached after an extended exegesis of the 1 Corinthians 11 passage. "The point Paul seems to be making is that men and women are equal in the new order."¹⁷ However, some feminists have difficulty with the integrity of such attempts to so interpret the passage: "Valiant attempts have been made to rescue the passage from its usual interpretation and make it a proof text for Paul's feminism, but they seem rather strained."¹⁸ And: "Although there are some feminists who think that all of Paul's words and attitudes can be explained in a completely harmonious egalitarian fashion once we achieve a full understand-

ing of cultural conditions and the Greek usage involved, to date I have found their interpretations unconvincing."¹⁹ In actuality, from the standpoint of the feminists, attempts to reconstruct such passages as 1 Corinthians 11 seem unnecessary. "The feminists' strained attempts to interpret the hierarchy passages, their elaborate reconstruction of the New Testament cultural setting so as to discard those passages, their insistence on ambivalence, bias, conflict and error in the Bible are all so transparently unnecessary. One does not need any of this to bring harmony to the teachings of the New Testament on male/female relationships. One need only rethink the feminists' understanding of Galatians 3:28. Yet, they seem unwilling to do so. Why?"²⁰ Some put it more bluntly, saying that those who believe in the complete reliability of the Scripture " . . . cannot dismiss these statements (as some do) as the aberrations of an old man disappointed in love."²¹

Another passage that requires a novel (to say the least) interpretation on the part of those who advocate female ordination is 1 Timothy 3:1-7. Barclay is sometimes said to be a writer who "gives help on cultural background in specific passages and also helps lay readers understand Greek words."²² Barclay's commentary on the passage is no help on female ordination, however. He writes: "The Christian leader must be a man who has won the respect of all. . . . The Christian leader must be a man against whom no criticism can be made. . . . The Christian leader must be a loyal husband, preserving marriage in all its purity."²³

It is beyond the scope of this paper to examine all the pertinent passages that are related to the subject. But a word should be said regarding the passages which seem to teach that women are to be silent in the church, such as 1 Timothy 2:11-15. One excellent summary of this and similar passages is: "Those statements of Scripture which direct women to keep silent in the church and which prohibit them to teach and to exercise authority over men, we understand to mean that women ought not to hold the pastoral office or to serve in any capacity involving the distinctive functions of this office."²⁴ Further, " . . . the apostle did not intend to say that women are in some sense inferior to men in terms of nature or being. The quality of 'subordination' flows from an act of faith in God as the Creator of certain basic relationships which keep life and society from degenerating into anarchy."²⁵

Galatians 3:28 could well be nominated as the most widely used out-of-context passage in our day. Despite the assertions of those who advocate female ordination, we ought not to leap to the conclusion that this verse eliminates all gender associated roles. Those who come to Christ are indeed one in Christ. But does coming to Christ eliminate roles in society? Was a slave automatically no longer a slave when he came to Christ, or a master a master? Were roles abolished by coming to Christ? Or does the passage simply mean that all persons, regardless of national or ethnic origin, regardless of economic status, regardless of gender, have equal access to Christ?

Some who oppose female ordination to the pastorate suggest that the Scriptures regulate "rather than eliminate the hierarchical roles, to prevent them being abused." Citing the possibility of such abuse, it is said, "The biblical answer to this problem, however, is not to eliminate that authority, but

to use it in a way that honors Christ. Hence, those in authority—husbands, elders, parents, employers—are instructed in how to use their God-given authority in a godly way. . . . The result is not a society without authority/submission roles, but a social hierarchy, ordained by God and carried out in a manner that fulfills the teaching of Christ (Mt. 20:25-28)."

Interpreted in this way, "Christians need posit, then, neither an appalling lack of intelligence and courage in biblical writers, nor an ambivalence, bias and error in their writings to make sense of the Bible . . . we may wonder, then, why feminists continue to insist on reading the unnecessary egalitarian inference into Galatians 3:28. . . . What is it that prompts feminists to insist on such a drastic redrawing of the pattern of New Testament teaching, despite the fact that it is unnecessary to do so? In other words, since Galatians 3:28 does not demand the elimination of male/female roles in society, what does?" The abolition of gender associated roles cannot be accomplished without changing certain fundamental perspectives: "God if He exists, is redefined, usually toward the impersonal. Revelation, if it exists, is viewed as an ongoing thing, discovered in the unfolding of human experience." The pleas of the feminists to eliminate all gender associated roles "indicate that they have adopted, not simply the secular movement's rhetoric and proposals, but some aspects of its basically nonbiblical world-view as well."²⁶

There is much for which we can be thankful in the present studies of the role of women in the church. Some of us need to repent of our past attempts to make sisters in Christ second-class citizens of the kingdom. We need to

fearlessly move in the direction of using women in the church in any and all positions where they are gifted, where the church calls, and for which there is a New Testament precedent. But can we maintain a truly biblical position if we ordain women to serve as pastors of congregations? To many in our brotherhood, the answer is a resounding "no"! 

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A dialogue about a job

"Lord, I am troubled by the way I continue to feel about my boss. I guess a lot of times it has seemed as if he didn't think I was important, or the work that I was involved in wasn't important."

"Jonathan, did I place you in that job?"

"Yes, Lord."

"Did I think it was important?"

"Yes, Lord."

"Did you do the work for Me or for the boss?"

"For You, of course."

"What is the problem?"

"I see Your point, Lord."

"Jonathan, I have seen your work, I have praised you, why do you want the praise of men as well?"

"Lord, I confess to You the sin of seeking the praise of men rather than Your praise."

"Jonathan, I forgive you, but you must also forgive and confess to the boss, and not carry that grudge or hard feelings any longer."

"Lord, that is hard. I don't want to confess to him, he'd think I'm not much of a Christian."

"Jonathan, whose praise are you seeking?"

"Lord, You asked me that before."

"Did you mean it the first time?"

"Yes, Lord, I did, and I do want Your praise."

"I will go with you, Jonathan, I will love you no matter what happens and if you seek to honor Me you won't have to worry about what others say about you. That doesn't mean that it will always be good, but it will be okay."

"Thanks, Lord."

—Jonathan Beachy

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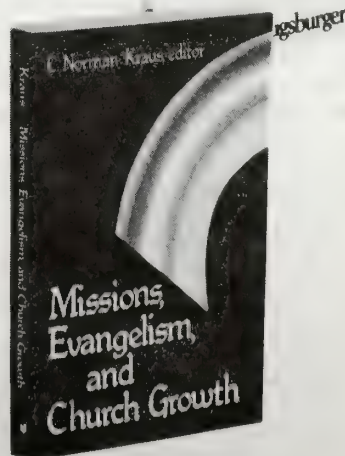
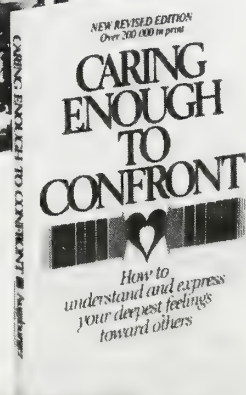
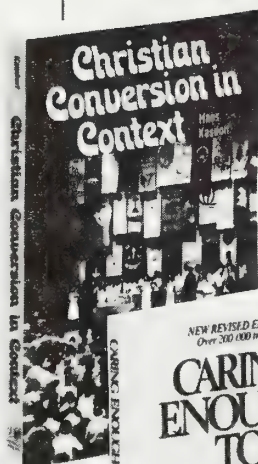
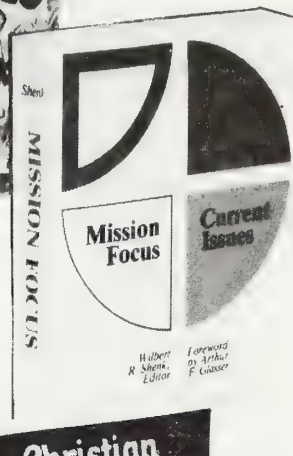
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Mennos show interest in World Evangelism, Thailand

Just over 1,000 persons attended the Consultation of World Evangelism (COWE) at Pattaya, Thailand, June 16-27. Of this number, 650 delegates from 87 countries had come early to participate in the first week of in-depth studies on 17 mini-consultation subjects such as "reaching Marxists, secularists, Hindus, nominal Protestants, Muslims, large cities' traditional religionists, ministry to refugees."

David Shank, Mennonite consultant to the group on Muslims, said their group spent a total of 44 hours in intensive work on a strategy statement for evangelizing Muslims. Preliminary papers for these studies in some cases had been sent to delegates over a year prior to COWE.

In the second week another two hundred church leaders (dominated by parachurch workers from such organizations as Campus Crusade, Youth for Christ, World Vision, and the Billy Graham Association) came to join the consultation. Few denominational leaders were present; this was largely a consultation of workers active in evangelistic outreach. Among them were about 25 Mennonites and Brethren in Christ persons.

Sub-plenary sessions were held where interested participants could question the mini-consultation groups. They could also add insights.

Regional groups from countries or areas met together to plan specifically for mission in their regions. A U.S. group did not issue a separate statement; the Canadian group did.

Evening plenary sessions were devoted to the theme "How shall they hear?"

Mennonite participants met together on two occasions. George W. Peters, longtime Mennonite Brethren leader now in Germany teaching advanced missionary leadership, lamented that Mennonite conference leaders were absent. Peters commented to this reporter, "I believe 80 percent of these delegates are against war but they don't have the theological background which we could give them for that position. These people believe in evangelism and discipleship. Our Anabaptist theology could be a great help."

David Shank, currently stationed in Africa, expressed appreciation for the progress made by this group since the 1974 Lausanne Covenant. "I'm impressed that the Lausanne Committee on World Evangelism (LCWE) is on track with the current world. It presents a

challenge to the existing global missionary program where only 9 percent of the workers relate to unreached people groups."

Paul M. Gingrich, Elkhart Mennonite Board of Missions, said, "Pedagogically this conference is very well planned. Groups are set up for genuine interaction and process." G. W. Peters added, "From a standpoint of structure and organization, this conference is the best I have attended to date."

Hermann Janzen, Germany, said he liked the way leadership was given to the conference. In the background was the Lausanne Covenant and it was never seriously questioned. And the aim was to discern the Spirit's leading for fresh and greater inroads of the gospel among the world's 2.5 billion unreached people.

Annie Krasker, Thailand MCC worker, expressed some concern over the luxurious setting for the conference and in a city known for its brothels. She was told that the facility had been offered at an unusually low price and that there weren't places available in Southeast Asia where it could have been convened as economically.

Throughout the consultation, some healthy ferment was obvious. Latin American delegates held special sessions to discuss differences of opinion about their regional position on evangelism.

Some tension was obvious between developing world and affluent Western delegates. The former raised questions about the extent of the latter's commitment to the poor and to a simpler lifestyle. Concern was expressed over the absence of women at COWE. Some Thailand church leaders criticized the symbolic message of meeting at Pattaya. A call for a greater emphasis within LCWE on social action was signed by about one third of the participants.

When the total group convened to hear a final statement on Cooperation in World Evangelism and The Thailand Statement, both delegates and guests were given a chance to voice approval or disapproval. To this reporter's knowledge, nobody opposed either statement.

The final statement acknowledges a need for humility in the task of evangelism and confesses that resistance to the gospel has sometimes been due to Christian attitudes.

In addressing cooperation, the call is to

cooperate wherever this can be done without compromising basic teachings of the Bible. Diversity of gifts and ministries should not be used as an excuse for noncooperation.

The ministry of LCWE was affirmed to continue in the spirit of Lausanne. World evangelization demands the efforts of all Christian ministries, including those not directly accountable to churches, but the local churches must be the base units for fellowship, worship, teaching, and service.

New strategies for world evangelization are contained in the statements from the 17 mini-consultations. These are to be released soon in a book.

In a closing press conference, LCWE executive member John R. W. Stott said, "There has been considerable progress since Lausanne in tenderizing the social conscience of evangelicals." Leighton Ford, COWE chairman added, "We have a long way to go but much has happened in the past six years in harmonizing evangelism with social responsibility. We should speak and live both."

At the last Mennonite meeting, G. W. Peters wondered aloud if it wasn't time for Mennonite and Brethren in Christ leaders to meet together on a similar topic and discern our contribution to such a group as the LCWE.

—Bernie Wiebe



Detweiler assumes EMC presidency

"My calling to Eastern Mennonite College and Seminary is a church calling. I want the church to have a strong sense of ownership both in me and in this institution."

Richard C. Detweiler, who became president of EMC, Inc., on July 1, was reflecting on priorities for his first years in office.

The churchman-educator said "highlighting the college and seminary's chief purpose—that of advancing the mission of the church in witness and service—and implementing this in more explicit ways" ranks first on his list.

"We're already on the way," Detweiler noted. "The concept of missions is deeply ingrained in the curriculum, but one shouldn't assume that students automatically capture the

vision of mission and service whatever their major.

"I believe we need to build on mission-related programs already begun on campus—such as the church work practicum, the peace and justice program, the annual Ministers' Week, the agricultural and community development programs, courses emphasizing Third World concerns, and others," the EMC president stated. "Our commitment to serve the church should come through in everything we do," he added.

During the 1980-81 school year, Detweiler is serving as president of EMC, Inc., in a "counseling capacity," necessitated by a felt need to complete church-related commitments in eastern Pennsylvania. He will also be working toward a doctor of ministry degree at Princeton (N.J.) Theological Seminary.

Lee M. Yoder will be vice-president of EMC, Inc., for the 1980-81 year. In this capacity Yoder will carry chief executive officer responsibilities, serve as public spokesman for the institution, and report to the board of trustees. He has been vice-president for administrative affairs at EMC-EMS since 1975.

Detweiler will make regular campus visits, attend trustee meetings, and confer with Vice-President Yoder and other school officials on matters of institutional policy and long-range planning.

Detweiler and Yoder are accustomed to working together. The EMC president had been supervising principal of Christopher Dock Mennonite High School at Lansdale, Pa., from 1954 to 1966. Yoder joined the C.D. teaching faculty in 1963 and succeeded Detweiler as principal.

"I feel confident that under God's guidance the arrangement of Vice-President Yoder working with college dean Albert N. Keim, seminary dean George R. Brunk III and EMC's divisional directors Larry E. Nolt, Wesley A. Rediger, and Dwight O. Wyse will provide a strong leadership pattern of operations," Detweiler said. "There is a commitment among them all to work together as a team."

Plans are being made to inaugurate EMC's sixth president during homecoming weekend, Apr. 24-26, 1981.

Steps in faith, Indianapolis

"Four votes cast, four votes yes," the verdict rang in my head. I couldn't believe it—the zoning board had voted unanimously to grant us our variance. The Lord had opened one more door, given one more affirmation.

It has been that way from the beginning: affirmations, open doors, and "miracles."

Last October, my husband, Steve, and I entered Voluntary Service with Mennonite Board of Missions (Elkhart, Ind.). My job was to start a day-care center in the community where our unit is located. A building had al-

ready been found and a committee of interested persons at First Mennonite Church had been formed. I had no experience with starting a center and was more than willing to admit that I could not do it alone.

The idea of a day-care center had come up before at First Mennonite but nothing materialized. Our committee decided that we couldn't do it without the support of the church. The first thing we had to do was compile a comprehensive and convincing proposal to present to the church.

The next few months were both frustrating and rewarding. We were not able to get any federal funds, which meant that aside from private contributions, we would have to be totally self-supporting. This would make it very difficult to serve low-income families as we had hoped to. We also found that the building was not zoned for day care.

Then we figured out that with Voluntary Service providing three staff persons, we could be self-supporting. Our landlord agreed to apply for the zoning variance. Almost before we

had time to pray, the Lord provided.

Finally after months of gathering information, holding meetings, writing and rewriting, we came up with a solid proposal to present to the church. At a January church business meeting our proposal passed with flying colors, affirmation, and volunteers. The church was behind us, and now we could move ahead.

After hearing of our need, three other churches responded as well. The primary children of Souderton (Pa.) Mennonite Church faithfully brought their nickels and dimes until they had enough to purchase a swing set for us. A kindergarten class from Blooming Glen (Pa.) Mennonite Church gathered their money to buy books for the center. The youth group at Salem Ridge Mennonite Church in Manheim, Pa., decided to fill a bus with good used supplies from church members and come out to visit our unit.

The center is licensed for 30 children, ages 2-5, and will open on Sept. 8. Three staffers will be VSers and others will be hired from the community.—Mary Benner



VS orientation includes a dozen children

Twenty-three people participated in Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., July 21-28. Elkhart staff members Ellen Welty and Willard Roth, along with others, shared in the eight-day schedule.

Of the participants, ten were married couples, whose children totaled a dozen. The orientation included Bible studies, singing and sharing, lectures, volleyball, and a two-day trip to Chicago.

(Back row, standing) Sam Burkholder, Goshen, Ind., to San Juan, Puerto Rico; Robert Snider, Cambridge, Ont., to Mantua, Ohio; Millie Tann, Goshen, Ind., to Brownsville, Tex.; Cathy Cole, Hollsopple, Pa., to Mantua, Ohio; Wanda Kuhns, Louisville, Ohio, to Mashulaville, Miss.; Teresa Shumaker, Goshen, Ind., to Downey, Calif.; Kim Wickey, Colon,

Mich., to Washington, D.C.; Cheryl King, Archbold, Ohio, to Blue Diamond, Ky.; Nan Frey, Ostrander, Ohio, to Washington, D.C.; Kelvin Kauffman, Grand Rapids, Mich., to Carlsbad, N.M.; and Murray Leis, Brunner, Ont., to Columbus, Ohio.

(Second row, sitting on chairs) Bob, Sue, and Robert Holmes, West Farmington, Ohio, to Champaign, Ill.; Seth, Willard, Kati, and Sharon Kendall, West Liberty, Ohio, to La Junta, Colo.; Gerri, Laura, Arnold, Arnold II, and Stephen Polk, Tabb, Va., to Gulfport, Miss.

(Front row, sitting on floor) Elva and Gene Mast, Goshen, Ind., to Carlsbad, N.M.; Gerry and Vonnie Sieber, Hesston, Kan., to Champaign, Ill.; and Peter and Carolyn Roth, Goshen, Ind., to Browning, Mont.

Broadcast Bible studies to celebrate 25th

Ministering to human needs in the '80s will be the focus for a 25-year celebration of Home Bible Studies, reports David D. Yoder, Harrisonburg, Va., HBS director for Media Ministries, Mennonite Board of Missions.

The Bible correspondence course ministry began in 1955. Quick success of the first course, "God's Great Salvation," prompted the development of nearly 20 courses since then.

"October will mark 25 years of fruitful ministry by Home Bible Studies, so we've decided to call together persons who have been involved in it or who have interest in responding to human needs during the 1980s," he said.

The 25-year celebration will feature a banquet on Friday evening, Oct. 3, and several seminars on Saturday morning, Oct. 4.

Banquet speaker B. Charles Hostetter, early speaker on *The Mennonite Hour* and founder of Home Bible Studies, will highlight how the courses met human needs during the early years.

David D. Yoder, current director of Home Bible Studies and follow-up, will then show how the courses are being redesigned to minister effectively during the coming years.

The Saturday morning seminars will explore community outreach in general and offender ministries in particular. The seminars will conclude by examining a variety of resources for outreach in the 1980s.

Yoders to leave Brazil program

Sometimes missionaries develop skills they never knew they had. When Arlin and Mary Lou Yoder, workers for Mennonite Board of Missions, Elkhart, Ind., left for Brazil in 1965, Arlin didn't know he would become a legal expert.

When a new Brazilian law called for non-profit agencies to file financial statements, the job landed with Arlin as treasurer of the *Associação Evangélica Menonita* (Brazil Mennonite Conference). Even though he thought he would "go crazy," Arlin compiled budgets, analyses, and projections for the annual reports. He and S. Paul Miller, MBM worker in India, have been cited as examples of people who learned by necessity to become legal experts.

With Mary Lou's assistance and support, Arlin also served during the last term as pastor of the Jundiá Mennonite Church. But in the past two years, Yoders noticed a transition in Brazil with a shift to national leadership in the church. "I would like to see us (the church) become more authentically Brazilian," said Arlin.

The Yoders have phased out their involvements in Brazil, although they were invited to

return. Grace Schwartzentruber, another MBM missionary, recently assumed duties temporarily as AEM treasurer. Before Yoders left this summer, they helped a Brazilian, Roberto Torres, replace them in the pastorate of the Jundiá church.

Arlin pointed out the need to recognize differences in operating procedures in Brazil and differences in problem-solving. The Brazilians, he explained, feel that Americans are too pragmatic and too analytical.

While the Jundiá church is eager to begin stepping out on its own, they still recognize the need for outside help. Continued support is appreciated, though there is some fear of becoming dependent on the North American church. The ideal, Arlin explained, is to "walk alongside" the Brazilian pastors and offer assistance when it is needed.

Bylers report on leadership training in Argentina

Frank and Anna Byler, workers in Latin America with Mennonite Board of Missions (Elkhart, Ind.) for the past 33 years, returned to the USA in June for an eight-month furlough. They have spent the last four years working in leadership training in the Mennonite churches of Argentina, having been asked specifically by the Argentine Mennonite Conference to help in the task.

"Our basic conviction is that workers in the church need preparation if they are to serve effectively," said Frank, "and our part is to provide the initiative, materials, and programs that help local leaders provide training."

Nearly 100 persons from 12 congregations were part of the programmed studies. Students ranged from college graduates to uneducated but concerned church members. The course that was used was developed by the Anglican Church in Argentina and was based on the Gospel of Matthew. While first created for the purpose of training church leaders, the course has been found to be worthwhile for all members.

Frank visited each congregation once a month. He gave guidance and input to the course by traveling constantly between the various groups. Weekends were devoted to Bible studies with the congregations. Anna did not usually travel with Frank, but stayed in Bragado, their home base, and was in charge of a weekly women's Bible study.

An encouraging sign in their work has been at Bragado. Anna and Frank were asked to pastor the congregation but declined, and were instrumental in persuading two Argentine members to take on the task.

"Rather than sending someone off to school, and then to some distant group to preach," explained Frank, "a member of the congregation should take on the position. The secret to church growth is meeting the needs of people. That can best be done by turning leadership

over to a representative of those people."

The Bylers will begin a one-year teaching assignment next March at the Mennonite seminary in Asunción, Paraguay. They have been invited back to Argentina for another teaching assignment in 1982.

MBM mission brief

Bessie Kennel, 76, became the oldest Voluntary Service worker when she joined the Aurora, Ohio, VS unit of Mennonite Board of Missions, Elkhart, Ind., in July. She will be working at Hattie Larlham Foundation, an institution for severely handicapped infants and children.

Dan and Anne Lind, overseas mission associates with Mennonite Board of Missions returned to the USA on July 6 after completing seven years of service in India as teachers at Woodstock School, an international English-language primary and secondary school in Landour. Dan plans to work as a public school music teacher in Virginia and Anne will teach piano and continue her studies. Their new address is 2111 Michie Dr., #121, Charlottesville, VA 22901.

"We have been blessed," reported Raymundo J. Gomez, a home missions pastor in Carlsbad, N.M., associated with Mennonite Board of Missions. "The congregation is getting larger and the place is getting smaller." Raymundo went to Carlsbad one year ago to begin a Latin ministry. Now his congregation, *Iglesia Evangelica Menonita*, has about 35 persons attending services. The congregation is a member of Rocky Mountain Conference and uses the facilities of Carlsbad Mennonite Church.

Albert and Lois Buckwalter, workers in Argentina with Mennonite Board of Missions, attended a church conference recently and were surprised to meet Marcelo Cabrera, a man they had first gotten to know years earlier as a 12-year-old boy. Marcelo has been instrumental in helping to organize a Toba Indian congregation in Rosario and was recently selected pastor there. At the close of the conference, he personally served communion to Buckwalters.

Glenn and Lois Musselman, workers in Brazil since 1955 with Mennonite Board of Missions arrived back in that country in mid-July after a six-month furlough in the USA. For six months, they will assist the Brazilian pastor at Jundiá Mennonite Church, which they established in 1970, and then move back to Curitiba, where they served as general missionaries 1975-79. They will work at church-planting and Glenn will resume his duties as executive secretary of *Associação Evangélica Menonita* (Brazil Mennonite Conference). Musselmans' address is C.P. 162, 13200 Jundiá, S.P., Brazil.

New address for Bob and Fran Gerber, workers in Brazil with Mennonite Board of Missions: Dom Domingos Carrerote 158, 68540 Conceição do Araguaia, Pará, Brazil.

mennoscope

Chapel of the Prairie, used by the Mennonite Assembly of Montbeliard, France, has just celebrated its 50th anniversary. The ceremony was led by Pierre Widmer, elder of the assembly and the sermon was delivered by Emile Kremer, an elder from Colmar. Most of the assembled gathered for a fellowship meal following the service. The church has produced an attractive souvenir, which can be purchased for \$15. It is a picture of the chapel with a few historical and religious statements in French, suitable for framing. Order from Michel Widmer, 7, rue de Picardie, Grand-Charmont, F-25200, France.



Elaine Sommers Rich, Barbara Reber

At a recent meeting in Goshen, Ind., WMSC executive secretary Barbara Reber turned over the gathered materials for the tricentennial project "Mennonite Women—A Story of Faithfulness 1683-1983" to Elaine Sommers Rich. Rich has accepted the assignment as editor/writer of the book on the faith and leadership of Mennonite Church women during the past three hundred years. She urged that persons who will have unsubmitted information—specific names, dates, and places; stories that have been handed down orally; photographs, etc.—should send them to: Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817, or to the WMSC Office, Box 1245, Elkhart, IN 46515.

Ivan Weaver, associate executive director of Greencroft, Inc., Goshen and Elkhart, Ind., has announced his retirement for the end of September. Associated with Greencroft from early in its history, Mr. Weaver was its first employee. He was appointed to represent the board in 1964 and named manager of Greencroft Central Manor in 1967. After retirement, he will be retained as a consultant by the Greencroft organization. In addition, he has extensive plans to pursue lifelong interests.

Eastern Mennonite College and Menno-

nite Central Committee recently sponsored a two-week "transcultural seminar." Held on the EMC campus in late June, the seminar dealt with education, health care, nutrition, and agricultural development. Activities included lectures, special interest workshops, films, and group interaction. Approximately 100 people attended; the majority were MCC workers and EMC students. Calvin E. Shenk, associate professor of church studies at EMC, coordinated the seminar. Thirty resource persons took part in the formal sessions. This is the fifth year MCC has offered seminars jointly with constituent colleges. Goshen (Ind.) College will host the next transcultural seminar, June 29 through July 10, 1981.

David and Ida Weaver, church workers in Louisville, Miss., associated with Mennonite Board of Missions, Elkhart, Ind., recently found their witness hitting close to home. In order to help Choctaw Indians get financing for better housing, Weavers persuaded tribal officials to buy land. But properties quickly disappeared from the market when local people discovered that Indians were interested. Weavers decided to sell part of their own land to the Choctaws, some of whom had no home. Neighbors demanded that they withdraw the offer and a local pastor even came by to warn that they were ruining the neighborhood. Tensions have eased somewhat—the concerned pastor even admitted later that Weavers were doing the right thing—but Weavers worry that more problems could come when the Choctaws actually start building on their new land.

La Junta (Colo.) Medical Center, a 71-year-old institution sponsored by Mennonite Board of Missions has formed a nonprofit corporation to assist the community and to expand health programs in La Junta. The new corporation, La Junta Health Development, Inc., is headed by E. Lewis Leaman, who is also administrator of the medical center.

Christians in Obihiro, Japan, have decided to open a "coffee shop with a mission." Ten persons, including Marvin and Mary Alene Miller, overseas mission associates with Mennonite Board of Missions (Elkhart, Ind.), have rented a building beside a city park and hope

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$126,717.77 as of Friday, August 1, 1980. This is 16.9 percent of the total needed. 214 congregations have made contributions.

to open for business soon under joint management. Coffee shops are popular gathering places in Japan—especially for young people. "We and others have talked about doing this for years," Mary Alene said. "The group that is behind it is looking to it as a discipline for their own faith."

With the help of Cecil and Margaret Ashley, workers with Mennonite Board of Missions in Brazil, leadership responsibility for the Itapevi congregation was handed over recently to a Brazilian. On July 20, Abrão and Frieda Friesen were licensed for the pastorate. Ashleys have been assisting in the construction of a new church building at Itapevi. They have also been working with two other Brazilian congregations as well, at Lapa and Bonhila.

Ray C. Gingerich, assistant professor of church studies at Eastern Mennonite College, earned a PhD degree from Vanderbilt University in Nashville, Tenn., on The Mission Impulse of Early Swiss and South German-Austrian Anabaptism. A Kalona, Iowa, native, he has been an EMC



Ray C. Gingerich

faculty member since 1977, and is also "peace and justice coordinator" at the college.

Several Goshen (Ind.) College administrative positions have been filled, reported John A. Lapp, dean and provost. Edward C. Epp will serve as director of the computer center and teach classes in computer science. A 1976 Goshen College alumni Karen S. Richer, is returning as associate librarian. Richer will succeed Devon J. Yoder, who was promoted to librarian following 14 years of service. Alice M. Roth, director of alumni relations since 1976, will serve as acting director of college relations during 1980-81. The new director of alumni relations is Richard L. Gerig, former associate director of admissions. Audrey Guengerich, a 1978 graduate of Eastern Mennonite College, Harrisonburg, Va., succeeds Gerig as admissions counselor.

Nelson P. Springer, curator of Mennonite Historical Library, Goshen, Ind., reports that some persons have received computerized letters inviting them to order their family "heritage" directory. Costing approximately \$20.00, the directory is simply a computer-produced list of persons with a common surname. Addresses are arranged by state with no effort to show kinship between individuals in the group. It seems an enterprising person has collected telephone directories from throughout the U.S. and entered the names and addresses into a computer data base. Using the computer to address promotional letters, she offers limited edition family directories to persons with the same surname.

Elton Nussbaum began an associate pastorate at the Kalona Mennonite Church, Ka-

lona, Iowa. Since July 15 he has been part of a team ministry along with Howard Keim. He will begin another half-time ministry on Aug. 1 as chaplain at the Pleasantview Home in Kalona. Nussbaum's new address is R.1, Box 403, Kalona, IA 52247. Phone (319) 656-3670.

Correction: Orders for *Pennyroyal*, the book of poems and songs by Catharine J. Miller, should be sent to Mapleshade Books, 542 E. Orange St., Lancaster, PA 17602.

A program director is needed for a 16-bed recovery house for male alcoholics in Waterloo, Ont. Candidate must have social work degree, experience in alcohol treatment, and commitment to a Christian philosophy of service. Preferred starting date is Nov. 10. Send résumé to Martin Buhr, Executive Director, House of Friendship, 23 Charles St. E., Kitchener, Ont. N2G 2P3.

Missions, Evangelism, and Church Growth edited by C. Norman Kraus has been chosen as the September 1980 American Church Growth Book Club selection, according to word received by Herald Press from C. Peter Wagner, editor in chief of the book club. The book includes chapters by Wilbert R. Shenk, Howard A. Snyder, Chester L. Wenger, Vern L. Miller, and Harold E. Bauman, as well as by Kraus.

Position available as director of nursing at La Junta Medical Center, a 90-bed acute care facility located in the Arkansas Valley of south-eastern Colorado. Interview and relocation expenses provided. Contact Dorothy Chapman, La Junta Medical Center, 1100 Carson Ave., La Junta, CO 81050, or phone (303) 384-5412. Ext. 118 Collect.

Eastern Board missionary departures: Cora Lehman, Chambersburg, Pa., two years at Ombo Hospital, Box 250, Migori-Suna, Kenya; Duane and Nancy Leatherman, Goshen, Ind., two years at Box 461, Belize City, Belize; Melvin and Marie Thomas, Salunga, Pa., three years at Mennonite Ministries, Greenhills, Box 336, Metro Manila, Philippines 3113; Glen and Ethel Wenger, Columbiana, Ohio, three years at Rosslyn Academy, Box 14146, Westlands, Nairobi, Kenya; and Norman and Grace Hockman, Harrisonburg, Va., two years at Apartado 77, La Ceiba, Honduras.

Eastern Board missionary arrivals: Andrew and Dorothy Leatherman, from Nairobi, Kenya, to 1551 Valley Road, Coatesville, PA 19320; Murray and Loretta Snider, from Kenya (two-month leave) to 97 Oxford St., Kitchener, Ont. N2H 4R8; Rosemary Esch, from Honduras (three months) to 221 Barton Shore Drive, Ann Arbor, MI 48105; Linda Witmer, from Guatemala to R. 7, Box 343, Manheim, PA, 17545; and Debra Yoder, from Guatemala to 1047 Stuart St., Harrisonburg,

VA 22801.

Friendship Community of Lititz, Pa., dedicated a new group home for mentally retarded adults in Manheim, Pa., on July 27. The dedication program, held in the Manheim Mennonite Church, included a keynote speech, "A Continuing Vision" by Raymond Charles, former president of Eastern Mennonite Board of Missions, Salunga, Pa. Friendship Community is a project of the Eastern Mission Board, and provides residential and social services for the mentally handicapped. The Manheim house will supplement the larger group home facility located near Lititz.

Eastern Mennonite College and Seminary is receiving applications for a regional director for planned giving in the college and seminary relations division. Write to Vice-President Lee M. Yoder, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801. Phone (703) 433-2771.

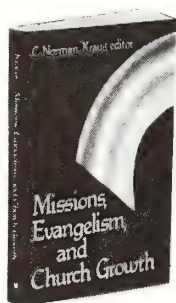
A conference entitled "The Church and Criminal Justice" will take place Sept. 18-20, hosted by Reba Place Fellowship of Evanston, Ill. Sessions will include: "The Church and Criminal Justice: Key Issues," led by Edgar Epp, offender ministries consultant for MCC (Canada) and John H. Yoder of Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind.; "Toward a Christian Approach to Criminal Justice," led by Marlin Jeschke of Goshen (Ind.) College; "The Transformation of Justice from Moses to Jesus" led by Millard Lind of AMBS; and "Alternatives to Prison: Education/Action Tools," led by Faye Honey Knopp of Prison Research Action Project. For more registration material or information, con-

tact Howard Zehr, MCC Offender Ministries Program, 1711 Prairie St., Elkhart, IN 46516. Phone (219) 293-4923.

The North Main Mennonite Church of Nappanee, Ind., is celebrating its 100th year anniversary during the month of August. Special worship services are planned for Sun., Aug. 3 and 10 while the actual anniversary celebration is planned for the weekend of Aug. 16-17. There will be historical displays throughout the weekend. All former members and others who have attended are welcome. Centennial calendars and historical directories have been printed and are on sale during this month. Lodging is available. For information write or call: North Main Mennonite Church, 504 N. Main, Nappanee, IN 46550. Phones (219) 773-4558 or 862-2681.

The Gantz Mennonite Church will celebrate its 100th anniversary with homecoming services on Aug. 16-17, Saturday evening and all day Sunday. Neighbors and friends of the congregation are invited to attend the meeting, especially former members and persons who attended Sunday school and summer Bible school. Stories, pictures, and artifacts are being collected for display during the anniversary meetings. Contributions are invited, with focus on the old Reformed Church building, the present building, former ministers, and families of the congregation. Anyone having something to offer should contact John B. Metzler, R. 2, Manheim, PA 17545. Phone (717) 665-4876.

Mennonite Renewal Services and the Church Alive Conference committee are sponsoring a congregational leadership seminar to



Mennonite Central Committee has closed down a reconstruction project, for the present, which it began last January in Scotts Head, Dominica, in response to damage from Hurricane David the previous August. The project stalled because the government of the tiny Caribbean island made no land available for relocation of part of the Scotts Head community. In the six months that the volunteers were in the country they were able to assist in erecting the structure of a school and to import a cement block machine. MCC will continue to stay in touch with its contacts there in hopes of continuing the reconstruction effort later this year.

be held at the Wooster Mennonite Church, Wooster, Ohio, Aug. 11, from 8:30 a.m. to 3:30 p.m. Pastors, elders, church council members, and other congregational leaders and their spouses are invited. Co-moderators are Lawrence Brunk of Portage, Ohio, and Herb Minnich of Goshen, Ind. There is no registration charge. Persons wishing lodging on Sunday or Monday night should write to: Church Alive Committee, Box 152, Kidron, OH 44636. Phone (216) 857-7686.

J. Lester Groff, Landisville, Pa., took a staff position with the stewardship and finance departments of Lancaster Mennonite Conference, Salunga, Pa., on July 1. A banker for the past 16 years, Groff left the position of a branch manager of the Commonwealth National Bank of Lancaster, Pa. He is secretary of the Stewardship Education Commission, secretary of the Finance Committee of the Coordinating Council, and secretary of the Pension Fund Management Committee. Groff also currently serves as minister of stewardship at the Landisville Mennonite Church where he is a member.



Lester Groff

The Merry Lea Nature and Religious Foundation, Inc., of Wolf Lake, Ind., announced July 25 that it is contributing all its assets to the Mennonite Board of Education, Inc., to enable Goshen (Ind.) College to continue the foundation's programs of environmental education and nature conservancy. The foundation was established by Lee A. and Mary Jane Rieth of Wolf Lake in 1967 to preserve a wildlife sanctuary for environmental study and nature-related recreation. The Merry Lea Foundation owned 860 acres of undeveloped land 30 miles southeast of Goshen in Noble County.

Representatives of district church conferences and of regional inter-Mennonite programs gathered on July 15 for the first full meeting of the newly organized Mennonite Central Committee East Coast Board. The board elected a chairman and four other members to the executive committee. It also discussed plans for informative local MCC rallies and heard reports from MCC staff persons on personnel recruitment, draft registration, and MCC U.S.'s Cuban and Haitian refugee program in Miami, Fla. Wilmer Heisey of Mt. Joy, Pa., was appointed chairman for a one-year term. Members of the executive committee are Bob Schreiner of Gettysburg, Pa.; Diane Brown of Norristown, Pa.; Ray Pacheco of Brooklyn, N.Y.; and Landis Hershey of Lancaster, Pa. The full board agreed to meet twice a year. Its next meeting will be on Nov. 11.

New members by baptism: six at Swamp,

Quakertown, Pa.; eight at Sandy Hill, Coatesville, Pa.

Change of address: **J. Clair Hollinger** from Lancaster, Pa., to 868 S. College Ave., Harrisonburg, VA 22801.

readers say

Having read the front page article of July 22 *Gospel Herald*, I again read the account of Saul's conversion and sense this article as a whole is not a good description of what can take place at the time of conversion and following.

Confusion—which is disorder, failure to distinguish clearly—is not the norm for the new life in Christ, for God is not the author of confusion, but of peace. Confusion is not of God but of Satan (Jas. 3:15, 16). Confusion, disorientation (lost your bearings or sense of direction), or jumbled mind, let's face it, is not of God but of Satan. God has given us a sound mind (2 Tim. 1:7).

There is no reason to say Saul was confused, disoriented, or went hysterically blind from shock nor was his mind jumbled.

Though the men with Saul "were unable to speak for terror," and Saul trembled and was astonished, he never lost his cool. Observe how Saul perceived and answered with complete calmness when he heard a voice. He was able to hear and perceive precisely what was said and followed directions exactly. I cannot accept that Saul was so disoriented that others had to lead him (Acts 22:11 says Saul could not see for the glory of that light). What an unusual and meaningful experience! I am convinced Saul's behavior did much to keep the others from running away or doing some other irrational thing.

Saul continued on to Damascus per instructions and met Ananias. There is absolutely no evidence, in this encounter, of confusion, though there was a time of anxiety for Ananias, even though he distinctly heard God speak. He did not yield to the temptation of Satan to become confused, disoriented, or all that rubbish. Abnormal? Not at all! I am convinced that much which is called normal by Christians is abnormal and the abnormal is at times called normal. Paul's life after conversion is a good example of a normal Christian. Not above normal but normal.

Perhaps this should be the end of this response, but we know God's hatred for sin and know His desire to save us from the penalty and root of sin, know that sin is of the devil. Thus the statement that we are given permission for our sins and failures even if they are as horrible as Paul's (killing Christians) and to use them for the glory of God, is a false statement, and sounds just like someone would write or preach who is confused, disoriented, jumble-minded.—**Urie Kanagy, Hartville, Ohio.**

A note of thanks for your July 22 editorial "The War Hysteria," for drawing us back to responding to people as humans and individuals worth dialoguing with—not stereotyping. So often church publications reinforce the stereotyped views promoted by governments without a thought that the way of peace requires that we seek a path of reconciliation in our dealings with all people.

I guess this note is just sent along to encourage you to press this point as you feel the need. It is a just cause.—**Tom Burnett, Ephrata, Pa.**

Joel Kauffmann's "Sisters and Brothers" (July 22, 1980) points out what I consider to be a major weakness of the modern church. As an institution, it is quite adept at speaking of sin, salvation, nonconformity, and nonresistance as theological principles. However, it seems unwilling to address these "abstractions" as they are applied and practiced in daily living. In a recent small-group study on world hunger, several participants repeatedly raised the

question, "But where is God in all of this?" They had failed to see that as a Christian body, God is the motivation and inspiration by which we make decisions concerning lifestyle, vocations, and diet. They did not understand that for the committed Christian such "secular" issues must take on "religious" significance.

I think one could make an argument that the consumption of refined sugar is, in fact, sin. First, it has been proven to be destructive to the "temples" which we have been given the responsibility to care for. Second, our demand for this product encourages those in power in the developing countries which produce it to raise sugarcane as a "cash crop" for export rather than meeting the basic nutritional needs of their native populations.

Where else can we discover sin but in the choices and actions each of us are called to make and take every day?—**Donna Merow, Hatfield, Pa.**

The article by Marlene Kropf concerning my ministry in Portland ("A Certain Bald Pastor," 7-1-80) came as a surprise. The affirmation is cherished and appreciated. I want to acknowledge that not only must pastors develop some gifts that are "essential for any one who wants to be genuinely useful in the pastorate" but congregations also need to develop characteristics that encourage effective ministry in their midst.

The Portland congregation encouraged my growth. They forgave me when I made mistakes (sometimes even serious ones); they accepted my limitations and humanness; they affirmed my gifts and encouraged me to pursue growth experiences; there were leaders to walk with me and help assume responsibility for congregational life; and many in the congregation were deeply committed to being a faithful people and an effective congregation in the urban setting.

I believe a congregation's leaders who work with the pastor can do much to encourage his growth and the effectiveness of his ministry. A pastor needs some persons who will walk with him to lead and minister in the congregation. Too many pastors are left to themselves to encounter their own battles of life and stand alone to face the deep needs and various expectations of today's pluralistic congregation.

Thanks, Marlene, for your affirmation. Thanks, Portland congregation, for being a people among whom I could learn about growth and ministry.—**Marcus G. Smucker, Elkhart, Ind.**

births

Baechler, Wayne and Mary Lou (Snyder), New Hamburg, Ont., third child, second son, Jeffrey Lee, Apr. 22, 1980.

Bauman, Keith and Sandra (Brubacher), Elora, Ontario, second daughter, Krista Lyn, June 2, 1980.

Bender, Mike and Ruth (Wesselhoeft), Logan, Ohio, first child, Marci Alana, July 21, 1980.

Bott, Kenneth and Grace (Bauman), Elora, Ont., first child, Heidi Erica, June 10, 1980.

Brubacher, Lee and Bev (Gingrich), Britt, Ont., first child, Tanya Regina, July 5, 1980.

Fouts, John and Karen (Hofstetter), New Philadelphia, Ohio, second son, Dustin Ray, July 15, 1980.

Grieser, Glenford and Karen (Stuckey), Archbold, Ohio, first child, Charles J., July 13, 1980.

Groce, Charles D. and Jean M. (Miller), Carlsbad, N.M., first son, Ethan Derrill, June 4, 1980.

Harbach, Bruce and Karen (Mann), Freeport, Ill., second child, first son, Douglas Le Von, July 20, 1980.

Horst, Douglas and Karen (Brown), Evanston, Ill., second son, Paul Judson, July 3, 1980.

King, Krist and Muriel (Stoltzfus), Lake Wales, Fla., first child, Sarah Kate, July 5, 1980.

Landis, Joseph C. and Janet M. (Knox), Harleysville, Pa., second child, first daughter, Suzanne

Marie, July 15, 1980.

Maust, Calvin and Gladys (Byler), Bay Port, Mich., first child, Caralee Rose, July 15, 1980.

Maust, James and Joyce (Beachy), Salisbury, Pa., second daughter, Elizabeth Janine, July 11, 1980.

Musselman, Kenneth and Elizebeth (Gerrie), Ariss, Ont., second child, first son, Matthew Dean, Mar. 15, 1980.

Olzewski, David and Sharon (Hunsberger), Elkhart, Ind., first child, David John, June 7, 1980.

Peterson, Larry D., and Donna Lee (Bennett), Ft. Collins, Colo., first child, Eric Duane, June 23, 1980.

Ressler, Lawrence and Sharon (Martin), Philadelphia, Pa., first child, Daniele Jean, June 1, 1980.

Schwartzentruber, Nelson and Bernadine (Swartzentruber), Lowville, N.Y., third child, second son, John Conrad, June 5, 1980.

Thomas, J. Richard and Joyce (Hostetler), Lancaster, Pa., first child, Jayne Elizabeth, June 27, 1980.

Yager, Allen and Marilyn (Fernihough), ———, Ont., second son, Bradley Scott, June 24, 1980.

marriages

Baer—Lusty.—Dwight Baer, London, Ont., Shantz cong., and Erna Lusty, London, Ont., Baptist Church, Mar. 15, 1980.

Barber—Cole.—Greg Barber, Commerce City, Colo., Glennon Heights cong., and Jeanne Cole, by Roger Hochstetler, July 19, 1980.

Beucler—Miller.—Leland J. Beucler, Stryker, Ohio, Pinegrove cong., and Annette Miller, Archbold, Ohio, Central Cong., by Keith Leinbach, July 12, 1980.

David—Sauder.—David W. David, Santa Monica, Calif., Methodist Church, and Deborah J. Sauder, Archbold, Ohio, Zion cong., by Ellis Croyle, June 21, 1980.

Dietrich—Yantzi.—Alan Dietrich, St. Agatha, Ont., Roman Catholic Church, and Bonnie Yantzi, Baden, Ont., Shantz cong., by Edward Kauffman, May 10, 1980.

Gelser—Kreider.—Darrell Lee Gelsner, Harrisonburg, Va., Harrisonburg cong., and Emily Louise Kreider, Harrisonburg, Va., Zion cong., by Jesse T. Byler, July 5, 1980.

Gross—Shoemaker.—Dennis Gross, Souderton, Pa., Blooming Glen cong., and Janet Shoemaker, Souderton, Pa., Zwingli Reformed cong., by Sheldon Burkhalter, July 12, 1980.

Klump—Horning.—Richard Klump, Honey Brook, Pa., and Jeanette Horning, East Earl, Pa., Goodville cong., by Aaron H. Hollinger, July 12, 1980.

Marner—Beachy.—Dale Eugene Marner, Kalona, Iowa, Lower Deer Creek cong., and Linda Sue Beachy, Wayland, Iowa, Bethel cong., by Dean Swartzentruber, July 19, 1980.

Quiring—Schlabach.—Ronald W. Quiring, Rickreall, Ore., and Sandra J. Schlabach, Shedd, Ore., both of Grace cong., by Harold Shroeder, uncle of the groom, and Paul Hunter, June 14, 1980.

Roth—Miller.—John Roth, Killbuck, Ohio, and Ruth Miller, Holmesville, Ohio, both of Millersburg cong., by David Groh, July 5, 1980.

Zook—Eby.—Max Zook, Belleville, Pa., Locust Grove, Pa., and Brenda Eby, Strasburg, Pa., Strasburg cong., by Eric Renno and Charles E. Good, June 21, 1980.

obituaries

Byler, Elmer W., son of Jacob and Lydia (Kauffman) Byler, was born at New Castle, Pa., Dec. 23, 1901; died of heart failure at Freeport, Ill., July 14, 1980; aged 78 y. On June 21, 1930, he was married to Irene Slagel, who survives. Also surviving are 2 sons (Robert and James), one daughter (Dorothy—

Mrs. Paul Snider), 3 grandchildren, 3 sisters (Mrs. Mary Yoder, Mrs. Alice Miller, and Elsie—Mrs. Roy Frey), and 2 brothers (Joseph and Archie). He was a member of Freeport Mennonite Church, where funeral services were held on July 17, in charge of Paul O. King; interment in the Freeport Church Cemetery.

Guthrie, Rebecca L., daughter of Robert and Elsie (Spiker) Guthrie, was born on Oct. 14, 1970; died in a car accident on July 22, 1980; aged 9 y. Surviving are her parents, 2 sisters, 2 brothers, and grandparents. She attended the Red Run Mennonite Church. Funeral services were held at Newman Funeral Home on July 21, in charge of Melvin Beiler; interment in the Red Run Church Cemetery.

Hernley, Henry R., son of Jonas B. and Ella (Risser) Hernley, was born at Lititz, Pa., June 22, 1883; died at Landis Homes, Lititz, Pa., July 22, 1980; aged 97 y. On Aug. 11, 1911, he was married to Daisy Cutrell, who died in 1960. On Feb. 10, 1962, he was married to Molly Hartzler who died in 1976. Surviving are one son (H. Ralph), 5 daughters (Mary Lillian Long, Catherine Glenn, Martha—Mrs. Charles Heath, Nancy—Mrs. Paul Conrad, and Ferne—Mrs. Paul Savanick), 2 stepsons (Clarence and Sam Hartzler), 10 grandchildren, 5 great-grandchildren, and 2 brothers (Elam and Melvin R.). He was preceded in death by one sister, five brothers, one son and one grandson. He worked at Mennonite Publishing House for 47 years. Funeral services were held at the Market Street Mennonite Church on July 25 in charge of Paul Erb and A. J. Metzler; interment in the Scottsdale Cemetery.

Horst, Florence G., daughter of Samuel E. and Claude (Hassinger) Gill, was born on Apr. 13, 1902; died in an automobile accident at Wooster, Ohio, July 10, 1980; aged 78 y. She was married to Boyd R. Miller, who died in 1964. In October 1971, she was married to Albert Horst, who survives. Also surviving are 5 daughters (Betty—Mrs. Howard Hassinger, Dixie—Mrs. Keith Fisk, Sue—Mrs. Clarence Hamlin, Rosie—Mrs. Merritt Thornhill, and Millie—Mrs. Carl Yacapraro), 2 sons (Bill and Roger Miller), a sister (Kathryn—Mrs. Edgar Buzzard), 6 stepsons (Chester, Albert, Jr., Raymond, Melvin, LaVerne, and Myron Horst), 17 grandchildren, 20 great-grandchildren, 21 stepgrandchildren, and 14 step-great-grandchildren. She was a member of Martins Mennonite Church. Funeral services were held at McIntire Funeral Home on July 13, in charge of Rick Fisk and R. E. Thorpe; interment in Reedsburg Cemetery.

Lederach, Mary M., daughter of Abraham B. and Jennie (Drescher) Heckler Mensch, was born at Skippack, Pa., Jan. 24, 1898; died of cancer at Rockhill Mennonite Community on July 16, 1980; aged 82 y. On June 1, 1921, she was married to Willis K. Lederach, who survives. Also surviving are 2 sons (Paul M. and John M.), 2 daughters (Ruth—Mrs. Phil Rittgers and Mary Jane—Mrs. Hiram Hershey), and 14 grandchildren. One son (Luke) preceded her in death. She was a member of Salford Mennonite Church, where funeral services were held on July 19, in charge of Wellington K. Alderfer, Willis Miller, Loren Swartzentruber, and Clayton Swartzentruber; interment in Salford Mennonite Cemetery.

Martin, James R., son of James S. and Ethel (Petre) Martin, was born at Lebanon, Pa., Sept. 14, 1954; died in a motorcycle accident at Broadway, Va., June 23, 1980; aged 25 y. On June 29, 1973, he was married to Miriam Martin, who survives. Also surviving are one sister (Emily Martin), one brother (Phillip), and grandparents (Mrs. J. Mark Petre and Daniel S. and Mary R. Martin). Funeral services were held at Zion Mennonite Church on June 21, in charge of Harvey Yoder and Bill Wilson; interment in Zion Mennonite Cemetery.

Miller, Amanda, daughter of Joseph and Anna (Troyer) Coblentz, was born in Hartville, Ohio, June 10, 1918; died on July 15, 1980; aged 62 y. On Nov. 14, 1940, she was married to John A. Miller who survives. Also surviving are 6 sons (Edward, Leon,

David, Arland, Norman, and Michael), 6 daughters (Nancy—Mrs. Darrel Brotherton, Mary Ellen, Ruby, Fern, Genda—Mrs. Russ Jarvis, and Patty), 6 brothers (Noah, Simon, Jonas, Menno, Monroe, and Alvin), and 2 sisters (Katie—Mrs. Eli Burkholder and Emma—Mrs. Dan Burkholder). She was a member of Maple Grove Mennonite Church. Funeral services were held on June 17, in charge of Frank Dutcher. Interment in Walnut Grove Cemetery.

Neff, Virgie Mae, daughter of Harry E. and Fanny (Burkholder) Neff, was born at Strasburg, Pa.; died in East Lampeter Twp., May 6, 1980; aged 84 y. Surviving are one brother (Harry M. Neff), and 3 sisters (Elsie Witmer, Leta Neff, and Emma Neff). She was a member of Mellinger Mennonite Church, where funeral services were held on May 9, in charge of Nelson B. Landis and Harry S. Lefever; interment in Strasburg Mennonite Cemetery.

Peterson, Donna Lee, daughter of James and Margret (Cazer) Bennett, was born in Aurora, Colo., Jan. 2, 1957; died in an automobile accident at Loveland, Colo., July 3, 1980; aged 23 y. On Sept. 2, 1978, she was married to Larry Duane Peterson, who survives. Surviving are one son (Eric Duane), one brother (Edward Jack Bennett), 2 sisters (Barbara Alice and Debra Anne), grandmother (Irene Cazer), grandparents (Mr. and Mrs. Edward Bennett). She was a member of Glennon Heights Mennonite Church, where funeral services were held on July 14, in charge of Roger Hochstetler; interment in Greeley, Colo.

Roth, Lydian, daughter of Joseph H. and Catherine (Zehr) Bender, was born at Wilmot Twp., Sept. 3, 1892; died at St. Marys Hospital, Kitchener, Ont., July 17, 1980; aged 87 y. On Sept. 3, 1916, she was married to William Roth, who died on Mar. 22, 1922. Surviving are 3 daughters (Winnifred—Mrs. Allan Schwartzentruber, Olivia—Mrs. Alvin Roth, and Willetta—Mrs. Alvin Roth), 16 grandchildren, and 21 great-grandchildren. She was a member of Steinman Mennonite Church, where funeral services were held on July 20, in charge of Vernon B. Zehr and Elmer Schwartzentruber; interment in East Zorra, 19th Line Cemetery.

Unternahrer, Joseph, son of Christian and Anna (Rediger) Unternahrer, was born at Baden, Germany, July 31, 1896; died at Park View Home, Wayland, Iowa, July 21, 1980; aged 83 y. On Aug. 17, 1947, he was married to Nina Christener, who died on Nov. 28, 1968. Surviving are one sister (Hannah Roth) and one brother (Jake) and 4 sisters who died in infancy. He was a member of Sugar Creek Mennonite Church, where funeral services were held on July 24, in charge of Willard Leichy and Vernon Gerig; interment in the church cemetery.

Correction: In the obituary of F. Dale Fisher in the July 22 issue there was an error in the date of the funeral. It should have read July 2 instead of June 4.

Cover and p. 643 by Dynamic Graphics; p. 653 by David Fretz.

calendar

Family Cluster Leadership Training Lab, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 10-16
Heston College classes begin September 1
Goshen Biblical Seminary classes begin September 2
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6
Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2.

Quaker group counsels defiance of draft law

An unofficial group of delegates to the annual Friends Conference at Ithaca, N.Y., urged draft-eligible young men to break the law which requires them to register for the draft at their local post offices this summer. Refusal to register is a felony carrying a maximum five-year prison sentence and up to \$10,000 in fines. The conference, which is the largest yearly gathering of the Religious Society of Friends (Quakers), pledged support for registration resisters but did not openly advocate noncompliance with registration law.

Nazarene assembly orders Colorado program stopped

The Church of the Nazarene General Assembly ordered its two-year Bible college to dismantle a recently instituted four-year liberal arts program and to recall all such degrees granted so far. The trustees of Nazarene Bible College in Colorado Springs, Colo., were blocked in their attempt to extend the program to bachelor of arts degree candidates. The majority of the church assembly delegates meeting in Kansas City believed that such a change would put the Bible college in unfair competition with the eight other four-year liberal arts colleges the Church of the Nazarene already maintains in the United States.

The Nazarene Bible College was established originally to provide a two-year training program for older candidates for the ministry. Its annual tuition has always been much lower than that of the other four-year institutions.

U.S. aide bars church group from South Africa consulate

A U.S. State Department security person turned back a group of five religious leaders, including two clergymen, who had sought to enter the South African consulate in Chicago. The five were attempting to express objections to the scheduled trials of 53 religious and lay leaders in South Africa who had been arrested while protesting the detention of Congregationalist Minister John Thorne. Mr. Thorne was arrested because of his support of a school boycott.

The five were part of a group of about 50 people from some 15 Chicago area churches who held a two-hour vigil outside the building containing the consulate on July 8. It was the second time a religious group had failed in an attempted to meet with South African consulate staff.

Persecution of Christians in Turkey

Persecution of Christians in Turkey continues and Western Europe is taking in a large number of refugees. A typical case is the Susal family who recently arrived in West Germany. The Susals lived in the village of Girmeli, in the province Mardia on the Syrian border. They are Christians of the Syrian Orthodox faith.

Since 1977 the Susal home has been damaged by flying rocks daily, and the children have been beaten up by their fellow students. On Christmas day 1979 Muslims took over the Susal home, spit on their Christian symbols, ridiculed their faith, and drove them out for good. They fled to the town of Obadasi. On January 1, 1980, Muslim fanatics joined them there and fired weapons into their home. It was then they fled to Germany.

Head of Baptist World Alliance apologizes to Soviet delegates

Duke K. McCall of Louisville, Ky., newly elected president of the Baptist World Alliance (BWA), apologized to members of the Soviet delegation to the Baptist World Congress in Toronto for those "who have taken advantage of the freedom of this great land to embarrass" them. The apology apparently referred to a rally held by Dr. Carl McIntire, president of the International Congress of Christian churches. The fundamentalist leader from Collingswood, N.J., had charged that the Soviet delegates were KGB (secret police) agents.

McCall, who is president of the Southern Baptist Theological Seminary in Louisville, told reporters that the Baptist World Congress would not condemn the Soviet Union for persecution of religious dissidents because "we're not going to condemn anyone. We have taken a positive stand on religious freedom and human rights which applies to every nation." He added that "we're not going to single out the Soviet Union because there is hardly a country in the world today where some group or another is not persecuted or claims to be."

Jews for Jesus leader advises giving to "local church first"

Moishe Rosen, leader of Jews for Jesus, has advised the supporters of his organization that "when it comes to giving, you ought to support your local church first." In the *Jews for Jesus Newsletter*, he said he had been angry when he heard "on a so-called Christian program

radio station" an appeal to support a radio broadcast and stop giving money to "dead churches." Mr. Rosen declared that "if you belong to a church which you feel is unworthy of your support and wholehearted involvement, it means the time has come for you to seek God's will in finding a new church. It doesn't mean forget the church and find substitute causes that you feel are more worthy."

Soviet government expels women's rights activists

Three Russian feminists, who founded the Soviet Union's first women's rights journal, arrived in Vienna after being expelled from their country with members of their families. The three had been notified they were losing their citizenship after publication of their third issue which carried a statement urging Russian women to persuade their husbands and sons to go to prison rather than fight in Afghanistan.

Church relief units appeal for more to sponsor Cubans

Church relief officials in Miami have appealed for more sponsors for the large numbers of single unattached Cuban men who arrived on the "freedom flotillas" and are extremely difficult to place. Catholic and Protestant resettlement officials said the men have been affected by the churches' inexperience in sponsoring single people rather than families and also by press reports about criminals arriving from Cuba. While some 64,000 of the 114,000 Cuban refugees who arrived in the recent influx have settled with friends or relatives, about 49,000 "singles" still remain in the camps. About 73 percent of the Cuban refugees were single men, including married men who arrived without their families.

Family life called generator of anger

Marriage and family living generates more anger in most people than any other situation, a noted marriage counselor said. David Mace told a Southern Baptist Christian Life Conference that "the overwhelming majority of family members know of only two ways of dealing with anger—to vent it or to suppress it. Both of these methods are destructive of love and intimacy." He advised that "couples should give each other the right to be angry with each other without any judgments or penalties. However, couples should agree that when one does get angry with the other this should be communicated as soon as possible."

At the same time, Dr. Mace urged couples to agree never to attack each other. Instead, he said, "couples should try to develop a compassionate concern rather than a sense of hostility toward the angry partner and to communicate the desire to understand how and why the anger occurred."

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Can a woman handle money?

In *Your God Is Too Small*, J. B. Phillips tells of a group of young people who were asked, "Does God understand radar?" Instinctively, they replied "No" and on second thought were embarrassed. Their response is not surprising. If indeed God were an old man with a long white beard, a common stereotype, of course He would not understand radar.

Stereotypes limit our ability to see clearly, especially to comprehend new data. Too much of life is given to fighting wrong battles because our vision is limited by stereotypes. This limitation is illustrated by an article on "Women in the Mennonite Church, 1900-1930" by Sharon Klingelsmith in *The Mennonite Quarterly Review*, July 1980.

The bulk of the article is related to attempts of Mennonite women to organize a missionary society and how their efforts were rebuffed by Mennonite men so that finally their organization was submerged into the mission board, which was run by men. Evidence assembled shows that objections to the women's society ranged from its unsuitability for women since they should be in submission to men to the opinion that women were not equal to the requirements of running such an organization.

Not all those who argued that women should be kept in place were men. In 1929 Viola Good wrote in the *Gospel Herald* that "woman is different from man and by nature suited for her position of submission" (p. 182). Even N. E. Byers, president of Goshen College while urging that young women be educated, stressed the importance of homemaking: "A few of you ought to be ready to serve as teachers, nurses, and missionaries. Aside from these I would prefer to have you consider no other work than housekeeping, where most of you should be employed" (*Gospel Herald*, Vol. III, 1910, p. 43).

Some of the women who went out as missionaries distinguished themselves in service as Klingelsmith shows. "Mary Good was in charge of the girls' school in India and made the decisions there" (p. 184). But the feeling persisted that women were not capable of doing some of the tasks required to run an organization. Handling money was an example. "Mennonite Publishing House printed the pledge slips for the West Liberty hospital fund (a joint project of the women and the [Mission] Board) and failed to name Ruth Yoder as the Society's treasurer. . . . Clara Steiner believed the reason was that 'Scottsdale is not convinced yet that women should handle money.'" (p. 187)

A similar putdown was having men attend women's meetings to give sermons or lead devotionals. Indeed I myself have heard that in Allegheny (formerly Southwestern Pennsylvania) Conference a minister was assigned as sponsor of the women's organization.

One of the more bitter remarks in Klingelsmith's article is from Clara Eby Steiner, widow of M. S. Steiner, who related her ideas for women's work to a member of the mission board. In a letter to Daniel Kauffman, she complained that "he told me to go home and raise my children, that was *all* the Lord required of me. . . . I went home and . . . thought of the times that brother had spent in my home sometimes for days in committee work . . . and he never stopped to inquire whether my babies were sick or needed me . . . and now when they were so they could help themselves he tried to show me my duty to them as well as . . . the Lord's will to me" (p. 197). By God's blessing the name of that insensitive board member is not available to us.

In 1 Corinthians 12 Paul discusses spiritual gifts and their relationship to the work of the church. He lists the gifts twice in this chapter, first in terms of function (vv. 7-11) and then in terms of functionary (vv. 28-31). The concern in this chapter, as throughout the letter, is on unity and loving cooperation. These two emphases are highlighted by the analogy of the body in verses 14-26. This analogy makes two points: one, that all members are needed and, two, that all are tied together and thus need to support each other.

Nowhere in this chapter does the apostle indicate that any of the gifts is sex-related, that teachers would be most likely to be men, for example, or women, prophets. Instead he emphasizes that the assigning of gifts is the work of "one and the same Spirit," who hands out gifts somewhat in the manner of a construction foreman handing out tools "to each one individually as he wills."

I find 1 Corinthians 12 instructive and useful in considering how we may be faithful in responding in an organized fashion to the opportunities open to the church. The question before us continually is, "To whom has the Spirit assigned the gift needed to accomplish this task?" Let us not be limited by stereotypes about who can do what. Let us rather seek the mind of the Spirit "who apportions to each one individually as he wills." Let us affirm the gifts He has assigned, whether female or male, and make use of them to the glory of God.

—Daniel Hertzler

Gospel Herald

August 19, 1980



On knowing God's will/by J. Lawrence Burkholder

Recently, while attending a conference in New York, I met a graduate of an Alabama Bible school. At the lunch table, she told me that she was appointed by a Baptist mission board to become an elementary teacher in Egypt. But she was uncertain as to whether she should go. She was not sure that her call was genuine, i.e., she didn't know whether it was "my idea or God's idea." She wanted to know beyond doubt that it was God's will before consenting to go. After lunch she sought my counsel.

I asked her the usual questions: about her basic commitment, her feelings, abilities, her interest in Egypt, whether there were alternatives. She seemed positive about the whole thing and so I had the courage to suggest that it may be reasonable to assume that it was God's will. But her reply was, "I don't want to assume anything. I want to know."

Her fear of confusing her own will with God's will led her to suspect her motives. The more attractive the prospect of a missionary career in Egypt became, the more skeptical she became. Finally she said that she was looking for a sign and there were only three days left before she had to make up her mind. She

wished that her certainty would be as great as that of the Old Testament prophets who spoke, as she said, "without batting an eyelash about 'what God said.'" If God appeared to Mary through an angel and if the Apostle Paul was struck down on the road to Damascus, why wouldn't God make His will indisputably clear to her? "What if when I am in Egypt God wants me to be in Alabama?"

It's not often that a theological discussion follows a concrete situation involving such a curious combination of faith and skepticism. At any rate, a theological discussion followed about whether God does have a will for individuals and, if so, how His will may be known.

I proceeded to tell her that we may assume that God has a will; that His will may seem clear to us at times of decisions, but that we can't be absolutely certain about the origin of our thoughts and whether particular events are providential or accidental. Life is ambiguous; some may see the hand of God in events but to others the same events appear to have no meaning. Furthermore, I suggested that every major doctrine of the Christian faith can be stated only paradoxically and that to insist on absolute consistency and clarity ends in a partial truth if not a heresy.

Carry out the logic of God's sovereignty and you destroy human will; carry out the logic of original sin and you destroy human responsibility; prescribe the terms under which the Holy Spirit works and you end up destroying the freedom of the Spirit and, paradoxically, if you prescribe no limits to the Spirit you make it impossible to separate the Holy Spirit from other spirits.

At the end of our conversation I suggested what I thought would be the Apostle Paul's approach to her question: "You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose" (Phil. 2:12, NEB). Paul's counsel to the church at Philippi is paradoxical. "Work out your own salvation." Isn't that strange advice in view of other statements, such as "By grace are you saved through faith"? And Paul appeals to the Philippians to "will" and to "work" only to follow with the observation that it is "God who works in you, inspiring both the will and deed." The young woman from Alabama was quite unconvinced.

Many of us wonder from time to time whether we are where God really wants us. In times of decision people who are serious about their faith wish for certainty. One of the most common problems brought to ministers and counselors concerns the availability of God's will for our lives.

My own view may be called dialectical, i. e., it contains positive and negative elements. We can know the will of God but not with the certainty that we associate with the knowledge of things. We see "through a glass, darkly." In other words, we see through faith.

There would seem to be two extremes which are somewhat typical these days, both of which I find unacceptable from a Christian point of view.

1. Pious uncritical faith: There are some people who claim to have direct relationship with God—almost as if they were a telephone connection. These people find it easy to say "the Lord told me" this or that. They see the hand of God here and there and come to quick and seemingly easy

conclusions about what God is doing and what He wants done. Sometimes it borders on a magical view of God.

Sometimes this approach has ethical implications. Recently I was speaking with a brother who claimed that the Holy Spirit led him to sell his business just before the economy turned bad. Some years ago I heard a Christian justify the bombing of Cambodia in light of his mission's decision to establish a hospital at Phnom Penh.

2. There is another extreme, however, and one which is an ever present and more subtle temptation, i.e., consistent skepticism. This skeptic would conclude that since the knowledge of God and His will is so elusive, one simply has to go it alone. One plans life on a secular basis without taking God into consideration. Decisions are pragmatic without reference to God's good pleasure. One conducts his life decently but without a sense of the transcendent. In classical philosophy, this view was maintained by the Stoics.

3. My own view is that our faith will allow us, indeed, call upon us to know the will of God for our lives. But this is a dynamic power with moments of certainty and uncertainty—assurance and sometimes almost despair. One may call it dialectical faith. "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (Rom. 11:33, NIV).

Are there any criteria by which one may know God's will? I would suggest several considerations:

1. God's will for our lives must be compatible with Jesus Christ and His purpose in the world. This may not be enough to help one to decide between Alabama and Egypt but at least it would suggest that we do not join the Ku Klux Klan. Whatever we do must be seen to relate directly or indirectly to the purposes of the kingdom. The character of our calling must be compatible with the mind of Christ.

2. Generally a call should be interpreted and decided upon with the help of the Christian community. Religious subjectivism is a danger; the community is a check against strange and bizarre ideas.

3. The will of God is known inferentially, i.e., the will of God is known not by a revelation poured into one's head apart from events. The will of God is known on the basis of what needs to be done in the light of what Dietrich Bonhoeffer called "reality"—i.e., the condition of the world. And if you want to know God's will you don't lock yourself up in a vault somewhere, insulated from all extraneous influences. What you do is to get into the stream of history and there in that fluid situation you find your calling. 

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The Weavers of Phoenix, Arizona

by Sanford and Orpha Eash

Stanley Weaver says, "My college major was music. I loved music. It was what made my world go around. But when we worked with the Navajo people, they had no music as I knew it. Sometimes we got discouraged and wondered whether we really belonged there, but it was never long till we had the assurance, 'This is where the Lord wants us.'"

Stanley was the son of Floyd Weaver, a pastor at the Burr Oak Mennonite Church near Rensselaer, Indiana. The congregation was small and he was used as a chorister and a Sunday school teacher while he was still very young. But Stanley observed his father with all the pressures and problems of a pastor and he determined never to be a minister.

He remembers that as a boy he would rush home from school and play the old pump organ. In high school the music teacher asked him to take music lessons and help in the school band. He says today, "I have often marveled that my parents agreed to let me do that; it wasn't the accepted thing at that time."

He missed being called into Civilian Public Service during the second World War, so he enrolled in Goshen College in Indiana and majored in music. He worked in Goshen during the summers and stayed at the college. There was a girl at the snack shop who fixed his carry-out lunch every day and put extra pickles in his sandwiches. Stanley didn't especially like pickles, but he did take a second look at Arlie Hershberger from Iowa. They began to date and in a few years they were married.

They lived in Elkhart, Indiana, from 1948 to 1951. Arlie taught school in the elementary system and Stanley taught music at Shipshewana. Stanley had training, and with experience he hoped to get into a larger city school system. He saw music as his way to make a contribution to society.

Stanley and Arlie talked about their long-range plans for life. Arlie suggested they give a year of Voluntary Service before they settled into their life pattern. They contacted Levi Hartzler, director of the new VS program at Mennonite Board of Missions. A unit of professional people was being assembled for health and social service at the Navajo Indian camps near Grants, New Mexico. The Weavers volunteered for a year. When the year was up the entire unit was to be changed, but Weavers felt a responsibility for the continuity of the work and volunteered to stay another year. During that year the mission board asked them to investigate the possibility of establishing more permanent work among the Navajos.

Here are Stanley's own words: "We had done a lot of work on that project. We were driving across the reservation late one night. We were not talking much, but we were thinking—we had made contacts and even made some



Stanley and Arlie Weaver. She teaches retarded children and he divides his time between serving as associate pastor of Sunnyslope congregation and overseer of Southwest Conference.

friends. If we leave now, someone else would have to do it all over again. The thought hit me—should we stay and help it happen? I saw possibilities, yet I was struggling with my own ambitions for a music career. I knew, too, that Arlie loved to teach. I struggled but finally decided to say something of my feelings to her."

Stanley continued, "I figured she would say, 'Oh no, Stan, not that!' and that would settle it. I told her what was on my mind. In the night, in the darkness of that Jeep crossing the wide open spaces of the reservation, I knew that Arlie was struggling with emotion. She finally said she was thinking about the same thing, but she felt I didn't want to give up a career in music. We were aware of God's presence and His leading. It was a precious experience." They reported their findings and their own personal feelings to the mission board and were soon appointed as full-time missionaries.

They were still at Grants, New Mexico, for a while and a small community church found out about Stanley's musical interests and asked him to play their organ during the time their regular organist was absent. They gave him the keys to the church and he spent hours practicing on the organ. He poured out his feelings and frustrations concerning his musical career, which he saw slipping away. But the Lord supplied the victory.

They moved to the mission home at Black Mountain, Arizona, in the spring of 1954. The Indians spoke very little English and getting acquainted was difficult. Lois Kauffman, a nurse from Millersburg, Ohio, went with them and a health service was started immediately. But the people were at first reluctant to use it and came to them only as a last resort. Gradually though people gained confidence in the mission and its workers.

Sanford and Orpha Eash are a writer-photographer team from Goshen, Ind.

A prominent Navajo leader, Hosteen Nez Tsosie, already in his seventies, showed interest in the work from its beginning. His youngest daughter, Lita Rose, had just finished high school at a boarding school where she had attended the Presbyterian church. She could speak English quite well and the Weavers were able to help her with some of her problems. She became interested in the church and was good at interpreting and helping in the clinic. She became an asset to the church.

Many of the young Navajos who had served in the second World War were coming back saying their people needed more education so they could function like the rest of the world. The Wycliffe Bible translators worked with the Navajos to give them a written language. Schools and roads improved. It was the beginning of some fast changes.

When the Weavers arrived on the reservation, other missionaries considered the Navajo chants as something evil and held that they must learn to worship in song as the white people do. So Stanley edited a Navajo language hymn book. He feels today he could not have done that without his training in music. But he still has some second thoughts about the book. He believes he could have put more effort in using the same hymns of praise and adapting them to the Navajo chants, though he is not sure it would have worked at that time. So the Navajos have learned the music and they enjoy singing, but in all his work with the Navajo language Stanley feels he never mastered it well enough to preach an inspiring sermon.

The Weavers went with the aim of raising up Navajo Christian leaders. In a few years, among the new Christians was a young man named Naswood Burbank who showed special interest in the church. He attended the Window Rock Bible School and came back and began to take responsibility. By 1964 the Black Mountain Mission was left in Burbank's hands and the Weavers moved 20 miles away

to Blue Gap.

By this time Naswood's younger brother Peter was already through Cortez Bible Institute and so he went with the Weavers to help at Blue Gap. In time Peter Burbank married Lita Rose Tsosie, and eventually they took charge at Blue Gap.

Arlie was teaching in the reservation schools and Stanley helped the Burbank brothers. A Navajo radio program began early in Black Mountain Mission life—in 1956. It was started by Stanley and the Burbank brothers are continuing it. After over 20 years on the reservation Stanley and Arlie were glad to leave the work in the hands of Navajo pastors and moved to Phoenix.

Today Arlie teaches retarded children and Stanley divides his time between associate pastor of Sunnyslope congregation in Phoenix and as overseer of the Southwest Conference. The conference is small in numbers but it covers all of Arizona and California. The population in the area is growing rapidly. There is a large Hispanic and black population along with all the Indian reservations. Stanley sees his field as "white and ready to harvest" but he feels we need to understand more about the type of leadership that is most effective with each situation.

A huge problem he sees facing the Mennonite Church is the breakdown of the home, and the Southwest is not immune to the problem. He thinks we have not done enough to prevent divorce. Instead we try to patch things up when the trouble gets serious. The Sunnyslope church has developed a marriage counseling course and they hesitate to marry people who have not taken the course.

Stanley Weaver still doesn't think of himself as a dynamic preacher. He feels his talent is to walk along with others, listening, helping, encouraging, and stimulating them.

Twenty years ago the Spirit spoke to Stanley and Arlie late one night. And they listened!



Mennonite Church giving—1979

by Ivan Kauffmann

Mennonites are contributing about 5 percent of their income for the work of the church—in the home congregation, the district conference, and through churchwide agency—as revealed in the financial compilation for 1979.

In 1979 Mennonite Church members gave an average of \$403.49 to the total church program including the local congregation, the district conference, and the churchwide boards and agencies. This is an 11.7 percent increase over the 1978 average giving of \$361.24 (compared to an 11.5 percent increase of 1978 over 1977). It is gratifying to see this trend in increase continue.

These statistics are based on reports received from treasurers in congregations. Congregational treasurers sent reports to their conference stewardship representative who

then sent a conference report to the General Board office at Lombard, where the reports were compiled into a total churchwide report.

The actual per-member giving figure may be somewhat higher. Contributions by individuals given directly to a Mennonite (or non-Mennonite) cause which are not handled by or reported to the congregation's treasurer are not included in these statistics. This report reflects only the figures turned in by congregational treasurers.

Each year the General Board office in Lombard, Illinois, compiles financial statistics to report the giving performance of the Mennonite Church for the previous year. This is done with the hope that it will challenge the church to be faithful in its stewardship of financial resources. It provides information for an evaluation of ourselves. Are we giving as God has prospered? Should we be giving a tithe? Are we improving, or giving backwards? Inflation prevails and income is up. The

Ivan Kauffmann, Lombard, Ill., is general secretary of the Mennonite Church.

amount of contributions is up, too. How do they compare? The information in Table I can help each of us take a

realistic look at the giving performance as it compares with per capita income.

Table I—Comparison of Per Capita Income and Per-Member Giving for 1979

	Average Per Capita Income	Average Per Member Giving	Percent of Giving
Canada	\$7,927*	\$400	5.5%
United States	\$8,723**	\$399	4.6%

*from *Financial Post Survey of Markets—1980* for province of Ontario

**from Chicago Department of Commerce, for USA

The congregation and its mission is a primary emphasis of the present Mennonite Church organization. Congregations used 61.7 percent of their expenditures on the local program in 1979; 15.4 percent was used for district conference programs; and 20.6 percent went to churchwide programs. It is always appropriate to consider whether these proportions are as they ought to be. Congregations should invest resources in their own local programs, but at the same time they

should not forget the churchwide programs or ignore world-wide needs.

Mennonite Church giving continues to increase. See the following Table II for a comparison of giving and distribution of expenditures for 1979 and 1978. Some of this increase is likely a result of inflation, but we hope growing stewardship convictions have also influenced the increase.

Table II—Mennonite Church Giving and Distribution of Expenditures Comparison of 1979 with 1978

	1979		1978		
	Amount	% of Total	Amount	% of Total	+increase -decrease
Number of members reporting	76,860		76,590		+270
Percent of members reporting	76.47%		75.44%		+1.03%
Total contributions (reported)	\$30,953,987		\$27,667,115		+3,286,872
Total contributions (projected)	40,494,488		36,674,331		+3,820,157
Per-member giving	403.49		361.24		+42.25
Home congregation program	20,539,252	47.2	18,177,341	45.1	+2,361,911
Capital funds	6,323,247	14.5	6,633,368	16.4	- 310,121
Total for Home Congregation	\$26,862,499	61.7	\$24,810,709	61.5	+2,051,790
District Conference causes	6,718,443	15.4	6,225,095	15.5	+ 493,348
Mennonite Churchwide causes	8,914,702	20.6	8,404,382	20.8	+ 510,320
Non-Mennonite causes	1,015,806	2.3	901,612	2.2	+ 114,194
Total Expenditures (projected)	\$43,511,450	100.0	\$40,341,798	100.0	+3,169,652

One area which could be questioned in the above statistics might be the amount of money given to non-Mennonite causes. Even though 2.3 percent may seem small, the Mennonite Church is contributing \$1,015,806 to non-Mennonite causes while some of our own are not adequately supported.

Table III lists the per-member giving by conferences and

compares 1979 with the previous year. In compiling a report of this kind one has to recognize that it is only as accurate as the figures reported. Some congregations keep more detailed records than others. But it is a fair glimpse of where we are in our giving practices.

Table III—Per-Member Giving by Conferences

Conference	1979 Percent Members Reporting	1979 Per-Member Giving	1978 Percent Members Reporting	1978 Per-Member Giving
Allegheny	94.3	\$307.66	91.7	\$273.57
Atlantic Coast	88.0	389.66	--	--
Conservative*	78.4	396.35	70.2	336.77
Franconia	100.0	527.14	100.0	489.65
Franklin	31.0	372.71	18.3	382.33
Illinois	83.0	486.59	93.7	439.73
Indiana-Michigan	70.4	385.80	70.0	336.77
Iowa-Nebraska	61.3	377.21	70.5	342.66
Lancaster*	81.3	387.73	76.9	366.16

Conference	1979 Percent Members Reporting	1979 Per-Member Giving	1978 Percent Members Reporting	1978 Per-Member Giving
NY State Fellowship	95.3	253.41	91.2	236.50
North Central	93.3	342.73	95.9	309.72
Northwest	98.1	741.37	100.0	571.56
Ohio (79); Ohio plus Atlantic Coast (78)	65.6	344.06	65.4	336.53
Ontario	100.0	447.84	80.2	392.21
Pacific Coast	85.2	464.47	74.7	419.95
Rocky Mountain	78.7	457.70	100.0	349.47
South Central #	84.5	343.72	82.2	354.85
Southeast Convention	68.3	565.03	79.5	433.04
Southwest	84.5	581.93	68.0	474.22
Virginia	80.0	375.16	100.0	291.00
Western Ontario	98.0	348.13	100.0	295.98
Unaffiliated	7.7	566.95	11.8	584.44
Average	76.44	403.49	75.4	361.24

* does not include NYSF or SEC congregations

does not include congregations in Mexico

The Mennonite Church in Canada and the U.S. has been blessed with abundant resources. We need to challenge one another to greater dedication to Christ, a more simple lifestyle, and joyful, sacrificial giving to the work of the kingdom. Consider what could be accomplished if more

members would give a tithe or more to the mission of the church. In the present economic recession which will be lowered first, our living standards or our giving to the Lord's work?

An understanding word

—by Elaine Ammon as told to Ethel A. Killgrove

We had recently moved to a house on the outskirts of Parkesburg, Pa. It was June 1951. One day that month, a stranger rang our doorbell. It was Noah Hershey, pastor of the Parkesburg Mennonite Church, located only a half mile away. He simply wanted to invite our son, Bruce, to Bible school.

I explained as best I could that Bruce's grandfather, whom he idolized, had died in his sleep three months ago, and now Bruce, not quite four years old, wouldn't let me out of his sight for a moment.

"Bruce doesn't understand why Grandfather left us and now he's afraid that I might also disappear," I told the minister.

I found it difficult to talk about my father's death, but the minister's kindly, accepting manner soon enabled me to tell him of my own overwhelming grief.

My father's death three months ago had left me deeply depressed, and no one seemed to understand why I should react so strongly when I had a husband and son of my own.

The minister listened sympathetically and then, in a kindly and confident voice, he said, "Let me call on you again. Perhaps your son will come." He placed an emphasis on the word "will."

And then he added the words that caused a complete change in me. "Grief is handled in different ways by dif-

ferent people; grief is fine as long as you don't let it cripple your life," he said.

That statement, so short and simple, did something to me. I suddenly realized I was selfish. I told myself, "I have a family. They need me."

From that day, I started to get a grip on myself. I did not allow my thoughts to run in the old rut of self-pity. I knew I did not have my father to talk to, but I also knew I would not crack up. It no longer annoyed me when Bruce, playing outside near our house, frequently came in to check on me.

Until that time, Bruce refused to go with his father to visit Grandmother. When my husband would say, "Do you want to go with me to see Grandmother?" Bruce would get in the car and go as far as the end of our driveway and then cry uncontrollably.

My husband would bring him back, and Bruce would be all right when he saw me. Then my husband would again invite him to visit Grandmother and again Bruce would start out and soon react to his fears with tears and crying. It had been racking my husband's nerves.

Now, I became more patient with Bruce. I accepted his fears, and as the days went by he gradually became less fearful that I would go away and leave him. He became more confident that he could go out of the house and I would still be there when he came back.

The doorbell rang on the first evening of Bible school. Pastor Hershey was at the door. To my surprise, Bruce went along with him without a question.

Elaine Ammon is librarian at the Parkesburg Free Library.

Is MPH a Good *Financial* Investment?

$$\text{CURRENT NET WORTH} = \left[P \left(\frac{\text{CPI}^2}{\text{CPI}^1} \right) (1 + R) \right]^N$$

Is Mennonite Publishing House a good financial investment? Is the financial question a legitimate one to ask of MPH? The House is one of the church agencies which creates products that can be sold. The church has always expected that the income from the sale of materials should cover the normal cost of operations. Thus, MPH is similar to a business. Donations the church has made for buildings are the equivalent of capital from the sale of stock. Growth in value of buildings, equipment, and inventories is the result of earnings. Dividends to stockholders are the availability of materials that would not be published elsewhere and subsidized materials which a "for-profit" business would stop.

The most important questions, "Is MPH a Good Christian Investment?" and "Is MPH a Good Mennonite Investment?" have already been raised (*G.H.*, May 6 & 27, June 24, July 22). With that background the financial question seems appropriate.

Is MPH a good financial investment? According to our calculations the average increase in value of House assets has been about 2.1% annually (*after adjusting for inflation*). Not as good as R. J. Reynolds Tobacco Company but better than a savings account. So, if you're looking for solid value we say, Yes! It's a good investment. If you're looking for the highest return in money, the answer is likely No.

If you want to check our calculations, here are the parts for the formula.

CNW = Current Net Worth. The present depreciated value of MPH assets minus the total liabilities. This value on January 31, 1980, was \$2,671,000 before warehouse contributions were added.

P = Principle. The non-earned funding of MPH occurred at the time each building was constructed. (1) The first donations (\$27,000) were made between 1907 and 1911. We used 1909 for calculating purposes. (2) The second time donations were received (\$101,000) was from 1922 to 1924. We used 1923. (3) The third period of donations was 1947 to 1950 (\$100,000). We used 1948.

R = Average real growth adjusted for inflation. We calculated 2.1%.

N = Number of conversion periods. From 1909 to 1980 is 71 years; 1923 to 1980 is 57 years; 1948 to 1980 is 32 years.

CPI¹ = Consumer Price Index at the time of donations. Our sources were the All Urban Consumer's Index (CPI-U) of the U.S. Department of Labor and the *Encyclopaedia Britannica*. (Extrapolation and conversion were necessary. If you have better information let us know.) Using 1967 as 100, we found a CPI of 28.0 for 1909, 58.5 for 1923, and 72.1 for 1948.

CPI² = The average of the CPI-U for 1979. We used 217.4

Many calculators can handle the above equation. To solve directly for R, the unknown, use the following formula:

$$R = \left[\frac{\text{CPI}^1 \times \sqrt[N]{\text{CNW}}}{P \times \text{CPI}^2} \right] - 1$$

P.S. The membership of the Mennonite Church in Canada and the United States grew an average of 1.8% yearly from 1908 to 1980.

Contributions to the new warehouse and loading dock building fund were \$128,193.47 as of August 13, 1980. The cost of the project was \$750,000.



The Fred Pittman family of Estell, N.J., one of the Assembly singing groups.

Region V Assembly in center city Philadelphia

"Our coming together in center city Philadelphia illustrates our support of our urban ministries," outgoing moderator Herman Glick told the biennial Region V Assembly held August 1-3 at Holiday Inn in Philadelphia, Pa. Over 750 persons gathered from eight district conferences, including 309 delegates from Region V congregations.

"It blows my mind to think that Region V selected Philadelphia," Raymond Jackson, a pastor in Philadelphia, responded to Glick. "I'm just as excited about Philadelphia as I am about Mennonites and where we're going."

Persons from 20 states listened to addresses and celebrated with congregational music groups from Philadelphia, Reading, and Maple Grove, Pa., and from New York City. Also rendering music were two family groups: the Fred Pittman family, Estell Manor, N.J., and the Jim Burkholder family, Perkasio, Pa.

Meeting for inspiration and fellowship and celebration more than for business, the Region V Assembly also held a brief business session Saturday morning, in which hand-out reports of boards' work were referred to and elections were held. While music and worship filled much time during the three days, a series of messages also explored aspects of being "Commissioned for the Eighties."

Richard Detweiler, President of Eastern Mennonite College, spoke Friday evening on

"Commissioned Under God." "We are at a crossroad—to save our life or lose it," he said. "We are at the point of deciding whether to take opportunity and risks and enter our promised land or to wander in the wilderness in the coming years."

Following Detweiler's address, Region V moderator-elect Paul Zehr led attending conference moderators in laying on of hands to commission Richard and Mary Jane Detweiler and Lee and Laverne Yoder for leadership at Eastern Mennonite College.

"The church expresses support of their calling," said Zehr. "The regions and churches want to work very closely with the college. We give our support to the other colleges also."

On Saturday morning, Lupe De Leon, Elkhart, Ind., spoke on "Commissioned to Reconciliation."

"God has reconciled us to Himself—that's why we're here," said De Leon. "Our challenge is to understand that the church exists, and to expect it to exist in our surroundings." The Master Carpenter, he said, uses many different tools to accomplish His purposes. "In our humanness we have our uniquenesses, but in Christ we are one."

The two messages which aroused most evident feeling—as the speaker openly admitted they were designed to—were preached Saturday evening and Sunday morning by

Anthony Campolo.

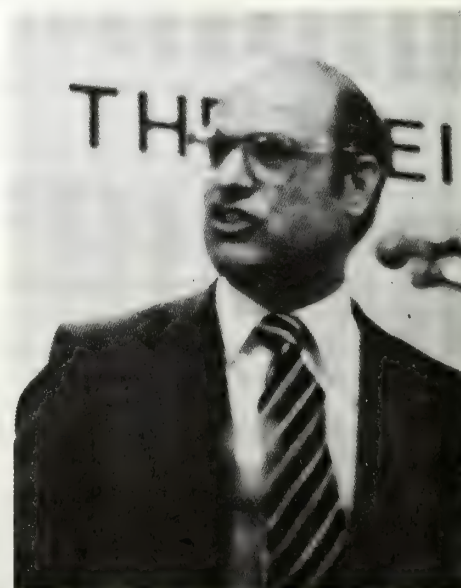
A professor of sociology at Eastern College, St. Davids, Pa., Campolo also recently spoke to the General Conference Mennonite triennial meeting at Estes Park, Colo., where he used similar tactics and some of the same stories, according to published reports. Preaching with force to a packed auditorium on Saturday night, Campolo took a no-holds-barred approach which exhilarated sometimes and at other times agitated.

"Mennonites are big in struggling against the flesh," he said. "But I also warn you to struggle against the principalities and powers!" Principalities which Campolo said need attack include a humanistic, self-actualizing psychology ("we have to proclaim the gospel of self sacrifice") and the media—especially TV. Campolo attacked even "Christian" radio and TV, saying that "the Jesus in the media is not the Jesus of the New Testament."

"They throw in Jesus at the end to get a few bucks!" he charged, mentioning several popular speakers by name. The media also has manipulated people into false needs, "to keep the American economy going." It is time "to evaluate our spending habits. Are they prescribed by Scripture or by the media? We are going to have to live simply that others might live."

On Sunday Campolo clarified the way in which Calvinistic theology lies behind the Protestant work ethic. As the doctrine of predestination caused people to ask how to know whether they were among "the elect," they were assured by Calvinistic theology (based on Old Testament examples) that the evidence of their salvation lay in material prosperity—"proof" of God's blessing.

"The whole American culture has come down on poor people with a vengeance as no other culture has!" said Campolo. In Latin



Anthony Campolo of Eastern College, St. Davids, Pa. Some applauded him, some disagreed.



Paul M. Zehr, Moderator Region V, 1980-82

America the *rich* are suspect. People question where they got all that money. But in the U.S. the poor are considered morally suspect."

Campolo asserted that in the historical struggle between the poor and the rich for this world's resources (an accurate assessment of history, as Campolo sees it), "I am convinced that Jesus is on the side of the poor."

A Baptist minister, Campolo took the occasion to tell Mennonites that, in spite of "your uptightness about not measuring up numerically," he perceives that "the primary ministry Mennonites have in North America is to other Christians." Mennonites have a responsibility to preach biblical sanity to those who think their security lies in military might, he said.

Campolo urged Mennonites to involve themselves in politics, "not as a means of becoming powerful," but because "power has become insane and needs our ministry."

The audience was divided in response, many joining in the rousing celebration while others later expressed concern at some of Campolo's oratorical techniques and called his public condemnation of media preachers by name "un-Christian." He received a 35-second standing ovation at the end of his second presentation, though not all participated.

Elected to serve terms of service in various Region V functions were: Norman H. Derstine, Harrisonburg, Va., as moderator-elect; Jesse Adams, Dover, N.J.; Raymond Jackson, Philadelphia, Pa.; J. Lester Brubaker, Smoketown, Pa.; Roy D. Kiser, Stuarts Draft, Va.; Dorothy Harnish, Harrisonburg, Va.

Also Virginia Glass Schlabach, Perkasie, Pa.; J. Lester Groff, Lancaster, Pa.; Janice Sensenig, Lancaster, Pa.; James Bishop, Harrisonburg, Va.; John M. Ehst, Perkasie, Pa.; William Weaver, Halifax, Pa.

Having served two years as moderator-elect of Region V, Paul Zehr became moderator for the next two years.—Lois Landis Shenk

High-Aim students apply to school of their choice, says director

Al Brown, director of the High-Aim scholarship program, reminds Mennonite minority high school students that seven Mennonite high schools participate in the program and that application for a High-Aim scholarship should be made directly with the school which the student hopes to attend.

"High-Aim," says Brown, "is a scholarship program for minority high school students having good academic potential but who have not had the opportunity to develop it. The program does not seek to attract the bright student as such. Numerous programs are already set up for that purpose. It does seek those who have potential for becoming bright students. High-Aim seeks to help develop the academic and leadership potential in our minority Mennonite youth.

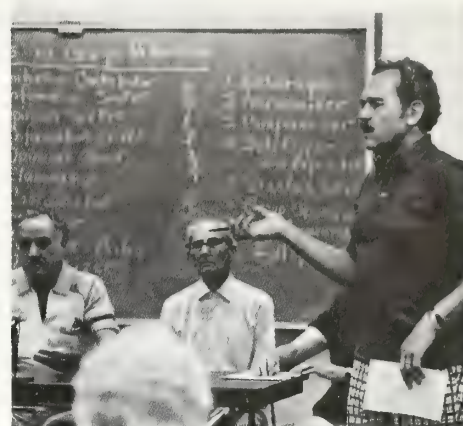
"American society tends to evaluate qualifications for employment on the basis of training the applicant has received and the knowledge and maturity one brings to the task. High-Aim believes that proper study and motivation will assist a student to achieve the education needed to assure adequate material well-being and to broaden one's perspectives and world view. The educational process is one answer to the problem of economic and psychological poverty. Through understanding and academic assistance, High-Aim seeks to break the bonds that keep one in a system of limited education and opportunity.

"High-Aim is no utopia. Many are expected to leave home for the school year to be close to the school of their choice. The first few months may be quite difficult. As one former High-Aimer and college graduate says, "... it seems that when first you're in the program, you don't understand what they're trying to do.... But now with a different perception, I can look back and see that the education was an opportunity for advancement.... I'd say High-Aim was the initiator of my experiences. In a way it was my salvation—a way of realizing my goals, of preparing for what I always wanted to do."

A High-Aim contact person is located at each participating school to help our minority youth get the most out of the experience. These seven schools are actively involved in the High-Aim program: Bethany Christian High School, Goshen, Ind.; Central Christian High School, Kidron, Ohio; Christopher Dock Mennonite High School, Lansdale, Pa.; Eastern Mennonite High School, Harrisonburg, Va.; Iowa Mennonite School, Kalona, Iowa; Lancaster Mennonite High School, Lancaster, Pa.; Western Mennonite School, Salem, Ore.

Your continuing support is needed to help make a High-Aim experience possible for many of our minority youth. For further in-

formation, you can write to Al Brown at the Mennonite Board of Education, Box 1142, Elkhart, IN 46515.



Jay B. Landis, professor of English, who led special classes each day.

Elderhostel group views EMC

Some 30 persons from across Northeastern United States participated in Eastern Mennonite College's first "Elderhostel" program on campus, July 6-12. The national network offers persons 62 years and older a weeklong visit for a modest fee to any of 300 host colleges in the U.S. and Canada. Many of the EMC participants had broad educational backgrounds and about half were retired teachers, according to EMC English professor Jay B. Landis.

Landis led the Elderhostelers in "I Thought I Heard You Say . . .," a class which examined a wide range of topics chosen by the group and utilized a panel format. Participants seemed unafraid of confrontation, listened easily to each other, and were free to raise questions, Landis noted. "Many of them did tend to have some answers for the way things ought to be and that seemed to worry them a bit in terms of what the present generation would think of their ideas," he said.

Calvin Shenk, professor in EMC's Bible department, agreed with Landis on the diversity and openness the Elderhostelers portrayed. The group earned an enthusiastic endorsement from Shenk: "I enjoyed them more than I could have imagined." The professor was impressed with their "wealth of experience, their breadth of reading, the places they traveled, their knowledge of world events, and their exposure to fine culture.

"They were a delightful group of people," Shenk said. "I felt like I was in elementary school in relation to some of their knowledge." He noted that he found it "difficult, but stimulating to teach a class on 'Modern Religious Movements' to such widely varying presuppositions. With Jews, Christians, and atheists all present, I feel the group was more open than a regular college class," he commented.

One highlight of the week was an evening tour of local Mennonite sites. Landis noted that the group was fascinated by Old Order Mennonites and the diversity within the Mennonite denomination itself. The lone Mennonite in the group, 92-year-old Daniel Stoltzfus, also had the distinction of being the oldest.

According to Jim Bishop, director of media relations, the Elderhostel program was one of a number of ways to utilize college facilities during the summer.

G.C. Mennonites to challenge tax collection for the state

The General Conference Mennonite Church will "initiate a judicial action seeking exemption from withholding taxes from the income of its employees" and take its case to the U.S. Supreme Court if necessary. It is planned to base the case on the First Amendment of the U.S. Constitution, which embodies the separation of church and state. The action was approved by delegates to the church's triennial sessions at Estes Park, Colo., held July 12-19.

Duane Heffebower, a Mennonite attorney from Reedley, Calif., and member of the conference's task force on tax withholding, said that the suit would be aimed at seeking an injunction against the Internal Revenue Service, which presently requires the church's central offices to withhold the income taxes of its employees. "We hope to move the suit to the district court level within a year," he said.

The Estes Park resolution stated further that all General Conference churches in the U.S. and Canada support the Task Force on Taxes

through special offerings or budget allocations and that U.S. congregations support efforts for the passage of the World Peace Tax Fund. This proposed fund would allow those who object to paying taxes in support of military causes to channel their taxes toward peaceful and humanitarian projects. The church hopes to find some support for its tax collection test case among its fellow historic peace churches; namely, the Church of the Brethren, the Religious Society of Friends (Quakers), and the Mennonite Church.

The newly adopted resolution grew out of a motion passed at a special conference session in Minneapolis, Minn., in 1979 which asked the General Board of the conference "to engage in a serious and vigorous search to use all legal, legislative, and administrative avenues for achieving a conscientious objector exemption from the legal requirement that the conference withhold income taxes from the wages of its employees." Should the GCMC be successful in gaining the injunction against forced tax collection, the conference's employees would receive their wages in full and then follow their individual consciences in deciding whether to pay or not pay war taxes.

Report serious food needs in Ethiopia

The February crop in the Bale region of Ethiopia should have been harvested by mid-summer. Eric and Mary Rempel, who returned from Ethiopia in mid-July, reported that the crop has failed completely. Eric Rempel has been Mennonite Central Committee country representative in Ethiopia the past four years.

He noted that a 5,000 metric ton MCC wheat shipment, scheduled to arrive in

Ethiopia about July 29, is very timely. Before leaving "we drove past miles and miles of withered fields in Bale and further to the south. That is the area where the grain is going and it is needed there," Rempel said. The wheat will be exchanged for corn, which will be purchased and distributed in the south by the Ethiopian Relief and Rehabilitation Commission (RCC).

Rempels said it had begun to rain in parts of Bale Province when they left Ethiopia. They are "hopeful that there will be sufficient rain for the fall crop."

They reported that the drought is probably worse than that in 1973, when between 150,000 and 200,000 died of starvation. However, hunger will not be as widespread because the Ethiopian government is much better prepared to handle this situation, the Rempels said.

The country is suffering from the massive disruptions of war with ethnic Somalis in the west and south and with Eritreans in the north, as well as from drought. War has brought an unstable economy, disrupted planting of crops, and displaced thousands, who require special assistance during a time of critical need.

There has been concern in recent years for the Christian church in Ethiopia, following reports of arrests and harassment of Christian people. Rempel said there are indications that in general the Christian church in Ethiopia is experiencing more freedom than in earlier months. "There seems to be a move toward greater personal freedom. There are definitely fewer arrests in the area in which we are acquainted." He noted that the government is responding positively to the fact that churches are aiding in this time of crisis.

Coup in Bolivia leaves workers uncertain

All Mennonite Central Committee workers in Bolivia are safe in the wake of a July 17 military coup and continued fighting there, but the effect of the takeover on the kind of community development which they are involved in is still uncertain.

Bolivia has had 189 coups in its 155 years of independence, but the latest may prove to be more serious than other recent ones. The coup was well planned, brutally efficient, and especially significant because prospects seemed good for a democratic civilian government resulting from an election June 29. The U.S. State Department, which has encouraged the move toward free elections, said the election was Bolivia's fairest in years.

A moderate leftist, Silas Zuazo, won 40 percent of the vote for president. Although the lack of a majority meant Congress would make a final decision on the presidency, the parties of the two other candidates with a significant showing were on the verge of agreeing to a reformist coalition government with Zuazo at

Conversation about peace

A Gospel Herald reprint

Seven articles on peace issues and an interview with John Howard Yoder on *The Politics of Jesus*. Writers are Wilmer Martin, Marion Bontrager, David Helmuth, Don H. Fahrenkrug, Phil Frey, David E. Hostetler, Jeannine Fencil. Art work by Fritz Eichenberg. Price: 50¢ a copy; 50 for \$15.00; \$25.00 per hundred. Please send check with order.

Gospel Herald
616 Walnut Avenue
Scottsdale, Pa. 15683



its head. Hearing this, the military moved swiftly to remove interim President Lydia Gueiler Tejada, claiming that Zuazo is a communist.

According to Gerald Shank, MCC country representative, the coalition government "would not have been a bad idea. For the first time in many years, Bolivia could have been governed by a popularly elected president (who would) at the same time receive fairly good popular support.

"During the last two years of movement toward a civilian government, there has been a lot of positive developments with many communities," continued Shank. "The leaders were beginning to understand their place in speaking up for the needs of the people. Community groups were organized and were beginning to function. Development monies were beginning to flow to these poor people, even from international funds such as USAID.

"The problem this created, and which brought on the take-over, was that the rich were feeling threatened. The large landowners were fearful that it might swing too far and they would lose their favored position in the system."

Although the first reaction of some of the MCCers was that much of their work in improving the lives and self-image of the rural peasant communities may be "down the drain," Herman Bontrager, MCC Latin-American secretary, notes that the "campesinos have learned a lot in the last five or ten years." He suggests that the fact that the military went into the countryside shows it knows that and is afraid. "This is another lesson in political science for the campesinos."

So Bontrager says he has not given up hope that change can yet come in Bolivia through nonviolent means. Furthermore, the United States and a number of Bolivia's neighbors are all strongly opposed to the setback for a civilian-led democracy in Bolivia. Bontrager wonders whether the military can stand such outside pressure for long, especially since it involves the withdrawal of much-needed economic aid.

Wagler on future role of Mennonites in L. America

Harley Wagler of Partridge, Kansas, a Mennonite student of Marxism and religion, was sent to Nicaragua by Mennonite Central Committee to assist in evaluating present political trends in that country. Wagler wrote the following recommendations for Mennonite efforts in the future. (There are three "Anabaptist" churches in Nicaragua: 1) the Fraternity of Evangelical Mennonite Churches of Nicaragua, 2) the Nicaragua Mennonite Conference (associated with the Conservative Mennonite Board of Missions, Irwin, Ohio), and 3) the Nicaraguan Brethren in Christ Church.)

1. Mennonites are increasingly being forced to adopt a new role in Latin America. No longer are we an avant-garde, socially progressive church; rather we represent capitalistic, counter-revolutionary Protestantism. Such criticism will come from the Latin-American church, as well as from governments. This represents the greatest challenge for Mennonites today, and we need to discover how to be the servant church in this situation.

2. There is in Latin America disillusionment with developmentalism. True solutions must overhaul structures, and cosmetic solutions are rejected. Dependency is the enemy of progress. Where does the Mennonite church fit in?

3. We need to assess liberation theology, which is actually a political theology arising from contemporary history. The Anabaptist voice needs to be heard, speaking in humility,

but addressing the questions of violence, peace, and revolution.

4. Historically the Catholic Church has supported the status quo in Latin America, but like Pentecostalism, it is maturing. Since Vatican II and conferences of bishops in Medellin and Puebla, it has adapted itself more and more to the needs of the people. In many parts of Latin America a segment of the Catholic clergy from parish priest to archbishop is a dynamic force for change. Mennonites should join in that reflection.

5. Mennonite Central Committee's primary responsibility must always be to the local church. A key question should always be: What will this action mean for the church here 20 years from now?

6. Mennonites should maintain ties with



Two farmers in the Jordan Valley with their drip-irrigated tomato plants. The Jordan program has closed because Jordan now has a thriving economy.

MCC Jordan closes after 13 years

After the Six-Day War in 1967 Mennonite Central Committee established a program in Amman, Jordan, to help meet the needs of the 400,000 refugees and displaced persons fleeing from West Bank and Gaza. Harry and Olga Martens of Elkhart, Ind., were assigned to lay the groundwork for the new program. In 1950 MCC had established a refugee relief program in Jericho (now part of West Bank), to meet needs of nearly a million Palestinians uprooted by the 1948-49 Israel/Arab War.

Since 1967 the work has continued in Jordan's refugee camps, but has also expanded to include irrigation, land development, olive tree production, dairying, agricultural extension, and community health. Seventeen open-ditch irrigation projects, concentrated in south-central Jordan, were completed. Since 1973 there has been major involvement in the Badia (desert) region of Northeast Jordan, providing

a diversity of services that contributed to the social and economic awakening of the region.

As programs in camps have been transferred to local leadership and as growing national prosperity is reaching even more remote, rural areas of Jordan, MCC has decided it is timely to terminate its programs in Jordan.

Jordan, once a country with great need, now has a thriving economy, even though it is heavily dependent on foreign aid. Government agencies are able to carry on many of the tasks earlier done by outside agencies. The Jordan program has closed because, in comparison to other nations in the region such as Egypt, West Bank, and Lebanon, and to other developing countries in which MCC has programs, Jordan has active structures serving the needs of the people, and the remote parts of the country are benefiting from the country's economic growth.

CEPAD (an evangelical relief and development organization). Given the sensitivity of personal and political issues, this is difficult. But Lester Olfert, an Evangelical Mennonite Conference missionary, made some excellent points at the CEPAD assembly concerning the literacy campaign, and he was prophetic in a way which would have been impossible, obviously, had he been absent.

7. North American church workers have an increasing responsibility to educate the constituency at home, and this means more than mouthing pious platitudes. Are we willing to be humble and self-critical?

8. Demographic realities in Latin America force us to consider urban missions, although this is not to in any way demean rural ministries.

9. We need to provide the best of our literature to interested parties.

10. Finally, and perhaps most importantly, when we have analyzed and philosophized about the grand strategies we need to employ, let us never forget the greatest gift that God has given us—the ability to be simple servants, relating on a personal and congregational level to minister the love of Jesus Christ.

Wholistic health gets treatment at MMA convention

The Mennonite Medical Association's convention theme, "Wholistic health care," was treated by a number of speakers, including Granger Westberg, founder of wholistic health centers, who declared, "I see Mennonites as the only Protestant group ready to take the lead in wholistic health care." He said we have been too guilty of reducing human problems to a manageable size when "we need to see the whole as more than the sum of many parts." While some of the best health care has happened in institutions preoccupied with sickness care, just imagine what will happen when we get around to focusing on wellness care. "And I think Mennonites have the makings for developing new models not yet conceived of."

Westberg also reminded Mennonite doctors and nurses that the Sunday morning two hours in church can be "about the healthiest two hours of the week." Singing is a very healthy spiritual exercise, so is the Word of God, and not least is the time of fellowship with other worshippers. Many persons enter churches on their way to illness; after an appropriate time in the Lord's house they are likely to leave it on their way to wellness.

Meeting at Granby, Colo., July 9-12, the over 400-member Mennonite Medical Association (MMA) in its business session evaluated its Student Elective Term (SET) program and agreed to strengthen its pre-orientation and debriefing aspects. Erland Waltner, MMA executive-secretary, reported increasing

interest among medical students to join MMA.

The 400-member Mennonite Nursing Association (MNA) meeting concurrently with MMA aggressively affirmed its cooperation with Mennonite Disaster Service. One of the MNA chapters assisted in sponsoring two visiting nurses from India to the 1980 convention.

In similar action at MMA and MNA business sessions, both bodies agreed to join the new Mennonite Health Association (MHA) and hope to see its influence grow in the total health care field. It was expressed that the new MHA may be the first place where concern for the aging will also enter a regular inter-Mennonite and interdisciplinary health care agenda.—Bernie Wiebe

Va. Conference celebrates 'the Word'

The 70th Annual Virginia Mennonite Conference Assembly was held at Rhema Lake Camp, south of Waynesboro, Va. Families and youth groups worshiped, worked, and played together during the Wednesday through Sunday conference, and came away with new appreciation for the church family.

Tents belonging to Brunk Evangelistic Campaigns and the Augusta Relief Sale were set up for the meetings and to provide for food service and children's activities. About 70 families, plus several youth groups, camped or stayed in several cottages on the grounds. Others stayed in nearby motels or in homes of local Mennonites, and still others drove in. Registrations totaled more than 600, including over 100 children and 90 youth. Thirty-two Vietnamese, sponsored by Mennonite congregations, attended a special meeting on Saturday where James Stauffer, former missionary to Vietnam, spoke to them in their language. The Virginia Mission Board is exploring possibilities for holding regular worship services in the Vietnamese language if there is enough interest.

The assembly was built around the idea of a "Festival of the Word" and activities demonstrated different ways the Word can be used—Galilean services by the lake each morning with Wayne North teaching from a boat, Berean study groups offering a choice of Bible-related topics, antiphonal services reciting and singing across the lake, preaching, and singing Scripture.

Conference boards reported during a 45-minute "Solomon's Porch" session each morning. A "Jerusalem Conference" in the afternoon gave time for conference business. The four main addresses in the evening sessions brought out the value of the Word in our lives.

Conference business included the adoption of a statement on "A Christian Response to Alcohol" and a request for the executive board to implement a statement on drugs. At the 1979 Assembly a statement on the "Christian's

Response to the Draft" was discussed and referred to congregations for further study. Some congregations felt they could not give equal support to those who would not register for conscience' sake and those who registered as conscientious objectors. The Peace and Social Education Committee brought back a revised statement and there was further discussion. The statement was changed to read: "To those, who in their understanding of Scripture, feel they cannot comply with the requirement of registration, we give recognition of their conviction and respect for their decision."

Seminary student advocates mission to Chinese

David Chiu says the time to begin a Chinese home mission is now. A student at Associated Mennonite Biblical Seminaries, he would like to see Mennonites develop a home mission with ethnic Chinese that would have the creativity, support, and reach of Mennonite overseas missions. There are nearly one million ethnic Chinese in North America, he says, including immigrants, refugees, and students.

It is estimated that some 5,000 students from the Peoples Republic of China will come to study in the U.S. as part of the 40,000 Chinese students who will be sent to Western educational institutions. The mission strategy David proposes would make more of reaching these ethnic Chinese students who would become gospel bearers in their jobs back home, he says.

David advises refugee sponsors to build bridges of trust and friendship and to wait for persons to take the initiative on spiritual matters rather than pushing for an early decision. Some sponsors, David says, "come up with the idea that they have successfully brought their 'families' to Christ when they do not even have an idea what Christmas and Easter are all about."

David attempts to practice what he preaches: "After prolonged suffering and oppression, refugees do not need any heavy teachings, but love and caring. They want friends who can be trusted. Language and culture barriers are only minor problems compared to loneliness, sadness, and separation. Although they do not understand their sponsors' language and behavior, they do understand love. Genuine Christian love is the dynamic language which transcends all kinds of barriers."

Friendship and an attempt to understand the refugee's culture and traditions will lead to a deeper communication and call for self-giving, says David. He finds a tendency for North Americans to assume that the traditional Chinese faiths of Buddhism and Confucianism are homogeneous religions. "Buddhism," he says, "presents a vast variety of doctrines and practices. If 20 percent of these people are Buddhist, and if these 20 percent are strict

Buddhists, I would be surprised. It is not easy to be an evangelist-sponsor, yet thousands of persons are on our doorsteps. We need good planning and a cooperative work spirit among the sponsoring churches. God will increase the fruits."

Along with preaching a systematic North American mission strategy, David underscores the urgency of the task: "If you want to help them, help them now. Another year will be too late. We can't wait until they look like other Americans and then preach to them," the student from Hong Kong says. "In two or three years, the opportunity will pass as these persons become established and independent."

David came to the U.S. in the fall of 1979 after graduating with a BS in computer science from the University of Manitoba. In Winnipeg, David became a member of the Winnipeg Chinese Mennonite Church, a formerly independent congregation which in February 1979 was accepted into the Conference of Mennonites in Manitoba. —John Bender

New Goshen College faculty announced

Goshen College dean John A. Lapp announced four additional faculty appointments on August 7.

Amos Burkholder will be one of two new music teachers. As associate professor, he will teach courses in music education and woodwinds and will direct one of the college choirs. A 1964 graduate of Goshen College, Burkholder holds master's and doctoral degrees from the University of Oregon. He has served in churches as minister of music, taught in public schools, and judged music contests in Oregon and Virginia. He has been on the faculty of Eastern Mennonite College, Harrisonburg, Va., since 1970.

James A. Goldsworthy will also join the music department as an assistant professor and as director of the piano preparatory program. He holds bachelor's and master's degrees in piano performance and pedagogy from Southern Methodist University, Dallas.

A new assistant professor of biology will be James S. Miller. A 1975 graduate of Bluffton (Ohio) College, he holds a doctorate in physiological chemistry from the Ohio State University College of Medicine. He will teach courses in biology and human anatomy.

Ronald Stutzman joins the Goshen College faculty as an associate professor of anthro-

pology. He will teach courses in anthropology and sociology. Stutzman attended Goshen College and graduated from Indiana University at Bloomington in 1965. He holds master's and doctoral degrees from Washington University in St. Louis. He has taught at St. Louis Community College at Florissant Valley since 1974.

mennoscope

West Fallowfield Christian School, Atglen, PA 19310, needs a 5-6 classroom teacher and a junior high (grades 7-8) teacher for mathematics, science, and social studies. Contact Richard Umble, principal, at (215) 593-2140.

Stanley J. Smucker, formerly of Oklahoma City, will be installed as pastor of Emmanuel Mennonite Church, La Junta, Colo., on Sunday, Aug. 17, at 4:00 p.m. Installation services will be led by Wallace Jantz, Rocky Mountain Mennonite Conference Minister, and Willard Conrad, Church Life Commission chairman of the conference. Stanley, Marlene, and family live at 1321 Grace Avenue, La Junta, CO 81050. Phone: (303) 384-7377.

Mennonite Board of Missions broke ground July 22 for a \$280,000 studio-warehouse addition to its Media Ministries office at 1251 Edom Road, Harrisonburg, Va. The new facility will bring under one roof for the first time all the broadcast and literature activities. The studio part will provide upgraded voice and music recording quality and

sound-mixing capability. The warehouse will facilitate more efficient handling of the expanding Choice Books program that places paperbacks with a Christian message in nonreligious outlets.

The Mt. Jackson (Va.) Mennonite Church will dedicate its new place of worship on Sunday, Sept. 28. Herman Reitz, former pastor, will speak at the 2:30 p.m. dedication service. All former members and participants are invited to this celebration. For lodging or information, contact Steve Landis, pastor; (477-2783); 5916 Lonas St., Rt. 2, Mt. Jackson, VA 22842.

Terry L. Leake of Luray, Virginia, has been named supervisor of Choice Books of mideastern Virginia, reports Clayton O. Shenk, chairman of the bookrack management committee of Virginia Mission Board. He will begin full-time employment with Choice Books on Sept. 1. Currently he is working one day per week in the bookrack program while serving as a consultant with Shenandoah National Park Service.

New members by baptism: one at Pleasant View, Goshen, Ind.; ten by baptism and three by confession of faith at Pleasant View, North Lawrence, Ohio; two at Protection, Kan.; seven at Warwick River, Newport News, Va.

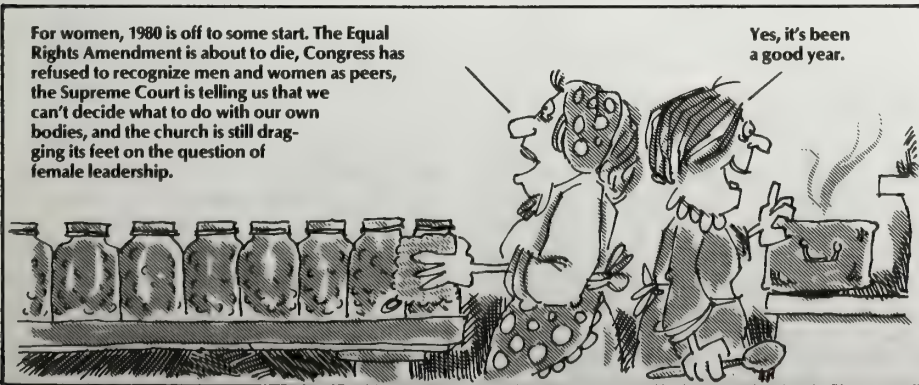
Change of address: George M. Kauffman from Lebanon, Ore., to 5223A Columbus SE, Albany, OR 97321. Phone (503) 967-7065.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$127,828.47 as of Friday, August 8, 1980. This is 17% of the total needed. 214 congregations have made contributions.

Sisters and Brothers

by Joel Kauffmann

For women, 1980 is off to some start. The Equal Rights Amendment is about to die, Congress has refused to recognize men and women as peers, the Supreme Court is telling us that we can't decide what to do with our own bodies, and the church is still dragging its feet on the question of female leadership.



Yes, it's been a good year.

readers say

I read with interest the article by Marvin Hein entitled "Was It Really the Will of God?" (July 29). Although Brother Hein brings up many good points about the differences between what God "wills" and what He "permits," he still leaves the reader with very little hope or optimism about what God will "permit" in our lives. It left me thirsting to hear more. Something was missing!

That missing ingredient was *faith*! After teaching about being persistent in prayer, Jesus asks the question in Luke 18, "Nevertheless, when the Son of man comes, will he find faith on the earth?" Looking at the present-day church on matters relating to physical healing the answer would have to be "No!"

At large we concoct this reason or that why we or someone we know isn't healed, we almost instinctively yield to our reasoning which makes us run to the pillbox or to the doctor at the first sign of ailing instead of turning to God in prayer and we have no

other excuse except our lack of trust and faith in God and/or lack of knowledge about God's will on the matter. (Don't get me wrong, doctors can be used of God.)

Although Brother Hein states that "suffering is no indicator of how good or evil we may be," in my New Testament sin was still the cause of sickness, in many of the people Jesus healed ("Go and sin no more"). Aside from that I affirm that God can use sickness to teach us something; but yet God's will is after the lesson is learned, whatever it may be, we go on in life rejoicing because He has made us physically whole again. Page after page in my Bible is filled with Jesus and His disciples acting out God's will in the realm of the physical—complete wholeness!!

For not wanting to take on any responsibility for our sinfulness or our lack of faith let us not make God's promises void and inoperable in our lives.—Greg M. Isabel, Newport News, Va.

I just finished reading the July 29 issue of the *Gospel Herald*. My attention focussed on the article "General Board Officers Propose Raising Debt Level" and the editorial "Keeping the General Board on a Tight Tether." Several questions surfaced: Do we want mounting deficits in our church boards? What is \$25,000 (the increase in deficit spending suggested) in light of the wealth of the Mennonite Church? Need our church officers be constantly embarrassed by lack of funds? Should not we as members of the Mennonite Church be embarrassed by this situation? What is my response as a member of the church?

For one, I am taking \$100 out of my July Social Security check and sending it to the General Board. If only 249 others would do this the ceiling on the debt would not have to be raised. Or, if \$100 is too much, 1,000 of our loyal members giving \$25 each would take care of it.

I am grateful that matters like this are publicized in the *Gospel Herald*. It points out to us opportunities to invest in the great work of the church and of the kingdom of God. After we read items like these we should pray, "Lord, what wilt Thou have me to do?"—Milo Kauffman, Hesston, Kan.

births

Bogen, Richard and Doris Sue (Miller), Centerville, Mich., second daughter, Angela Sue, July 17, 1980.

Brazofsky, David and Elizabeth (Miller), Mesopotamia, Ohio, second son, Aaron James, July 9, 1980.

Brenneman, Lynn and Donna Jo (Swauger), Bittinger, Md., second child, first daughter, Brooke Amanda, July 16, 1980.

Burkhardt, Dennis and Carolyn (Weber), Kitchener, Ont., second daughter, Jillian Susanne, July 21, 1980.

DeHamer, Dale and Nancy, Iowa City, Iowa, second daughter, Mary Elizabeth, July 2, 1980.

Delp, Randy and Kathy (Halteman), Perkasio, Pa., third daughter, Roslyn Marie, July 26, 1980.

Gerber, Ken and Marjorie (Stutzman), Millersburg, Ohio, third child, second daughter, Jayne Elizabeth, June 17, 1980.

Mast, Jon and Rhoda (Miller), Millersburg, Ohio, second child, first son, Joseph Miller, July 27, 1980.

Miller, Mervin and Mary Jane (Yoder), Middlefield, Ohio, fourth child, second son, Nicholas Christian, June 2, 1980 (one daughter deceased).

Resh, Charles and Charlotte (Brenneman), Accident, Md., first child, Hadley Gene, July 24, 1980.

Shipman, Gary and Janice (Jackman), Garrettsville, Ohio, second daughter, Heidi Lee, June 20, 1980.

Willems, Verlyn and Cheryl (Wiens), Protection, Kan., third daughter, Lona Wiens, July 7, 1980.

Yoder, Dennis and Pam (Baszler), Kokomo, Ind., third child, second son, Matthew Shawn, July 19, 1980.

marriages

Billings—Whitford.—Tom Billings, Jr., and Luanne Whitford, both of Ashley, Mich., Bethel cong., by H. James Martin, July 19, 1980.

Bontrager—Troyer.—Dennis Bontrager, Constantine, Mich., Locust Grove cong., and Rosealin Troyer, Shipshewana, Ind., Fairview cong., by James Carpenter, uncle of the groom, July 26, 1980.

Eshleman—Steiner.—Robert M. Eshleman, Millersburg, Ohio, Walnut Creek cong., and Janice Marie Steiner, Apple Creek, Ohio, by Ray Himes and Alvin Kanagy, July 27, 1980.

Huntington—Clouse.—Mark Huntington, Elkhart, Ind., United Methodist Church and Cheryl Clouse, Elkhart, Ind., North Main Street cong., by John C. King, July 26, 1980.

Kaetterhenry—Helmuth.—Steven Kaetterhenry, Cochabamba, Bolivia, and Betty Helmuth, Plain City, Ohio, Souderton cong., by Richard C. Detweiler, July 18, 1980.

Koch—Metzger.—Brian C. Koch, Waterloo, Ont., Glen Allan cong., and Beverly Ann Metzger, Waterloo, Ont., Hawkesville cong., by David Garber, July 19, 1980.

Yoder—Bender.—Oren Dale Yoder, Grantsville, Md., Springs cong., and Wendy Kay Bender, Grantsville, Md., United Church of Christ, by John H. Kraybill, July 26, 1980.

obituaries

Hershey, H. Richard, son of D. Paul and Sue (Snyder) Hershey, was born in Warwick Twp.; died at Lancaster General Hospital, Lancaster, Pa., May 3, 1980; aged 55 y. He was married to Barbara Ann Hess, who survives. Also surviving are 4 daughters (Shirley Ann—Mrs. Stuart W. Showalter, Barbara Sue—Mrs. Thomas A. Bollinger, Doris Jean—Mrs. David Dagen, and Linda K. Hershey), one son (Henry H.), 2 grandchildren, 4 sisters (Mary Jane—Mrs. C. Elvin Landis, Lois H.—Mrs. Kenneth B. Noll, Mildred—Mrs. Levi Weaver, and Ann—Mrs. Paul G. Landis), and one brother (Mark S.). He was a member of Lititz Mennonite Church.

Hochstetler, Beulah, was born on Jan. 7, 1899; died at Bremen Community Hospital on July 25, 1980; aged 81 y. On Dec. 9, 1967, she was married to Jesse Hochstetler, who died on May 13, 1976. Surviving are one stepson (Stanley Hochstetler), 2 stepdaughters (Betrice—Mrs. Richard Martin and Marietta—Mrs. Leroy Slabach), and one sister (Bertha Berkey). She was a member of North Main Street Mennonite Church, where funeral services were held on July 27, in charge of John C. King and Homer North; interment in Union Center.

Hostetler, Joe, son of Jonas and Emma (Miller) Hostetler, was born in Holmes Co., Ohio, Jan. 22, 1906; died of cancer at Lutheran Hospital, Ft. Wayne, Ind., July 26, 1980; aged 74 y. On Mar. 30, 1935, he was married to Minnie Chupp, who survives. Also surviving are 2 sons (Harold and Robert), and 3 daughters (Helen, Mabel, and Dorothy—Mrs. Jake Miller). He was a member of First Mennonite Church, where funeral services were held on July 29, in charge of Samuel J. Troyer; interment in Grace Lawn Cemetery.

Hunsberger, Sara H., daughter of Abraham and Sophia (Hackman) Detweiler, was born in Mainland, Pa., Jan. 9, 1905; died at Sellersville, Pa., July 24, 1980; aged 75 y. She was married to Jacob Kulp, who preceded her in death. Later she was married to Earl H. Hunsberger, Sr., who survives. Also surviving are 3 sons (Earl H., Jr., Harold O., and Willard Hunsberger), one daughter (Kathryn Fulmer), 15 grandchildren, and 31 great-grandchildren. She was a member of Blooming Glen Mennonite Church, where funeral services were held on July 28, in charge of David F. Derstine and Sheldon Burkhalter; interment in Towamencin Mennonite Cemetery.

Johnston, Florence, daughter of Peter and Je-

mima (Slabaugh) Zimmerman, was born at McPherson, Kan., June 13, 1897; died at Newton, Kan., July 18, 1980; aged 83 y. On Dec. 7, 1921, she was married to Uriah Johnston, who died on Dec. 9, 1954. Surviving are 4 sons (Alvin, Orvie, Dean, and Ronald), 6 daughters (Ardith—Mrs. Edward Chupp, Luetta—Mrs. Joe Swartzendruber, Esther—Mrs. Donald Zehr, Dorothy—Mrs. Charles Campagna, Mrs. Anna Boehms, and Donna—Mrs. Arlan Smoker), 38 grandchildren, 16 great-grandchildren, one sister (Lottie Miller), and 2 brothers (Ernest and Vernon). She was preceded in death by 3 grandsons, 2 brothers, and 2 sisters. She was a member of Hesston Mennonite Church. Funeral services were held at Hesston Inter-Mennonite Fellowship on July 20, in charge of Milo Kauffman and Paul Friesen; interment at Leonard, Mo.

Lehman, Walter H., son of David B. and Sarah (Hege) Lehman, was born at Chambersburg, Pa., Dec. 1, 1901; died suddenly on May 17, 1980; aged 78 y. On July 16, 1925, he was married to Ada Grace Martin, who died on July 16, 1979. Surviving are 4 sons (Aldus, Walter Jr., Marcus, and John), 7 daughters (Sarah, Miriam, Grace—Mrs. Edgar Burkholder, Esther—Mrs. Nathan Diller, Ruth—Mrs. Ira Miller, Naomi—Mrs. Elmer Martin, and Eunice—Mrs. James Esch), one foster daughter (Sharon Miley), 44 grandchildren, 10 great-grandchildren, 6 brothers (J. Irvin, Reuben, David, Menno, Andrew, and Weagley), and one sister (Susan Martin). One son (James) preceded him in death. He was ordained to the ministry at the Pleasant View Mennonite Church on Feb. 7, 1929. Funeral services were held at the Pleasant View Church on May 20, in charge of John Sollenberger, Mahlon Eshelman, Reuben Martin, and Samuel Sollenberger; interment in adjoining cemetery.

Nebel, Mollie, daughter of Joseph and Barbara (Eicher) Roth, was born in Henry Co., Iowa, Aug. 14, 1892; died at Henry Co. Health Center on July 27, 1980; aged 87 y. On Feb. 1, 1914, she was married to Samuel Nebel, who died on Apr. 14, 1977. Surviving are 2 sons (Clayton and Gerald), 2 daughters (Mrs. Inez Roth and Mrs. Evelyn Roth), 19 grandchildren, 18 great-grandchildren, and one sister (Mrs. Bessie Klopfenstein). She was preceded in death by 2 great-grandchildren, 5 brothers, and 3 sisters. She was a member of Sugar Creek Mennonite Church, where funeral services were held on July 29, in charge of Orie L. Roth; interment in the church cemetery.

Stoltzfus, Elsie, daughter of Abraham and Ma-linda (Good) Shank, was born at Elida, Ohio, July 31, 1903; died at Goshen Hospital, Goshen, Ind., July 27, 1980; aged 77 y. On June 8, 1933, she was married to Ira Stoltzfus, who died on Aug. 28, 1975. Surviving are one daughter (Virginia—Mrs. Leonard Byler), 2 sons (Victor and Ernest), 7 grandchildren, one sister (Edith Atchinson), and one brother (Ezra Shank). She was preceded in death by 2 sisters (Lillie Shank Kauffman and Mrs. Lydia Shenk). She was a member of Waterford Mennonite Church, where funeral services were held on July 30, in charge of Elno W. Steiner and Ezra Shank; interment in Prairie Cemetery.

Cover from Dynamic Graphics, p. 664 and first col. p. 665 by Paul Schrock; p. 665 (3rd col) by D. Michael Hostetler; p. 667 by Paul Quiring.

calendar

Hesston College classes begin September 1
Goshen Biblical Seminary classes begin September 2
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6
Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Cosho, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26

"Dial-a-Prayer" beat by "Dial-an-Atheist"

The new "Dial-an-Atheist" telephone hot line in San Francisco is receiving a flow of callers, which include both atheists and believers, says Heinz Weber, local head of the national American Atheists group. "We're outdrawing 'Dial-a-Prayer,'" he said. "I'm not sure what it means." The atheist hot line includes a taped message, which ends with an invitation to callers to leave their own message at the sound of the tone.

Futurists overload conference, scores turned away in Toronto

What was billed as "the world's largest think-tank ever congregated"—the First Global Conference on the Future—had to turn away scores of people from its meeting in Toronto after registration reached 4,900. The largest gathering of futurists, scientists, thinkers, planners, and policy makers ever—1,000 speakers—appeared in more than 400 panel sessions and workshops. These included specialists in every field, from brain research and communication technology, to population control and space exploration. So broad was the coverage, that the conference was structured to move along twenty-one different topical "tracks," covering human, global, and management concerns.

More than 40 countries were represented, although the overwhelming majority were from North America. There were about 500 persons from other parts of the world, including 200 from the Third World. Organizers spent a year and a half to reach Third World experts and to raise funds for their participation.

Church reports purchasing power cut by 38 percent over 12 years

The research chief for the Christian Church (Disciples of Christ) reports that inflation has cut church purchasing power by 38 percent in the past 12 years despite an increase of nearly \$4 million for world projects. Disciples contributed \$10.4 million toward the work done beyond the local congregations, said Walter R. Giffin, executive director of the church office of research. By 1979, the figure had risen to \$14.3 million. But owing to the ravages of inflation, "while offerings increased by \$3,861, 396, the church had only 61.9 percent as much purchasing power for program and services as it had in 1967-68."

But, Mr. Giffin hastened to add, the decline in the real value of church budget appropriations "doesn't mean that we've lost that much

in program." In 1968, the denomination undertook a long-range restructuring of its administrative apparatus which included "a considerable reduction of staff at the general level," he said. These cuts, in turn, freed office space in church headquarters to be rented out to other nonprofit organizations.

Baptist schools defy regulation

Two Baptist schools are battling the state over constitutional rights by refusing to comply with the state requirement that teachers be certified and that all schools file enrollment reports. Officials of Sheridan Road Christian School and the First Baptist Church School of Bridgeport near Saginaw, Mich., argue that education is part of their religion and should be exempt from state regulation. They cite the constitutional guarantee of separation of church and state. They are among some 64 parochial schools—the state of Michigan has 951 private schools—which have not reported enrollments or the official certification of teachers. State officials say the certification establishes a minimum standard for education which all schools in the state must meet.

Survey by media decency group shows Christian values take beating on TV

A recent National Federation for Decency Survey shows that "Christian values take a real beating on prime time television," according to the media monitoring organization's director. Since 1977, the Tupelo, Miss.-based group has been keeping tabs on the amounts of sex and profanity presented by the three major networks. Now, NFD is surveying how Christians and their values are depicted on TV. The networks will say they're not in the "preaching business," said Donald E. Wildmon, NFD's founder and executive director, "but they are. They're preaching a sermon every night. They may not call themselves preachers, but they're certainly advocating a set of values, and that's what preaching is all about. What they're preaching can be seen in this study."

Blacks called responsible for some job difficulties

Below the surface, race relations in the United States are worse than ever, says J. O. Patterson, presiding bishop of the Church of God in Christ. But the answer does not lie in "force, looting, burning, or trying to force our ignorance on the culture of a modern society," said the 69-year-old leader of the predominantly black Pentecostal denomination, which claims 3.9 million members around the world. "If we prepare ourselves morally, spiritually, and academically, society not only will welcome us but there will be a demand for us in society," said the Memphis, Tenn., clergyman. The problem, Bishop Patterson said, is that "they are not faithful, efficient, punctual, or

dependable. Those are some of the things we emphasize among our young people and we have employers who make application to our church saying specifically that they would like to have members of our church work for them," he said. "I think that's quite a compliment."

Broadcaster told to clean up programs to head off boycott

If rock'n roll radio station NSCO in Ashland, Ohio, does not clean up its act, a conservative church group has threatened to promote a selective boycott against the companies that sponsor the programs. Buck Richardson, a local businessman, has organized a lobby called Clean Up Risque Broadcasting (CURB) and circulated his complaint to 300 or so like-minded churches in the north central Ohio area. The group wants all sexually suggestive music off the air. "We're not meaning to imply NSCO is a terrible station," said Jerry Medders, pastor of Ashland Church of Christ where Mr. Richardson is a deacon. "It's the constant reference in some songs to permissive sexual attitudes," that he and others object to. "Words you didn't hear a year ago are now acceptable."

Class instructs students in dangers of television

"If I have done nothing else," the eighth-grade social studies teacher commented, "I think I've given my students the tools to survive. They have a perception now of what the media can do to them." Irene Primeau was talking about how for the last two years she had worked to teach her students see the dangers in the world around them, particularly that posed by advertising, television, and radio. "I think that if more people knew the effects, more would pitch their television set out of the house. I would still recommend that to parents with young children. Pitch it out before it is too late."

Methodist youth gathering attracts 1,000 to Britain

More than 1,000 Methodist young people from 47 nations lived in tents at Truro, England, for eight days as they shared in Christian fellowship and discussed social issues at the first International Youth Conference sponsored by the World Methodist Council. At the conclusion of the gathering, they issued a "message to the world" that combined the historic Wesleyan emphases on personal holiness and social action. The young people affirmed that they had been "brought to a new or deeper personal relationship with Christ," and acknowledged that "as young people we too are involved in the injustice, the classism, the moral corruption, the poverty, the greed, the violence, and the prejudices of the world."

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The gathering at Philadelphia

"Jerusalem . . . to which the tribes go up . . . to give thanks to the name of the Lord" (Ps. 122:3, 4).

Region V of the Mennonite Church held its semiannual assembly in Philadelphia August 1-3. (See report in "Church News.") Since the early seventies, Region V has had regular assemblies in the "even" years, matching the churchwide general assemblies in the "odd" years. It is the only one of the five regions to meet this regularly. Why is this so and what is the significance of a regional assembly?

I do not know the answer to the first question precisely, but I think it is related to population density. Region V covers the area of the U.S. where Mennonites are most numerous. In fact, I heard it said that this one region includes one third of the membership of the Mennonite Church. Stretched between the Alleghenies and the Atlantic Ocean, this region includes the Atlantic Coast, Franconia, Franklin, Lancaster, and Virginia conferences. In addition there are the New York State Fellowship, the Southeast Convention, and, recently added, the Gulf States Fellowship, which reaches into Louisiana. Additional conferences are represented in part in this region and there are a number of congregations not affiliated with any conference as well as a number of groups which do not participate in the general assembly.

Although this region covers a wide geographical area, a large percentage of its membership is concentrated in eastern Pennsylvania and Virginia. Thus there is a core of persons who have a common identity, some sense of a common task, and a reason to come together.

Coming together appears to be the main function of the Region V Assembly. Business is mainly done in district conference meetings. Although there are regional officers and a budget, the business session at Philadelphia was one of the briefest I have ever seen. Regional members of churchwide boards were present and offered to answer questions. There was no discussion.

Moderator-elect Paul Zehr justified the lack of business in the regional assembly, for, he said, building unity is important. The emphasis in the assembly sessions was on

singing and presentations, plus opportunity for informal interaction among delegates. Two music groups sang at each session, most of them from city churches of the region. An afternoon was given to tours in Philadelphia.

To hold a Mennonite Assembly in a downtown motel is not a common practice. I'm sure it was done in an effort to focus attention on our urban churches and opportunities open to us for service in the cities. To most of us Mennonites, the heart of a city is unfamiliar territory. Freeman Miller of Diamond Street Church urged us not to be afraid. "We send people off to overseas missions and say, 'Be not afraid.' But then we come to the city and are afraid. Be not afraid in Philadelphia," he said.

So far as I know, there were no unfortunate incidents and an enjoyable time was had by all. It was, however, a more expensive meeting, per capita, than what we are used to. There was some lodging in homes, but numbers were encouraged to lodge in the motel in order to get the meeting room free. The prices at some of the restaurants identified on the list as "economical" did not fit with what I was used to in Scottsdale.

Spending money makes us stop and think about the significance of the activity. As we were trained to do in World War II by limited resources, we may be led by the high price of facilities to ask, "Is this trip necessary?" There is no definitive answer. As Ivan Kauffmann remarked recently, we may need to find new methods of doing church business that are less expensive and energy dependent.

Yet it is hard to see how we can belong together unless we occasionally come together. The Jews were expected to come to Jerusalem on a regular basis. Judah, of course, was a small country. Maybe we will conclude that we can no longer traverse land, sea, and air to attend Mennonite assemblies far away. If so, we can intensify our interaction on a local and district basis. As the letter to the Hebrews exhorts the readers not to neglect "to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10:25).

—Daniel Hertzler

Gospel Herald

August 26, 1980



Why inner-city houses remain vacant

by Lawrence Ressler

If you have driven through one of the larger cities in the United States, your reaction may have been similar to mine as I drove through North Philadelphia for the first time in 1978. I was shocked, especially by the houses. Everywhere I turned there were abandoned houses. Some were boarded up, but many were open, with the windows and doors missing. As I glanced inside, I saw a few were burned out, but most of them appeared to be simply deserted. Often trash was lying inside and in many places plaster was falling off the walls.

It was especially disturbing to see a beautifully painted house adjacent to a vacant one. Why had one survived and one been abandoned, I wondered. Why did someone not repair these houses? It certainly must be less expensive than building new houses in the suburbs. Why have houses in this area deteriorated while other parts of the city remained stable? Do not the neighbors care? Could they not do something?



An inner-city house restored. More could be done, says the author, but for a baffling set of circumstances.

My wife and I moved into North Philadelphia in July of 1978 to work with York Street Community Services, an agency sponsored by Franconia Mennonite Conference. In addition to our jobs, we felt especially concerned about housing. We tried not to be idealistic, but we thought surely we could find one vacant house in the neighborhood and repair it. In the process, we might learn the answers to many of our questions about housing. Following is a summary of the attempts we made to find and renovate a vacant house.

It is estimated that there are nearly 30,000 vacant houses in Philadelphia. We were interested in getting one near the York Street Community Center. In the four-block area surrounding the center, there were over 300 vacant houses. We began our search by walking the blocks and asking neighbors if they knew who owned the vacant houses. To our surprise, this proved to be of little help. The neighbors did not know who owned the house or if they knew the owner's name they did not know his address. This was usually because the last family to live in the house had been renters. We found the neighbors to be very supportive of our hope to renovate the house and some even volunteered to help us. But first, we had to find the owner.

Our next step was to examine the deeds at city hall to learn who the owners were and where they lived. We began to concentrate on twelve houses. To our dismay, we found the records to be absolutely no help. All of the owners had listed the vacant property as their address.

We learned that the only way to acquire a vacant property for which no owner can be found was through sheriff's auction. This could be done if taxes had not been paid for three years. All twelve of the houses we were looking at were in this condition, and while the city had the right to put the houses up for auction, they required a \$500 downpayment to cover legal costs. The real problem, we learned, was that it took at least 12 months for them to come up for sale and then the owner had rights for one year to pay the delinquent tax and buy it back. So to be safe, we would have to wait 24 months to get a house by this method.

Lawrence Ressler is executive director of York Street Community Services.

It was now November and since we wanted to obtain a house in less than two years we decided to keep trying to find the owners. We looked in old telephone books, tried to find relatives and previous owners. In the process we found the owner of one house and the previous owner of a second house who knew where the present owner lived. The previous owner happened to be a realtor who told us the owner was interested in selling the house for \$1,000. Feeling this was our breakthrough, we had several contractors estimate the cost of rehabilitation. The estimate, figured conservatively, came to \$8,000, if we did much of the work. We then had a title search done and discovered the real estate taxes had not been paid for 10 years. The taxes, which amounted to over \$4,000, would be our responsibility. We thought this was not bad until we learned that houses in good condition cost only \$9,000. We concluded that we must find a way to have the taxes waived if we wanted this house.

We went to the delinquent tax office and explained the situation. We suggested that if they would waive the past tax, we would repair the house and pay current taxes. On the other hand if they did not waive the taxes, no one would fix it up and they would get no tax money even in the future. Although they agreed, it was impossible for them to do, they said.

We learned of another program called the Gift Property Program. If the owners donated the house to the city, the city would waive the delinquent taxes and give it to a non-property owner for \$1.00. This sounded good to us. After a number of tries, we finally convinced the owner to donate the house. We started this process in January of 1979. It was complete in April and the final papers sent to the owner. At this point we learned that five persons were suing the owner for various improper business transactions and had placed liens totaling \$150,000 on the house. These had to be cleared before the property could be transferred. We convinced two persons to release the house of the liens, but three refused. There was no way we could get the house.

We then turned our attention to the other property. This had approximately \$3,000 in delinquent taxes. We contacted the owners who lived in New Jersey and asked them if they would donate the house to the city. They refused to give it away even though they had no plans to repair it and soon it would be beyond hope. We talked to the neighbors who also called in an effort to pressure them into doing something with it. They simply refused to donate it to the city because they had put too much into the house in the past. Nothing

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could be done except pay the city \$500 and wait for it to be put up for sheriff's auction.

After 18 months we had nothing. Out of 12 houses, we had found only two owners and could get neither of those houses. We were back to the beginning, wondering who owned the vacant houses and how we could get one to renovate. But at least we had learned some answers to our questions.

The reason houses become and remain vacant has more to do with banks and industry than vandalism. Houses become vacant because banks will not lend the money necessary to keep them in repair. Banks will not lend money because the residents do not have sufficient income to pay for loans and because the area is considered "high risk." The residents do not have sufficient income because their skills, education, and race keep them at the lower end of the pay scale.

Houses are not vacant because of neglect but through

overwhelming problems much greater than any one individual's ability to solve. Abandoned houses are evidence that there were major and very complex problems in the lives of those who lived there. The fact that they remain vacant is evidence that the problems remain, despite the efforts of many who try to reverse them.

After two years, my shock has been turned to compassion. In place of condemnation there is repentance that I so easily accept practices that make and keep people poor. In place of fear as I drive through the ghetto, I feel sorrow that more people outside the area don't understand the truth.

Eighteen months after we moved to Philadelphia, we gave up and bought a renter occupied house through a realtor. Even this was not a simple process. We signed the agreement in November 1979 but the renters had trouble finding a place to live so we could not move in until May of 1980. 

Participation in worship

by Kenneth L. Sensenig

Many Americans who are interested in sports would not be capable of active participation in those sports. Our lack of fitness has resulted partly from our fascination with spectator sports.

There is danger our American Christian worship services may develop a similar pattern. One person or a group of persons directs the worship while the majority has limited opportunity to express its involvement. During its scriptural beginnings, worship included active participation. Old Testament worship involved visible communication with raised hands, chanted responses, and dancing.

In the New Testament the Apostle Paul urged that all things should be done decently and in order. He pointed out that God is not an author of confusion but of peace. An orderly worship service, it becomes obvious, was not necessarily a "spectator sport." In 1 Corinthians 14:30, Paul advised the believers that if a person is speaking and a listener has a response or question, the speaker should pause and give the listener an opportunity to share his thoughts. He added that "ye may all prophesy one by one." Because Paul's cultural setting was so different from our own, such worship appears awkward.

Our own Mennonite history indicates that the original Anabaptist services were more of the type Paul wrote about. House fellowships were quite informal with the worshipers actively sharing in the worship occasion. A healthy give-and-take, Bible-centered Sunday school class may be the closest to primitive Christian worship we have today.

The modifications we have made since the apostolic era

may not have been improvements. Here are some changes the church founders might propose if they would visit many of our congregations today.

1. Have personal testimonies become a frequent feature in worship rather than a rare treat at special services (1 Peter 3:15).
2. Grant time for responses from the audience after a message (1 Corinthians 14:30).
3. Promote visible expressions of praise such as raising hands toward heaven (1 Timothy 2:8).
4. Encourage more conversational sermons with the audience responding to questions or with Scripture readings (Acts 2:37).
5. From time to time have members of the laity share meditations with the congregation.
6. Promote verbal assents to the message such as spontaneous "amens."

The Spirit demonstrates His presence in the hearts of believers in various ways. To some, passive listening may be an appropriate worship experience. To many, however, a more obvious participation may be in order. Let's permit the moving of the Spirit.

A return to the apostolic worship patterns would do much toward making everyone feel he has contributed to the corporate worship experience. It might mean restructuring parts of our worship services and it would surely mean trimming away some of our reserve about the power of Christ in our individual lives. Would not such changes glorify our Lord Jesus? 



Mennonites, media, and the metropolis

by J. Allen Brubaker

A fund raiser once made a useful mistake in Philadelphia. He planned to raise money to improve an inner-city neighborhood. His mailing was targeted to a "well-heeled" section of town, but it was accidentally mailed to a poor area. When he heard about the error, he cringed and began counting his losses. To his surprise, however, the recipients "rolled out the green." The cause touched a soft spot in people who, although poor, truly cared about their community. In a similar way, an untested endeavor sometimes turns up a pleasant surprise.

Undergirding the Mennonite Church's urban thrust with media is largely untested, no doubt because resources have been limited. A more important reason may be that the media are low in our list of priorities. Mennonite Board of Missions and its media division have had limited resources for the task. A few small steps have been taken. More could be done. Does the Mennonite Church really care about the inner city? Are we willing and ready to put our time, talents, and money behind our words? In short, are we ready to use a variety of means to address the injustices that surface in our society, especially in the inner city? Can media play an important role to right the wrongs, to build authentic caring by people for people, to build awareness of Christ's love through His people?

What of a major effort? Politicians often make or break

J. Allen Brubaker is news publicity and fund-raising director for MBM Media Ministries.

their cause through the use of TV, radio, newspapers. Business and professional people know the value of broadcast and print exposure, both as news and advertising. Who knows what might happen if we made a major effort to use media to buttress our Mennonite Church urban thrust? Such an undertaking would require more time, talent, money, and commitment to the task than has surfaced to date. Here are a few of the small things Mennonite Board of Missions Media Ministries has worked at during the past few years to support the urban thrust.

A series of 65, 90-second radio programs was developed to sensitize listeners to the injustices in our society. This *Choice VII* series was released in January 1979 and has appeared on about 450 stations, many of them in urban areas. The programs use a parable approach. Narrator David W. Augsburg presents a true-to-life illustration involving some injustice, suggests alternatives—including a Christian response, to influence the listener to choose an action that would help to alleviate the problem.

Injustice can be righted if people choose to change their values and lifestyle, to love neighbor as much as self. *Choice VII* is one small voice calling for such change. However, the Jesus ethic is not very popular today. One listener commented about a *Choice VII* program, "I have found your radio commercials very thought-provoking and interesting. . . . I'm glad there are people who are trying to make our society stop and think about what we're doing to each other—your commercials give me hope that there is a chance for change."

Media Ministries also assisted the Spanish Council to train Latinos to use radio for outreach, working through the Spanish broadcast board (JELAM) and José Ortiz, associate general secretary for Latin concerns and a trustee of Media Ministries. JELAM sponsored media training workshops in Puerto Rico in 1977 and in the U.S.A. in 1978, and the Spanish churches of the U.S. produced a set of radio spots for release on stations which program in Spanish. These spots aired on numerous stations in the U.S. Mennonite Board of Missions provided funds for both projects. Raymundo Gomez in Carlsbad, New Mexico, is now using his workshop experience to reach Spanish listeners in his area through a 30-minute radio program.

Media Ministries also cooperated with the Board of Congregational Ministries and Mennonite Publishing House to create a bookrack ministry to serve inner-city churches. The details were worked out in 1978 by the three groups. However, the program has not yet become operational. It is designed to place quality books at a reasonable rate in congregations that serve the inner city. The standard method of placing English language books on racks in secular outlets has not worked in the inner city because of theft or looting, notes Paul A. Yoder, director of Choice Books. Steps are being taken to activate this inner-city plan.

For church planting efforts. Mennonite Board of Missions has also offered its media resources for church planting efforts in Pittsburgh, Pennsylvania, Great Falls, Montana, and Starkville, Mississippi. Pete Hofer in Great Falls hosts a 30-minute TV program called *Reach Out* to share the life-renewing good news to viewers tuned to KRTV. Pete, Northwest Conference, and Mennonite Board of Missions are pooling resources to use the program for church planting. Several couples have recently moved to Great Falls to begin a Mennonite Church there. *Reach Out* has prepared the soil and sown the seed in preparation for a harvest.

Three members of the Media Ministries staff and board took part recently in a black leaders' seminar in New York City to explore ways to work together and to use media in urban areas. During that meeting it became clear that we hadn't done enough to help them use media for outreach, but participants felt it was the beginning of dialogue in trying to understand how media might undergird outreach in black communities.

Is the cost of broadcast and print media worth the time and effort, and how does one measure effectiveness? These are tough questions that God alone can fully answer. One measure of effectiveness is: stations providing time free of charge when they are already flooded with public service announcements (PSAs). PSAs must be high quality and address community needs with integrity to be acceptable. Mail response is another test of effectiveness, especially if such response indicates you're reaching your target audience and stimulating the kind of action you want. Words of appreciation from listeners who disagree with your point of view—or who send you a contribution when you haven't even asked for one—are other tests. For example, an avowed atheist complimented the narrator of *Choice* for the caring way he communicated the Christian messages, even though this listener started from the premise that God does not exist.

Advertisers measure the effectiveness of their ads by how well they sell their product or service. Our use of media is not intended to sell a product or service. We do try to show people the value of the gospel and of belonging to a caring group of God's people. Therefore, it is more difficult for us to measure effectiveness. Sales figures are easy to tabulate; changes in attitude and belief are much more difficult. Any changes in attitudes that may occur often follow a slow process of exposure, awareness-building, and assimilation. Research suggests that media messages tend to reinforce existing values or to nudge people in a direction they're already moving rather than in an altogether new direction.

"Reach" and "repetition" are two important benefits the media deliver to today's communicator. Through the media we can reach quickly and economically a majority of the people in a given community. Repetition of the message, whether by TV, radio, newspaper, billboard, etc., means we can reinforce the message over a long period of time and buttress the awareness-building and assimilation process. As one listener commented after hearing Marg Foth's daily *Your Time* radio program: "... You have done an excellent job producing a program full of interest, information, concern, and entertainment.... The program has also changed in a very positive way the image most of us have of the Mennonite Church." When the uninitiated hear the word Mennonite, they often think of horses and buggies or Dutch cooking. While these are not bad in themselves, would it not be better to be known as a people who love God and their neighbors?

The Joe Parkers in Durham. TV spots, radio programs, record albums, Choice Books, and leaflets are some of the channels Media Ministries has used to work at outreach and evangelism, to work at expressing our love for God and neighbors. Joe and Mildred Parker, members of the Durham Mennonite Church in North Carolina, illustrate how media can slowly build awareness and initiate change. During the early 1970s, Joe lived in Denver, Colorado. One evening as he watched TV, he saw a Family Life TV Spot on peace-making and noticed the Mennonite Church name at the end of it. The 60-second message made a lasting impression on him. When he later moved to Durham and looked in the phone book for a Mennonite church, he found two addresses: a Voluntary Service unit and Pastor Frank Nice's residence. Joe drove around looking for the Mennonite church, but found none. However, some VSers came to repair a floor in the apartment where he lived and "Wow, they were Mennonites!" Dale Delagrang, invited Joe and Mildred to a fellowship meeting at Northbrook. Before long they became members and are now active in the life of the congregation.

Most of us rely more than we care to admit on newspapers, radio, TV, magazines, etc., for news and information about our world. Advertising, too, has a strong influence on our values and lifestyle, although we may prefer to deny it. Matter of fact, sometimes I become angry about the distorted values that are presented in the media. But rather than "curse" such darkness or bury our heads in the sand, is it not better to try to influence the messages that are presented or to provide alternate messages through these powerful channels?



Robert Raikes and his Sunday school

by Harold Lehman



An early Sunday stroller in Gloucester, England, in the spring of 1780 could have observed an interesting procession. A portly, stylishly dressed gentleman was accompanying a group of children in ragged clothes. They were marching two by two with their teacher toward the church.

He was Robert Raikes, respected publisher of the *Gloucester Journal*. In the preceding days he had prevailed upon the parents to send their children to a school on Sunday. Likewise he engaged a teacher to instruct in reading and in the church catechism. For the day's employment he promised to pay one shilling.

Thus 200 years ago the Sunday school began in Sooty Alley, a slum area in which chimney sweeps lived. For Robert Raikes the beginning was almost accidental. As reported by Cecil Northcott in *For Britain's Children*, he wrote to a friend: "Some business leading me one morning into the suburbs of the city, where the lowest of the people chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck and cursing and swearing in a manner so horrid, as to convey to any

serious mind an idea of hell, rather than any other place'" (p. 14). The woman continued to tell of a clergyman who had put some of the children in school. But the problem persisted primarily on Sundays, when the children were free of work and because their parents were not inclined toward church attendance.

The proposal for a Sunday school. Three points in the conversation influenced Raikes: the size of the problem, the specific day when the nuisance reached its peak, and the solution of putting some in school. He immediately engaged the cooperation of a local minister who agreed to help financially, visit the school on Sunday afternoon, and enforce discipline. Eventually the two rounded up 90 children and secured four women for teaching. One thing which Raikes insisted on was that the children appear with clean hands and faces, no matter how shabby their dress might be. The school day was to last from 10:00-12:00 and from 1:00-5:30.

Soon Robert Raikes produced a pamphlet, "A Plain and Serious Address to Parents of Poor Children on the Subject of Sunday Schools." It asked such questions as "Do you think it best for your children to be orderly and decent in their behaviour or grow up in a rude uncivilized state?" Finally he asked the parents to consider what might happen on the day of judgment if they neglected to send their children where they could be instructed.

Raikes had high social and moral objectives for the Sunday school movement. He liked children, loved to tell stories, and enjoyed promoting children's happiness. He believed in the incentives of reward and punishment. Although he could use the cane on unruly boys, he rewarded good conduct with tickets toward receiving a prayer book.

Harold Lehman teaches at James Madison University, Harrisonburg, Virginia.

Frank Booth, author of *Robert Raikes of Gloucester*, tells how Raikes' wrote to a friend, "I have invited all my Sunday school children to dine with me on New Year's Day on beef and plum pudding. I wish you could step in and see what clean and joyous countenance we shall exhibit and you would not be displeased to hear how well they sing their Master's praise." (p. 90).

Eighteenth-century life in England. The early Sunday school was one answer to the condition of its times. In *England in the Eighteenth Century*, J. H. Plumb describes how enormous contrasts divided the social classes. Wealthy landholders had enclosed their land and squeezed out the peasants. The poor were moving to the cities for employment in factories producing woollens and worsted cloth.

Churchmen often lived lavishly, making corrupt use of parish funds. Close ties existed between civil and religious interests and both were wantonly heartless toward the poor. Social reforms were just beginning in England and little legislation benefited the poor.

The children suffered most under these conditions. The infant mortality rate was high. Because child labor laws did not yet exist, children were exposed to great risk and exploitation in work which was usually tedious or dangerous. The tortured life of the child chimney sweeps was notorious. Parish authorities frequently dispatched pauper children off to the mills in batches of from fifty to one hundred.

Although many of the aristocracy accepted the conditions of poverty to be the natural order of things, Robert Raikes had sympathy for neglected children. He was intolerant of those who set a bad example for the young. He was moved by the plight of the children in the city of Gloucester and he believed that illiteracy was the cause of much of the poor state in which children lived.

Founder of the Sunday school movement, Robert Raikes was born in 1736 to a prominent Gloucester family. His mother was a clergyman's daughter and his father printed his own newspaper. Young Raikes was apprenticed to his father's trade at an early age and was able to take over the business as a young man of twenty-one after his father's death. Diligent and skilled in the trade he soon became prosperous.

At the age of thirty-one, Raikes married Anne Trigge and they became parents of ten children. He was attentive to their education and social success and was able to give them a good life. He seemed to be aware of the advantages of being wealthy and, in fact, had a reputation for being pompous in his dress and manners.

As publisher of the *Gloucester Journal* he observed the full range of the human condition: monarch and beggar, learning and ignorance, plenty and starvation, benevolence and miserliness. Like his father, Raikes championed social causes in his paper. At one time he led a movement to secure food and clothing relief for the poor in his area. He was particularly critical of farmers who withheld the sale of grain to the poor in order to obtain higher prices in the future.

The first philanthropic interest of Raikes was prison visiting. This involved him in the personal risk of contracting

disease or suffering physical violence. Although he never spoke for law reforms he worked hard to obtain better living conditions, food, and clothing for prisoners. He promoted work assignments, reading instruction, and provided religious services in the Gloucester jail. In Raikes' thinking, misdemeanors were the result of ignorance. Instruction would thus save many poor people from imprisonment.

Robert Raikes was not the only person of his day who promoted the education of children. Already a variety of charity schools existed for the poor. Sunday schools had been established to give religious teaching. The uniqueness of Robert Raikes' Sunday school was that it served working children on their free day, that it combined the teaching of reading and spelling with a strong emphasis on social training, and that religious teaching was related to the children's condition of life. The broad purpose of transforming society was in the mind of Raikes.

As founder of the Sunday school movement, Raikes had the advantage of ready access to printed materials. Among the books he published were *The Child's Best Instructor in Spelling and Reading* and *The Sunday Scholar's Companion*.

Equally important was Raikes' ability to publicize the movement. He liked to print sympathetic articles written by clergymen. Even critical comments were published in his paper. One accusing letter, reported by Booth, suggested that "since he [Raikes] was obligated to devote part of Sunday to editing the following day's copy, it was the noise made by rowdy children outside his office which bestirred him to have them removed to Sunday school" (p. 10).

Robert Raikes died on April 5, 1811, at the age of 74. In accordance with his instructions children followed the cortege to the grave, each one receiving a shilling and a plum cake.

What did Raikes accomplish? Today in Embarkment Park in London along the Thames River stands a statue of Robert Raikes. He is cast with Bible in hand, obviously talking to children. What did he and his Sunday school movement accomplish?

Although many influential people of his day regarded the poor as hopelessly ignorant, uneducable, and altogether worthy of their plight, Raikes disagreed and worked to change the conditions of the poor. Whatever his affectations, he could interest and influence people. From the initial spark at Sooty Alley, the enthusiasm for Sunday schools spread rapidly. By January 1791 the Sunday School Society reported 746 schools with an attendance of 49,379 children in the British Isles. The Sunday School Union was a direct result of Raikes' work.

Robert Raikes is remembered most for his vision that Sunday school had a tremendous potential as an agency for social change. His movement influenced the beginnings of popular education in England. While Sunday schools no longer provide basic education, the need for the religious nurture of children is always present. Booth recounts Raikes' description of the Sunday school's task as "implanting of seeds of knowledge, virtue and probity, in the season of youth, when the soil is fittest to receive them." (p. 176). 

International Peace Committee examines church-state relations

The International Mennonite Peace Committee (IMPC), composed of representatives from five continents, reiterated the church's vocation to witness for justice at its first meeting, held in Nicaragua and Colombia, June 8-17.

"The highest norm for the church is the Lord, who requires justice, and the church touches the conscience of the state when the state does injustice," summarized Urbane Peachey on the basis of the committee discussions. Peachey functions as staff secretary for the committee, formed by action of the Peace Interest Group which met at the 10th Assembly of Mennonite World Conference in Wichita in 1978.

"The membership of the committee illustrates the scope of the committee's task," noted Peachey.

—Mukanza Ilunga of Africa owes his name "Ilunga" to a government mandate of several years ago which required replacement of Christian names with traditional names. Simon was his original name. He is vice-president of the Mennonite Community of Zaire (CMZ).

—Michio Ohno of Asia, remembering Hiroshima and Nagasaki, demonstrates his concern about the destruction of nuclear war by his resistance to payment of taxes used for military purposes. He is president of the Tokyo (Japan) Mennonite Conference.

—Luis Correa (South America), one of the first persons baptized in Colombia through the missionary efforts of the General Conference Mennonite Church, is now the executive secretary of MENCOLDES, a Colombian Mennonite organization serving poverty areas of Colombia.

—Harry Pals of Europe is full-time staff person for the Dutch Peace Group, and devotes much of his time to counseling conscientious objectors.

—Helmut Harder (North America), whose family comes from the Soviet Union, spends much of his time writing Christian education curriculum.

Focus for the early June meetings was "church-state relations," particularly as experienced in the two host countries.

The IMPC agreed that Christians must participate in society in a nonviolent way, not with the expectation of ushering in the full kingdom of God on the heels of a political revolution, but with the purpose of contributing to a just order.

The IMPC took note of the adjustments made by the church in each national situation

and the loyalty of Mennonites to their governments in more than 40 different countries. How does the church express loyalty without compromising her independence and moral position? Has the church done enough to find ways of expressing her witness to national leadership?

In many places, the church is silent on moral issues facing the nation, acknowledged committee members. Does quiet withdrawal for self-protection misrepresent the life and faith of the church? Evangelical churches are generally concerned to maintain *external freedom* to preach the gospel, but on the other hand, there are many situations where the church has lost *internal freedom* to preach the full vision of the gospel.

Committee members took note of peace education efforts in their churches, calling for Mennonite and Brethren in Christ churches to give such efforts high priority. Mukanza Ilunga captured the spirit of this task in saying, "We are learning when and how to say 'no' to government."



Matilda and Gordon Hunsberger

To discuss poverty and agriculture

Gordon and Matilda (Tillie) Hunsberger of West Montrose, Ont., will be meeting with Mennonite groups in New York, Pennsylvania, Ohio, Michigan, and Indiana this fall to discuss hunger and poverty in less developed areas of the world and ways North Americans can help.

The Hunsbergers entered Mennonite Central Committee service upon retirement from a lifetime of farming. They have just returned from five years in the Caribbean country of Haiti, where they worked in agricultural and community development.

"Their long experience working with agriculture in Canada and Haiti," says Paul Longacre of MCC's Food and Hunger Concerns, "helps them communicate the particular problems of small farmers in poor countries."

The Hunsbergers will spend several weeks in New York state in September and will visit the Bluffton, Ohio, area the last week in September. During October they will be in Pennsylvania, primarily in Lancaster County, and will spend November in Michigan and Indiana. They will meet in homes and in churches, hoping for informal small-group discussions wherever possible.

Those wishing to meet with the Hunsbergers may contact MCC's Food and Hunger Concerns office, which is sponsoring them.

Bomberger stresses need for estate planning

Everyone should have a will, Luke Bomberger told delegates of Allegheny Conference at their 1980 annual session. Even a small estate should be planned to avoid confusion in the settlement.

As an example of what may happen when there is no will, he told of a person who died with assets of only \$1,500. Because she owned so little, she had not prepared a will, so the law took its course. She had no close relatives but a large number of grandnieces and grandnephews. The estate was eventually divided among them in amounts varying from 46¢ to \$12.00 each!

Bomberger, who spoke on behalf of Mennonite Foundation, was available at the conference to help persons with estate analysis. He urged that the fact of death be faced and plans be made for estate contributions to the work of the church. He emphasized that arrangements can be made for life income along with orderly distribution of the estate at the time of death.

Reports unrest in Jamaica

The atmosphere in Jamaica seems to be changing continually and mostly for the worse, says Sam Lapp, Mennonite Central Committee representative in Jamaica. One keeps waiting another day or two to see what will happen next and whether it will have any implication for Mennonite Central Committee's program. Elections are supposed to be held in September and perhaps Jamaica will be quieter thereafter.

There have been over 300 deaths by gunmen and police in the first six months of 1980. That is more than in any other entire year in recent history.

The violence results from rivalry between the socialists, under Prime Minister Norman Manley, who have been in power since 1972, and the growing number who want to return to a more strictly capitalistic society. Manley

has twice been elected democratically by strong majorities. During his tenure, however, the Jamaican economy has steadily worsened and his opponents blame this decline entirely on Manley's socialist experiment, even though world economic conditions are also involved.

The ghetto area of West Kingston, where two MCCers work with Operation Friendship, an interdenominational social service center, is dangerous territory. There was a three-hour gun battle outside the center recently. No one from the center suffered physical harm but outside three were killed and 10 injured.

To compound the confusion, Louis Wolfe, co-editor of *Covert Action* from Washington, was in the country the beginning of July and disclosed names of 15 alleged CIA officials in Jamaica. Recently the home of one of them, U.S. Embassy official Richard Kinman, was shot at and bombed.

Wolfe claims that tiny Jamaica has the third highest CIA involvement in Latin America, next only to Bolivia and Brazil. Another American, Fred Landis, who did his doctorate on U.S. involvement in Chile in the early 70s, has been in Jamaica several times explaining how the CIA is destabilizing Jamaica and drawing parallels to the Chile experience.

Most MCC workers serve as secondary teachers, although new efforts will be made to promote and develop cottage industries. All workers associate supportively with a local Jamaica Mennonite congregation. The Jamaica Mennonite Church is suffering from an exodus of its leadership.

U.S. citizens urged to press for peace tax legislation

Conscientious objectors to paying war taxes are urged to press for peace tax legislation by Janet Umble Reedy, a Mennonite Church member on the Historic Peace Church Task Force on Taxes.

She notes that the Mennonite Church General Assembly passed a statement on militarism and conscription in 1979. The statement recognized that greed is a major cause of militarism and war and added that modern warfare is as dependent on money as on young men. It endorsed "efforts in support of legislation which would provide alternate uses for taxes, paid by conscientious objectors to war, which would otherwise be devoted to military purposes."

The World Peace Tax Fund would provide such an alternative, notes Reedy. First introduced into the United States Congress in 1972, the World Peace Tax Fund bill would make it possible for conscientious objectors to war to divert the portion of their taxes which pays for the military effort to a fund for peace. The fund would be administered by a board of trustees who would decide how it should be spent on programs such as a national academy

of peace and conflict resolution, research directed toward developing and evaluating non-military and nonviolent solutions to international conflicts, disarmament efforts and retraining of workers displaced by conversion from military production, to mention a few possibilities.

When we consider that almost half of a more than \$300 billion United States federal budget is spent on past and present wars, the comparatively small amount of money (estimated at about \$2.3 billion) conscientious objectors would contribute to peace seems insignificant. But the World Peace Tax Fund is not an end in itself. Those whose tax money is diverted to the fund would still have the responsibility to witness to the overemphasis on military defense in our federal budget. If enough persons of conscience were to take advantage of the possibility of diverting money from war to peace, some reevaluation of national priorities would be necessary.

The Council for a World Peace Tax Fund has recently targeted eleven key members of the House of Representatives and is conducting a campaign to win their sponsorship for the World Peace Tax Fund by October. The following representatives have been selected because they have strong voting records on peace issues, they have expressed sympathy for the plight of conscientious objectors to military taxation, and there is a strong concentration of at least one of the traditional peace churches within their district: Colorado: District 1, Patricia Schroeder; District 2, Timothy Wirth;

Indiana: District 2, Floyd Fithian; District 3, John Brademas; Maryland: District 8, Michael Barnes; Massachusetts: District 12, Gerry Studds; Michigan: District 3, Howard Wolpe; Minnesota: District 5, Martin Sabo; New York: District 27, Matthew McHugh; Ohio: District 3, Tony Hall; Oregon: District 1, Les AuCoin.

Reedy suggests the following activities to help convince representatives in Congress to support the World Peace Tax Fund bill (HR 4897/S880):

- Write a letter to ask the representative to sponsor the World Peace Tax Fund bill.

- Write a follow-up letter responding to any reservations or questions he or she may raise concerning the bill. (The World Peace Tax Fund staff will provide assistance in drafting a response.)

- Write at least one letter a month to the representative until he or she agrees to sponsor the World Peace Tax Fund bill.

- Visit the representative when he or she is in the district to urge him or her to support the WPTF bill.

- Organize a delegation to visit the representative to lobby in support of the WPTF bill or organize a letter-writing campaign in support of the bill.

- Help educate people about the WPTF bill and enlist constituent support in this campaign.

- Support this effort by sending a contribution to the National Council for a World Peace Tax Fund to help defray the estimated costs—\$15,000—of this campaign: 2111 Florida



Left to right: Wilbert R. Shenk, John Sauder, Paul M. Gingrich, Ray E. Horst

A new four-member leadership team is now in place at Mennonite Board of Missions (Elkhart, Ind.). The team is the result of organizational restructuring approved at the quarterly meeting of the MBM Board of Directors, July 18 and 19.

Paul M. Gingrich, who succeeded H. Ernest

Bennett, is now president of MBM. Ray E. Horst is vice-president for home ministries, Wilbert R. Shenk is vice-president for overseas ministries, and John Sauder is acting vice-president for administration and resources. Secretaries of the six MBM divisions have now become directors of departments.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

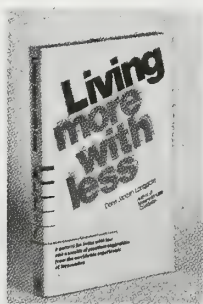
PERSON RESOURCES

A conference on "*The Church and Criminal Justice*" will attempt to put criminal justice in theological perspective. To be hosted Sept. 18-20 by Reba Place Fellowship in Evanston, Ill., the conference will feature speakers Edgar Epp, John Howard Yoder, Marlin Jeschke, Millard Lind, and Faye Honey Knopp. For more information or brochures contact Howard Zehr, MCC Offender Ministries Program, 1711 Prairie St., Elkhart, IN 46516; (219) 293-4923.

"*Restoration 80*" is a renewal conference to be held Oct. 3-5 at Iowa Mennonite School, near Kalona. Speakers will include Harold Bauman, Wally and Sue Fahrner, Robert Reinke, and John I. Smucker. For brochures and other information contact Gary Mullet, Box 197, Kalona, IA 52447; (319) 656-2170.

PRINTED RESOURCES

Living More with Less by Doris Janzen Longacre builds on her earlier *More - with - Less Cookbook* in challenging people to live more Christ-like. The first part of the book contains five chapters of helpful material on living and lifestyle. The second part of the book is packed with examples of how people live more with less, divided into chapters on money, clothes, homes, homekeeping, transportation and travel, celebrations, recreation, meetinghouses, eating together, and strengthening each other. \$6.95 (U.S.)/\$8.05 (Canada) from Provident and other bookstores.



"*Books for Family*" is an annotated bibliography of family life books which includes listings in the areas of marriage, singleness, sexuality and roles, parenting, the family and the church, communication,

family read-together, grandparents, death and the family, adoption, and others. The list first appeared as an insert in the March 1980 *Christian Living*. Extra copies are available free by writing to "Books for Family," MBCM, Box 1245, Elkhart, IN 46515.

In *Clowning in Rome* Henri J. M. Nouwen sees solitude as the ground of community and the means by which one can experience intimacy and develop creative relationships, set against the turbulent world which drives us away from God's grace and leads us to respond to life with fear and hopelessness. The book's chapters are on Solitude and Community, Celibacy and the Holy, Prayer and Thought, and Contemplation and Ministry. \$3.95 (U.S.)/\$4.75 (Canada) from Provident and other bookstores.

Mennonites and Conscientious Objection in 1980 is a booklet containing the papers presented at the Assembly on the Draft and National Service organized by MCC U.S. Peace Section last March 27-29 in Goshen, Ind. The articles deal with biblical principles, Christian response to conscription in U.S. history, Mennonite response to conscription, implementing congregational dialogue on the draft, statements on possible responses to the draft from participation to emigration, and the findings committee report. Copies are \$2 each postpaid from Ron Flickinger, MCC U.S. Peace Section, Akron, PA 17501.

AUDIOVISUAL RESOURCES

Food First: Why Hunger? and *Food First: Toward Food Security* are two filmstrips that make world hunger more personal and suggested responses seem more workable and less overwhelming. They can be studied with the book *Food First: Beyond the Myth of Food Scarcity* by Frances Moore Lappé and Joseph Collins. The filmstrips, produced by the Institute for Food and Development Policy, are each 15 minutes long and are available on free loan from MCC U.S., 21 S. 12th St., Akron, PA 17501, and from regional MCC offices.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Avenue NW, Washington, DC 20008.

Persons who do not live in one of the districts noted above are urged to write their own representative in support of this bill.

Also urged is a congregational study process, using the two study guides published by the Faith and Life Press of the General Conference Mennonite Church, Newton, Kansas 67114: *The Rule of the Sword* by Charlie Lord (five lessons on technological militarism) and *The Rule of the Lamb* by Larry Kehler (eight lessons on civil responsibility). These two guides can be used in part or in total, in combination or singly.

Ray Horst of Elkhart, Ind., and James Thomas of Lancaster, Pa., are also members of the task force.



Ruth, Garry, Sherri and Ron Denlinger

Denlingers begin MBM service in Israel

Garry and Ruth Denlinger, newly appointed workers with Mennonite Board of Missions (Elkhart, Ind.), arrived in Israel for their first five-year term of service in mid-August. Denlingers will be located in the port city of Haifa, the third largest city in Israel, where they will relate to a local Hebrew and Arab Christian group.

Garry was ordained to the ministry at East Chestnut Street Mennonite Church in Lancaster, Pa., on Aug. 10, and the couple was commissioned for their assignment at the Harrisonburg (VA) Mennonite Church on Aug. 3.

For Garry and Ruth, it will be almost like going home. Ruth, an Israeli, grew up in Haifa, where she met and married Garry, who had gone to Israel to learn Hebrew. After they were married, Garry worked for six years for Haifa Chemicals as a mechanical engineer and was also active in a local church.

Ruth is a Hebrew Christian, the daughter of Isi-Dor and Pauline Ball, who live in Haifa. She attended a Scottish mission school until age 14, and graduated from a girls' high school in England in 1971.

Garry, son of Lester and Pauline Denlinger, grew up in Lancaster, Pa., and attended East

Denlingers have two children: Ron, 6, and Sherri, 21 months. Their new address is: P.O. Box 2202, Haifa, Israel.

Peace Section to make statement on energy

The Mennonite Central Committee U.S. Peace Section has developed a "Proposed Statement on the Responsible Use of Energy and the Environment."

The statement is quoted below in part. In order to receive counsel from the churches, the U.S. Peace Section is inviting written response to its statement on energy before it takes final action at its November meeting. Persons wishing to receive a copy of the complete statement and/or to make suggestions should write before October 15 to John K. Stoner, Executive Secretary, MCC US Peace Section. Selections from the statement follow.

The Mennonite and Brethren in Christ churches have always stressed the importance of stewardship, but have often limited its scope to responsible attitudes toward money, time, and our physical health. We are coming to realize that stewardship is also important to the natural resources that sustain us. In many instances, consciously or subconsciously, the creation story has been interpreted to mean that humans have the right to *exploit* the resources God has given them. With the realization that our natural resources will not last forever, and that the earth cannot sustain unlimited tampering with its intricate balance, we recognize a difference between dominion over, and domination of, the earth. The dominion to which humanity is called recognizes God's ownership of and concern for the welfare of all humanity and the total cosmos. . . .

The domination of nature affects not only nature itself, but also our brothers and sisters. Our excessive consumption of available energy deprives others of the basic energy needed to survive, and refutes our claim to love and care for all of God's children. . . . As consumers, we *can* affect what is produced. The Anabaptist emphasis on a simple lifestyle directs our attitude toward conservation and renewable energy sources, not only in our homes, but in our businesses, schools, and churches as well. Amos and other prophets have spoken hard words to the wealthy who have gained their riches and privileges at the expense of the poor. . . .

The current extravagant standard of living can be replaced by a realistic one. Human needs can be met without catering to inhuman appetites. By adopting a lifestyle that is lean, strong, and beautiful, we can increase America's energy options dramatically and keep the door open to a livable future in a world of limited resources. From electric can openers to large-scale dependence on individual, rather than public, forms of transportation, the American people indulge in trivial and major uses of energy that push our consumption toward disaster. . . .

We urge extensive exploration of alterna-

tives before continuing on any path burdened with massive unsolved problems.

In view of the present energy situation and our responsibility to be good stewards, we support the following measures as priorities in federal policy:

- (1) Incentives for conservation of energy through replacement of extravagant practices in homes, businesses, and other institutions with more realistic ones.
- (2) Abolition of atomic weapons and reduction of the military budget with its extreme energy consumptive practices.
- (3) Increased research on and use of renew-

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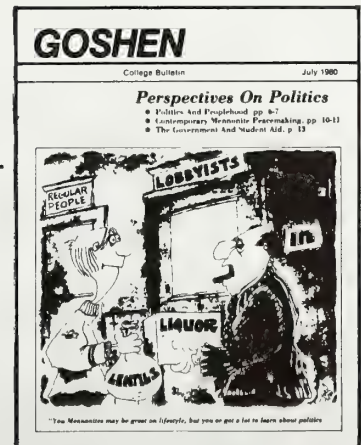
Reporters On Politics

July 1980

Church-related colleges need college-related church members.



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able resources.

- (4) New methods of increasing energy efficiency.
- (5) A moratorium on the construction of nuclear power plants in perpetuity, or until it has been demonstrated that implementation of the above measures constitutes a greater threat to the health and security of the public, than do nuclear power plants.
- (6) Establishment of meaningful programs or provisions to aid our brothers and sisters, suffering in poverty in our own country, in meeting the skyrocketing costs of energy and other necessities.
- (7) Protection of the environment through regulation of those processes which provide a threat to our natural resources.
- (8) Reflection of the above measures in U.S. foreign assistance to the Third World.

Many of the above objectives may also be incorporated into our everyday lives. The following suggestions are tangible ways to enact our concern for energy/environmental stewardship:

- Walk, use a bicycle, or public transportation when possible.
- If necessary to use a car, use a smaller more economical one and operate it so as to obtain optimum gas mileage. Make use of car pools and combine errands.
- When considering building a new home, consider the space needed, the materials used, and energy efficient heating.
- Make sure that homes and other structures are well weatherized (storm windows, insulation, etc.).
- Decrease the use of luxury electrical appliances and when possible, operate necessary electrical appliances to avoid the peak hours of 4:00 to 8:00 p.m.
- Set thermostats no higher than 65° in the winter (60° at night). Avoid using air-conditioners when possible, but for those who find it necessary, set no lower than 78°.
- Keep the water heater thermostat set as low as possible and use cold water when possible.
- Buy products made of recycled materials or ones that can be recycled. Avoid use of nonbiodegradable products as much as possible.
- In farming, make responsible use of large agricultural machines and all petroleum-based products in the fields. Be especially aware that fertilizers, herbicides, and pesticides are primarily petroleum-based and encourage the study of alternatives.
- In business, cut down on unnecessary commercial lighting displays. All citizens can encourage local government to save on street lighting—street lights often remain on after it is light.

We recognize our responsibility to protect the creation as it is, while we look forward to the complete fulfillment of humanity and creation as they were meant to be.

Aging is major topic of Health and Welfare Committee

Continued interest in supporting an inter-Mennonite approach for programs related to aging was expressed at the quarterly meeting of the Health and Welfare Committee of Mennonite Board of Missions (Elkhart, Ind.) held July 25-26.

Beulah Kauffman and Tilman Smith were appointed to represent the Mennonite Church on the new Inter-Mennonite Council for Aging Ministries. Sponsored by Mennonite Health Association, the council will also include representatives from other Mennonite groups.

The committee reviewed a report on the situation at Maple Lawn Homes—an MBM-

sponsored retirement community in Eureka, Ill.—where there has not been enough local lower-income applicants to fill the facility to 80 percent with low-income residents. This percentage must be maintained in order to avoid losing a portion of the federal Housing and Urban Development (HUD) rent subsidies. The 20 percent of Maple Lawn open to higher-income residents is now filled. The Health and Welfare Committee voted to recommend that the level of low-income persons be kept above this mark.

In concluding the discussion on the role of Health and Welfare in the church, the committee challenged the Mennonite Church to review theological assumptions related to health, stating that wholistic health care can become a reality only when the theological foundation of whole personhood is set in place.

mennoscope

A Memo to Junior Age Club leaders was sent out in early August to names we had on file. It suggests a variety of resources to supplement the club program. If you would like this Memo, please write to David Cressman, Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683, and ask for Junior Age Club Memo.

The Lancaster Mennonite Historical Society will sponsor an eight-week genealogy seminar at the society's headquarters at 2215 Millstream Road, Lancaster, Pa. Classes will occur on successive Tuesday evenings, Oct. 7 through Nov. 25, from 7:00-9:00 p.m. Topics for the 1980 seminar include: the basics of genealogy, records in libraries, courthouse records, common problems in genealogy, genealogy of Mennonites, from research to publication, and overseas research. Cost is \$20 for Lancaster Mennonite Historical Society members, \$25 for non-members. Send registration—before September 15, 1980—to Lois Ann Mast, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

The Center on Law and Pacifism will hold its third annual national conference in Denver, Colo., Nov. 7-9. Entitled *Civil Disobedience at the Crossroads*, the conference is conceived to be a prayerful and hopeful search for new directions in the movement to say NO to nuclear and military madness. Major speaker(s) will be Shelley Douglass (and Jim, if he's not in jail at the time). For information and schedule write or call: The Center on Law and Pacifism, P.O. Box 1584, Colorado Springs, CO 80901. Tel.: (303) 635-0041.

Sarasota (Fla.) Christian School has appointed Harold Shearer as Director of Development, effective September 1. Shearer

also is chairman of the board of directors for Southern Mennonite Camp Association which sponsors Lakewood Retreat. For the past six years he has been area supervisor of Choice Books.

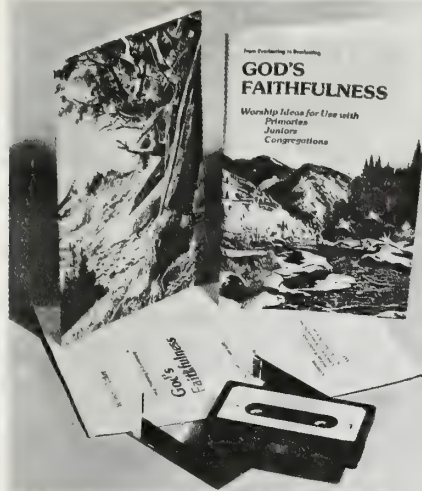
The Ninth Triennial Reunion for Civilian Public Service Unit 77 at Greystone Park, N.J., was held at Eastern Mennonite College on Aug. 1, 2. The coordinators for the event were William Rhodes, Ralph Parmer, and Samuel Horst. Although there was an emphasis on informal fellowship and reminiscing, the veteran World War II peace servicemen were urged to understand and appreciate the stand of numerous young men in 1980 who choose not to register for military service. The Tenth Triennial Reunion will be held somewhere in Pennsylvania in 1983.

Living More with Less by Doris Janzen Longacre, the sequel to the *More-with-Less Cookbook* by the same author, contains many practical suggestions for how to live joyfully while simplifying lifestyle and caring deeply for the needs of others in the world. Mennonite Central Committee, which sponsored writing of *Living More with Less*, has organized a group of speakers and resource people available to lead workshops on themes concerning responsible living.

The 7th Annual Sunshine Bazaar and Quilt

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$128,193.47 as of Friday, Aug. 15, 1980. This is 71.1% of the total needed. 215 congregations have made contributions.

Auction will take place at Southwyck Mall, Toledo, Ohio, Oct. 24, 25. This event is the major fund raiser for Sunshine Children's Home, an institution under the auspices of Mennonite Board of Missions. For further information contact: Helen Dennis, Sunshine Children's Home, 7223 Maumee-Western Road, Maumee, OH 43537 Phone: (419) 865-0251.



From Everlasting to Everlasting—God's Faithfulness is a new worship packet which contains a 64-page Leader's Guide, a 90-minute cassette with stories and music, and 12 church bulletins. All are related to Psalm 90 from which the theme—"God's Faithfulness"—emerges. This worship packet could be used in Sunday school departmental assemblies, junior church, club devotionals, or as a part of congregational worship over a three-month period. The Leader's Guide offers specific guidelines on how to use the Scripture, music, and stories. Packet price, \$11.95 (USA). Available from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

Three additional packets will be released at three-month intervals on the themes of "God's Grace," "God's Power," and "God's Providence."

The first direct communication from China in 30 years was received this summer by Eugene and Louella Blosser, former missionaries in China with Mennonite Board of Missions (Elkhart, Ind.), who are now serving in Japan. The friends who sent the letter told of their experiences in the years since they had last seen Blossers in 1951. "They eagerly encouraged us to visit China, which we still are hoping can be realized this fall," Louella said. "But nothing definite has yet been worked out."

Myrna Burkholder of New York City is expanding her role with Student and Young Adult Services, a program of Mennonite Board of Missions (Elkhart, Ind.). Myrna was recently named SYAS eastern regional director in addition to her previous assignment as SYAS urban director for New York City. Her new job will take her to college and university campuses to

visit Mennonite students and to serve as a resource to encourage spiritual growth and fellowship.

Stanley and Marilyn Kamp, workers in Nepal since 1969 with Mennonite Board of Missions (Elkhart, Ind.), returned to that country in late July after a one-year furlough in the USA. Kamps and their five children will live in Baglung, where Stanley serves as a builder and Marilyn as a nurse in association with the United Mission to Nepal. Their address is: Baglung Bazaar, Ananda Dispensary, Dhalagiri, Anchal, West Nepal.

Christian Conversion in Context by Hans Kasdorf (Herald Press, 1980) incorporates the insights of anthropologically informed missiologists into our understanding of the ways of God in His redemptive search for His people, according to Arthur F. Glasser. "The author also examines a variety of religious experiences, ranging from the 16th-century Anabaptist discoveries of life and holiness in Christ to contemporary incidents drawn from his own missionary experience in Latin America." Kasdorf is a member of the Butler Avenue Mennonite Brethren Church in Fresno. The book is available for \$6.95 (\$8.05 in Canada).

Persons in eastern Pennsylvania interested in exploring Voluntary Service are invited to a VS Discovery Weekend. Sponsored by Mennonite Board of Missions (Elkhart, Ind.) and Franconia Conference of the Mennonite Church, the event will take place Sept. 4-7 in the Souderton, Pa., area. The weekend, which is open to adults of all ages, will include time for fellowship and for learning about service lifestyles and opportunities in VS. For more information, call or write: Ellen Welty, MBM, Box 370, Elkhart, IN 46515. Phone: 219-294-7523.

Special meetings: Stan Shirk, Lyndhurst, Va., at Salem, Baker, W.Va., Sept. 7-12.

New members by baptism: one at East Holbrook, Cheraw, Colo.

Change of address: The new address for Koinonia Fellowship is 2505 N. Dobson Rd., Chandler, AZ 85224. Phone: 963-2416.

readers say

I find it quite disappointing that Marvin Hein takes on such a promising subject ("Was It Really the Will of God?" July 29) from what the title indicated would be an unusual perspective, but after paragraphs of eyeing the monster from about every possible angle, arrives at the crucial junction—and blinks. All Bro. Hein manages (as well as the presumably scarce space you allocated) is to propose that the semantic that God "permits" replace the tried-and-found-deficient Fundamentalist/conservative "allows" and "permissive will."

Strangely, with all the discussion of illness, calamity, death, and their possible origins, he fails even to mention Satan, let alone offer any theories as to what part the deceiver might play in the tragedies of our fallen world. Of course, it seems ever growing numbers of conservative Christians fail to be much aware of the devil's work or to ascribe to him any but

the most peripheral role in the happenings in the human sphere.—D. R. Yoder, Atlanta, Ga.

I was greatly dismayed to read Marvin Hein's article, "Was It Really the Will of God?" in your July 29 issue. I am surely glad to have not been in his congregation. It is difficult for me to believe that a pastor would hold such a view on the will of God.

His main thrust seems to be that God never wills or causes to happen anything that will be painful or hard to live through. Hein seems a little confused in that early on in his article he admits that the wholeness, joy, and life God wills for us may not come without "affliction, suffering, and death." Later he says it is unfair to say God would make us suffer even for our long-term good. My Bible tells me in Revelation 3:19 that God will punish me when I wonder if He loves me. Happily, he recognizes John 9:1-3, but unfortunately chooses to overlook verses that indicate sin does in fact result in suffering at times, as in Luke 5:17-26.

Hein's statement, "Some things happen simply because of the way the world is created," makes me pause to wonder if he knows the curse put on this earth as a result of Adam's sin. Surely, this world does have to suffer through sicknesses, wars, and other human afflictions because of man's sinful nature. Does that mean the world was created imperfectly?

In 2 Samuel 24 we read where the angel of the Lord punished Israel with an epidemic. This summer we have studied in Sunday school how the Lord punished Israel using the Babylonians. Hein's hypothesis that God will not cause suffering does not stand up to an honest reading of God's Word. One thing I want to be able to count on is that my God and Lord will love me enough to punish me when I am not repenting of my sins so that I will be forced to choose between following my will and God's will. The Bible tells that God's mind is far above our minds. We do not know why a certain course is ours but should we question the Creator about His wisdom?

Not everything bad that happens is God's will. But let us recognize that some trying circumstances are the direct result of a need for growth or a need to repent. God's will is that all should come to repentance. Those who choose not to will suffer for eternity when the Lamb separates the goats from the sheep. Such is God's will for those who reject Him.—Rob Lowery, Rockwell City, Iowa.

I wish to thank you for your helpful publication. We are not members of the Mennonite Church, but our church (Evangelical Free) participates in some joint activities. There is not a Mennonite Church within commuting distance to us. (We have a son-in-law who is Mennonite.)

I read the *Gospel Herald* for its honest communicating of and about God's Word. I'm a fairly new Christian and reading your magazine has been helpful—like being one of the family, which I am!

One of the things I'd like to comment on here is that I appreciate the way you preserve the publishing of obituaries, births, and marriages. I think this is important. We hear so much about "keeping the family together," yet no other magazine recognizes the family members the way yours does.—Dora M. Nowlen, Arlington Hts., Ill.

births

Albrecht, Douglas and Christine (Edmonson), Wyanet, Ill., fourth child, second daughter, Angela Rae, July 7, 1980.

Baker, William and Michelle (____), Fulks Run, Va., second child, first daughter, Jody Michelle, July 26, 1980.

Bedsworth, Philip and Joyce (Eicher), Elkhart, Ind., second child, first son, Steven Philip, July 26, 1980.

Childs, Art and Jane (Schrag), Hutchinson, Kan., first child, Isaiah Graham, born May 28, 1980; received for adoption July 24, 1980.

Culp, Don and Sara (Hershberger), Mio, Mich., second daughter, Lisa Joy, July 19, 1980.

Derstine, Harley and Delores (Long), _____, Pa., second child, first son, Aaron Michael, May 13, 1980.

Epp, Brian and Diane (Davis), Henderson, Neb., first child, Marcus Seth, July 13, 1980.

Gable, Gary and Lynette (Nussbaum), Smithville, Ohio, first child, Misty Leigh, July 31, 1980.

Helmuth, Lee and Connie (Bailey), Fort Wayne, Ind., third child, second daughter, Kari Jo, July 27, 1980.

Hess, Kenneth and Vera (Lefever), Lancaster, Pa., third child, first son, Jonathan Michael, July 31, 1980.

Kaufman, Dean and Teresa (Cusey), Manson, Iowa, first child, Kari Lynn, July 27, 1980.

Kinsinger, Ed and Doris (Martinson), Parnell, Iowa, second child, first daughter, Candra Fae, Apr. 29, 1980.

Lubbers, Kenneth and Sharon (Kennel), Shickley, Neb., second daughter, Amity Lynn, June 25, 1980.

Mamer, Andy and Vivian (Ropp), Kalona, Iowa, third child, second son, Jeff Douglas, July 24, 1980.

Miller, Eldon and Gem (Gross), Schwenksville, Pa., first child, Mark Elliot, July 23, 1980.

Moyer, David and Elaine (Aeschliman), Bluffton, Ohio, first child, Jonathan David, June 17, 1980.

Nussbaum, Fred and Janet (Sullivan), Apple Creek, Ohio, third child, first son, Frederic Scott, July 31, 1980.

Overholt, Dale and Cheryl (Alderfer), Souderton, Pa., first child, Nathan Scott, Aug. 5, 1980.

Roth, Tom and Gloria (Brenneman), Bright, Ont., second son, Luke Anthony, June 28, 1980.

Sawatsky, Steve and Eileen (Miller), Goshen, Ind., first child, Adam Peter, July 16, 1980.

Smith, Glenn and Ann (Kanagy), Mill Creek, Pa., second daughter, Shannon Renee, July 25, 1980.

Springer, Ted and Marlene (Slagel), Bristol, Ind., second daughter, Jennifer Lynn, July 14, 1980.

Stauffer, LeMar Tim and Connie (Ficke), Milford, Neb., second child, first son, Seth Shaphan, Aug. 2, 1980.

Stutzman, Ronald and Phyllis (Dintaman), St. Louis, Mo., third child, second daughter, Hannah Christine, July 3, 1980.

Sweigart, Tim and Mary Jean (Birky), Detroit Lakes, Minn., second child, first daughter, Carissa Jean, July 2, 1980.

Trout, Carl and Cheryl (Berzonski), Hollsopple, Pa., third child, second daughter, Lee Ann, Aug. 4, 1980.

Yoder, Cleo and Charlene (Wenger), Fairview, Mich., second child, first son, Chet Ryan, Aug. 2, 1980.

Zook, Vernon and Laurie (Helmuth), Sarasota, Fla., first child, Crystal Lynn, July 30, 1980.

father of the bride, Aug. 2, 1980.

Kimmel—Steiner.—Kevin G. Kimmel, Wichita, Kan., Congregational Church, and Beverly J. Steiner, Columbiana, Ohio, North Lima cong., by David C. Steiner, grandfather of the bride, and Richard Bartholomew, Aug. 1, 1980.

Mason—Wedel.—Barry Mason, United Methodist Church, and Ruth Wedel, Pilgrim Mennonite cong., by Dave Dickson, June 15, 1980.

Maust—Hess.—Dennis Maust, Park View cong., Harrisonburg, Va., and Rachel Hess, River Corner cong., Conestoga, Pa., by Calvin E. Shenk, June 7, 1980.

Schrock—Burkett.—Freedly Schrock, Hesston, Kan., Whitestone cong., and Dorothy Burkett, Hesston, Kan., Hesston cong., by Menno Troyer, brother of the bride, July 19, 1980.

Shenk—Shank.—Jim Shenk, Goshen, Ind., Kingview cong. (Scottsdale, Pa.), and Rachel Shank, Goshen, Ind., The Assembly, by David A. Shank, father of the bride, Mar. 22, 1980.

Yoder—Unzicker.—Wendell Yoder, Meyersdale, Pa., Oak Dale cong., and Alta Unzicker, Roanoke, Ill., Cazenovia cong., by Elam Bender, James Detweiler, and Valentine Swartzendruber, July 26, 1980.

obituaries

Bowman, Maggie, daughter of Mathias and Anna (Good) Hurst, was born Mar. 6, 1892; died at Fairmount Rest Home, July 28, 1980; aged 88 y. Surviving are 6 sons (Eugene, Paul, Melvin, Martin, Leroy, and Dallas), 3 daughters (Mabel—Mrs. Elam Burkholder, Blanche—Mrs. Paul Ploychromes, and Anna Mae—Mrs. Thomas Micoy), 36 grandchildren, 26 great-grandchildren, one brother (Jacob Hurst), and 2 sisters (Hettie Good and Sallie Burkhard). She was a member of Bowmansville Mennonite Church, where funeral services were held, in charge of Luke Horst, Ben Weaver, and Wilmer Leaman.

Coffman, S. Ellen, daughter of Samuel Frederick and Ella (Mann) Coffman, was born in Vineland, Ont., Sept. 24, 1910; died at Toronto General Hospital, July 17, 1980; aged 69 y. Surviving are 2 brothers (John E. and David W.), and 2 sisters (Magdalena E. and Barbara F.). She was a member of First Mennonite Church, where funeral services were held July 19, in charge of John P. Neufeld and Stanley D. Shantz; interment in church cemetery.

Diller, Emma G., daughter of Jacob E. and Salome (Ebersole) Lehman, was born in Lancaster Co., Pa., Aug. 18, 1917; died at her home at Paradise, Pa., Aug. 2, 1980; aged 62 y. She was married to Daniel Diller, who died in 1966. Surviving are 4 sons (Duane A., Lehman E., Dennis R., and Jay D.), 3 daughters (Miriam D.—Mrs. Frank Markovitz, Joanna M., and Ruth E.—Mrs. Earl Fox), 11 grandchildren, 6 brothers (Arthur, Marlin, John, Virgil, Lloyd, and Leroy), and 3 sisters (Anna and Mildred Lehman and Dorothy—Mrs. Elvin Hege). She was a member of Sandy Hill Mennonite Church, where funeral services were held Aug. 5, in charge of P. Melville Nafziger and Omar R. Martin; interment in Salem Ridge Mennonite Cemetery.

Michener, Nichole Dione, daughter of Kenneth and Janet (Halteman) Michener, was born at Lansdale, Pa., Feb. 16, 1980; died of neuroblastoma at Children's Hospital, Philadelphia, Pa., Aug. 3, 1980; aged 5½ mo. Surviving are one sister (Sherry Lynn), maternal grandparents (Mrs. and Mrs. Raymond Halteman), paternal grandparents (Mr. and Mrs. John Curtis Michener), and maternal great-grandmother (Mary Halteman). Funeral services were held at Franconia Mennonite Church, Aug. 7, in charge of Earl Anders, Jr., and Floyd Hackman.

Moyer, Katie L., daughter of John and Sara (Lewis) Freed, was born in Morwood, Pa., Jan. 18, 1985; died at Eastern Mennonite Home, Souderton, Pa., July 21, 1980; aged 84 y. She was married to Abram A. Moyer, who died in 1950. Surviving are 4 sons (Russell F., Preston F., Newton F., and Floyd

F.), 2 daughters (Kathryn F.—Mrs. Oswin K. Wambold, Betty—Mrs. Earl N. Miner), one sister (Lizzie L. Heckler), 13 grandchildren, and 18 great-grandchildren. She was preceded in death by 2 sons (Harold and Abram), and 2 brothers (Melvin and Sylvanus Freed). She was a member of Franconia Mennonite Church, where funeral services were held July 24, in charge of Paul Glanzer, Leroy Godshall, and Floyd Hackman; interment in Franconia Mennonite Church cemetery.

Ruth, Emma L., daughter of Cyrus K. and Ellen (Landis) Clemmer, was born in Hatfield, Pa., Mar. 13, 1895; died at Grand View Hospital, Sellersville, Pa., July 29, 1980; aged 85 y. On Mar. 27, 1915, she was married to Marvin D. Ruth, who died June 7, 1967. Surviving are one adopted son (William K. Yoder), one foster daughter (Grace—Mrs. Paul Christy), 7 grandchildren, and 16 great-grandchildren. She was a member of Plains Mennonite Church. Funeral services were held at Eastern Mennonite Home, Aug. 1, and at Plains Mennonite Church, Aug. 2, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Cemetery.

Schlabach, Darin Lee, son of Maynard Schlabach and Vicki Schaffbach, was born at Marengo, Iowa, June 28, 1971; died as a result of a tractor accident near Parnell, Iowa, July 23, 1980; aged 9 y. Surviving are one brother (Travis) and a half sister (Shannon). Funeral services were held at Marengo United Methodist Church, July 26, in charge of Charles Birchmier; interment in Marengo Cemetery.

Smoker, Hilda, daughter of Benjamin and Nancy (Stoltzfus) Stoltzfus, was born Mar. 25, 1894; died at Newport News, July 28, 1980; aged 86 y. She was married to _____ Smoker, who died in 1955. Surviving are one daughter (Althea Smoker), one son (Raymond R. Smoker), 9 grandchildren, and 11 great-grandchildren. She was a member of Providence Mennonite Church. Funeral services were held at Maple Grove Mennonite Church, July 30, in charge of Herman Glick, Wesley Boyer, and Aaron Stoltzfus; interment in Maple Grove Mennonite Cemetery.

Zehr, Menno, son of John and Catherine (Shultz) Zehr, was born in Wellesley, Ont., Sept. 21, 1903; died at his home in Milverton, Ont., July 15, 1980; aged 76 y. On Nov. 26, 1925, he was married to Alice Baechler, who survives. Also surviving are one son (Ken), 2 daughters (Blanche—Mrs. Lincoln Ropp, Nelda—Mrs. Edgar Leis), 9 grandchildren, 3 great-grandchildren, one brother (Chris), and one sister (Fannie—Mrs. Allen Jantzi). In 1948 he was ordained to the ministry and served the Riverdale (where he was a member), Wellesley, Glen Allen, Moorfield and Berea churches. Funeral services were held at Poole Mennonite Church, July 17, in charge of Amsey Martin, George Ball, Orlan Gingerich, and David Jantzi; interment in Riverdale Cemetery.

Correction: There was an error in the obituary of **Garwood Moyer** listed in the July 29 issue. The date of death should read July 7, 1980.

p. 676 by Harold M. Lambert Studios; p. 680 by Jim King, p. 681 by Steve Shenk; p. 685 by David Hiebert.

marriages

Benton—Shaffer.—Brad Benton, Minot, N.D., and Rhonda Shaffer, Hollsopple, Pa., Blough cong., by James Thomas, July 19, 1980.

Green—Wengerd.—Donald Allen Green, Springs, Pa., Church of the Brethren, and Beth Ellen Wengerd, Springs, Pa., Springs cong., by John H. Kraybill, Aug. 2, 1980.

Graber—Maust.—Barry Graber, Kalona, Iowa, Sunnyside cong., and Debby Maust, Bayport, Mich., Pigeon River cong., by Luke Yoder, May 10, 1980.

Helfrich—Hange.—John Helfrich, Perkasio, Pa., and Arlene Hange, Sellersville, Pa., both of Line Lexington cong., by Kenneth Seitz, Sr., July 19, 1980.

Hooley—Yoder.—Ron Hooley, West Liberty, Ohio, South Union cong., and Christina Yoder, Souderton, Pa., Plains cong., by Henry P. Yoder,

calendar

Hesston College classes begin September 1
Goshen Biblical Seminary classes begin September 2
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6
Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

U.S. report cites growing need for global action on resources

Starvation and overcrowding, intensified by increasingly short supplies of food, energy, water, and land, pose a growing threat to global peace and political stability, says a new government report. "If present trends continue," the report said, "the world in 2000 will be more crowded, more polluted, less stable ecologically, and more vulnerable to disruption than the world we live in now." In the looming scramble for national survival, "the tensions that could lead to war will have multiplied," the report concluded. "The potential for conflict over fresh water alone is underscored by the fact that out of 200 of the world's major river basins, 148 are shared by two countries and 52 are shared by from three to ten countries."

The study, ordered by President Carter in 1977, was hailed by administration officials as the first, most comprehensive attempt to analyze population, resource, and environmental trends all at once, and to describe the interrelationships among them. The world population growth will abate somewhat, but the ever-expanding base will guarantee much larger increases, mostly in the poor and less developed nations, the report concluded. Global population is expected to grow from about four billion in 1975 to 6.35 billion by 2000.

Suspended sentences given to Amish infant's killers

Two young men were given suspended sentences in connection with the killing of an 8-month-old Amish baby on Aug. 31, 1979. The baby, who lay in the rear of a horse-drawn open buggy plodding along a country road, was killed instantly when her skull was fractured by a chunk of drainage tile thrown from a pickup truck. It was one of 15 rock-throwing incidents aimed at Amish families linked to the four young men in the truck that night.

Two of those men—Kevin Rehm, 20 and Lynn Rich, 19—had pleaded guilty to reckless homicide charges. Although sentenced to five years each in prison on July 29, their sentences were suspended and they were put on five years' probation. The sentencing came one day after a second girl was born to Mr. and Mrs. Levi Schwartz, parents of the victim, Adeline.

A nun pickets Pentagon where her analyst brother works

When 50 Benedictine nuns set up a weeklong picket line for peace outside the Pentagon, Sister Mary Lou Kownacki kept looking for her brother. Edward Kownacki works inside America's mammoth defense headquarters as a weapons analyst. He and his sister, who teaches school in Erie, Pa., had debated by letter her role in the peace movement before she came with other members of the Federation of St. Scholastica to protest the arms race.

In a letter, which the sister reprinted in *The Erie Christian Witness*, Mr. Kownacki counseled: "Do what you think is right. I don't take it as a personal affront. I agree with you that war is wrong and nuclear war especially an abomination. Most of the people I work with, if really pinned down, also agree with these premises. The main point of disagreement is what does an individual do about it. The average Pentagon employee, whether military or civilian, does not control the system," the brother added. "The American people through Congress do. Why pick on Pentagon employees?"

Hiroshima anniversary is observed by 30,000

Some 30,000 Japanese gathered in Hiroshima on Aug. 6 for a memorial service marking the 35th anniversary of the world's first atomic bomb attack. A Buddhist temple bell tolled as the participants held hands and bowed their heads in a minute of silent prayer for as many as 140,000 people who perished from the single bomb. The bomb was followed three days later by another, dropped on Nagasaki, prompting Japan to surrender to Allied forces on Aug. 15, 1945.

Communist Hungary allows teaching about the Bible

For the first time since the communists took over Hungary in 1948-49, the country's teenagers will soon be able to study the Bible in school. The "Bible as literature"—not as a "holy book"—is being introduced at the next semester of Hungary's lycee-type secondary schools. Even with this carefully defined structure, however, introduction of the Bible in Hungary's high school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large. The Ministry of Education, announcing the new development, described the Bible as a "profound" cultural work.

Most effective evangelism, says Walker, is preaching

Preaching is still the most effective form of evangelism, according to Alan Walker, world evangelism director of the World Methodist Council. The 69-year-old Australian preacher,

who has been traveling around the world for several years to promote evangelism in the Wesleyan spirit, shared his thoughts about contemporary developments in the field in an interview in New York. Despite the popularity of mass-media methods of communicating the gospel, Walker asserted, preaching "wins a universal response. I think the most powerful form of evangelism is preaching."

The evangelist complained that "media evangelism in America is notably failing to develop a social conscience. . . . Media religion in this country turns God into a big sugar daddy." He warned that "the media preachers in America will have to explain to the Lord some day why they preached only a half gospel."

Belief in God, says new poll, is undemonstrative in Boston

Belief in God does not send Bostonians to church and membership in a church rarely leads to the outward expression of religious belief, says a new survey. About nine out of ten persons surveyed in Boston and its suburbs said they believed in God and more than 70 percent said they belonged to a traditional church or synagogue.

But little more than half of the church members attend services regularly and a large majority do not read the Bible, never or rarely say grace at meals, do not refer to a religious book in making important decisions, and do not tune in to religious programs on radio and television.

Mormons seek membership in refugee aid alliance

The 150-year old Mormon Church which has historically focused its welfare attention on helping its own needy members, is now moving to join the international refugee relief efforts. The church has established a refugee relief fund and applied for membership in the American Council of Voluntary Agencies for Foreign Services Inc. Resettlement of refugees in the U.S. comes under the direction of the council members, which include the U.S. Catholic Conference, Church World Service of the National Council of Churches, and other religious and secular relief agencies.

Christian basketball group to play in China

Sports Ambassador, a Christian basketball team, visited the Peoples Republic of China, August 1-25, 1980. They were scheduled to play national teams in the major cities of China. Their aim in going to China was "to assist the Chinese Christians to extend their witness for Christ and to help establish the credibility of Christianity." Kent Bechler from the Calvary Mennonite Church, Inglewood, Calif., is a member of the team.

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The pioneers and the homesteaders

Lyle Schaller wrote some years ago that the average congregation contains two separate groups of people which he dubbed the "pioneers" and the "homesteaders." Schaller has the ability to describe a person or situation in a phrase or with a figure of speech so that his readers get a whole new perspective. The pioneers and homesteaders contrast is an example of this.

Few of us have been either pioneers or homesteaders in the literal sense of these terms, but we get the idea with a little reflection. The pioneers, of course, were the first persons to arrive on the frontier. The homesteaders came a little later. On the literal frontier, the true pioneers probably left as soon as the area began to fill up with homesteaders. In Schaller's figure of speech, both exist together in the congregation.

In an article in *The Parish Paper* (April 1976) Schaller used these figures to refer to the longer-term members in a congregation (the pioneers) and those who have joined more recently (the homesteaders). He said that certain problems in congregational life may be better understood if we are aware of these two groups.

What basic change in congregational experience tends to divide the congregation on the basis of before and after? Is it the erection of a new building or a major addition to the old structure? Some remember the old building. These are the pioneers. Some do not. They are the homesteaders. Is it on the basis of pastoral succession? Some remember the ministry of Pastor X. Others do not. From the standpoint of the pioneer, one can just not understand this church without remembering Pastor X. This means that Pastor Y, the present pastor, is also a homesteader, not being acquainted with the ministry of Pastor X.

What difference does this make? One observation of Schaller's is that pioneers tend to appear on the nominating committee and to nominate pioneers. They also expect that homesteaders will fit right into the traditions of the congregation and carry on what they have begun. Homesteaders may have a quite different agenda and thus disappoint the pioneers. No doubt the balance of power can also go the other way. A congregation may have a great influx of new people—homesteaders—and the pioneers become overwhelmed in numbers and discouraged in spirit because few seem to understand their vision.

"The larger the congregation and the longer its existence," wrote Schaller, "the more likely that (a) the

pioneer-homesteader division is real, (b) the pioneers will be seen as an exclusionary group by some potential homesteaders, (c) there will be few entry points, in proportion to the size of the congregation, for homesteaders to begin to feel they are a part of the 'inner core' or 'fellowship circle,' (d) the homesteaders will be asked to be 'workers' (Sunday school teachers, callers, ushers, etc.) while the policy-making decisions will be reserved for pioneers, and (e) if the pastor is approximately the same age as the pioneers and substantially older than the homesteaders, he will unintentionally reinforce this division." Using the analogy of pioneers and homesteaders, one might even observe the problem in the Scripture. For example, in Acts 6:1, it is reported that "now in these days when the disciples were increasing in number" (a typically sensitive situation) "the Hellenists" (homesteaders?) "murmured against the Hebrews" (pioneers?) "because their widows were neglected in the daily distribution." Why were the Hellenist widows neglected? It is not made clear, but is it not possible that the original group of disciples was largely Hebrew and the leadership had not sensed the importance of including the newcomers in the handouts?

Of course the words "pioneers and homesteaders" are figures and cannot be applied directly. Yet they may be useful when conflict develops in a congregation. Is the disagreement mainly between longer-term and shorter-term members? If so, can these differences be negotiated? Would some persons be willing to switch sides for the purpose of discussion and so illuminate the issue?

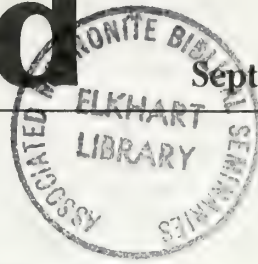
Certainly the differences between pioneers and homesteaders are not the only sources of dissension in a congregation. There may be personality conflicts and differences of opinion on strategy among persons who are the same age with generally identical congregational experiences.

But if a congregation is locked up over a seemingly small matter, or there is some general unhappiness, it may be worthwhile to consider whether the problems are between pioneers and homesteaders. If this appears to be so, we know more than we did and can seek a solution with some understanding. Even if this does not seem to be the source of the difficulty, with some careful observation, we may be able to describe the source of a problem in a similar fashion to illuminate it and suggest a way toward the solution.

— Daniel Hertzler

Gospel Herald

September 2, 1980

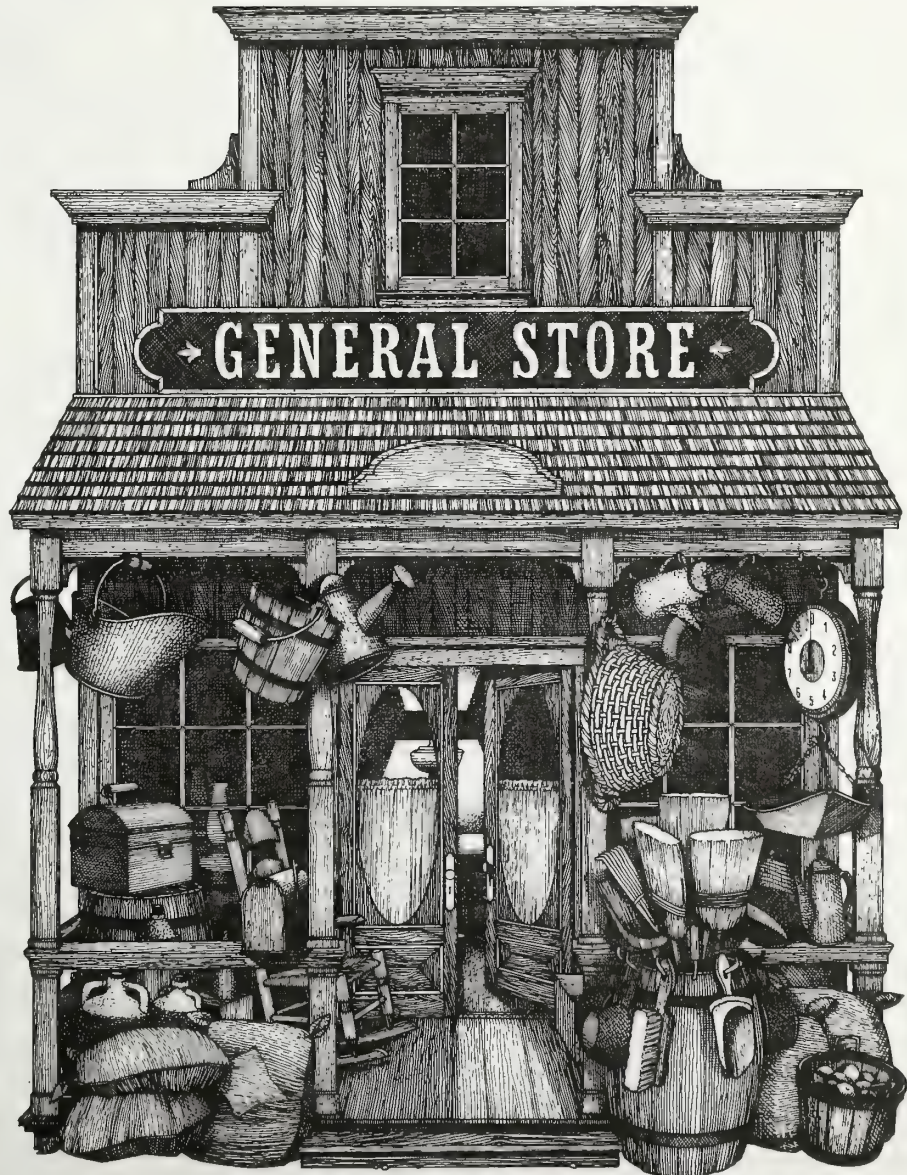


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Mennonites in the marketplace

by J. Daniel Hess

Can we sell
the church like
general
merchandise?



I grew up in a market. Grandpa Good "stood in market," where he sold home-cured and smoked hams. My dad planted a large "truck patch" whose peas and strawberries we took to market, sometimes on the streets of Landisville, and sometimes to West End Market in Lancaster, Pennsylvania. Some of my earliest radio memories were the market reports—hogs and steers at

Lancaster, chickens at Miller and Bushong's auction. We marketed the farm.

Today in a different world I help to market the church. We package it, peddle it, and sell it. Our products are labeled ever so carefully, our sales pitches are precisely rehearsed, and yes, in the transactions with our constituents, there is an exchange—even of money.

When I step back from my vocational chores, taking the time to compare our marketing of the farm with the marketing of the church, the results are a bit disquieting: I review the former with warm memories, and look upon the latter as something of a problem.

Marketing shouldn't be a problem for me, since marketing is a significant part of public relations, and public relations is a leading profession within the communications industries. I teach communication, preparing students to work in PR and marketing. On occasion, I work as a PR consultant. Yet I must admit that when I set out to market the church, I don't feel the simple pleasure I once knew when our Chevy pickup was loaded with garden produce, ready to turn toward town.

The problem, in its simplest form, is my inability to synthesize PR/marketing with my religious heritage. That is, the voice of the one and the voice of the other do not make a duet, they make contradictions. We will consider those contradictions after we take a closer look at the church in the marketplace.

The church in the marketplace. Public relations is generally recognized as a carefully managed program of information and interaction, designed to establish for the client mutually beneficial relationships with various publics. The activities of public relations, to ascertain and influence the opinion of people, often include press agency, promotion, publicity, advertising, public affairs, merchandising, and marketing.

Marketing has to do with the delivery of a product or a service. If the product or service is desired by the public, there will be an appropriate exchange of money, interest, participation, or some other mutually satisfying involvement.

The marketing of the church is carried on by agencies ranging from the local congregation (if the pastor is sensitive to public opinion) to the public relations offices of the larger denominational institutions. The church has always related in one way or another to "the public." But two trends are observable: (1) our doing of public relations is moving from the informal exchange to the formal program and (2) the size of this formal program is growing rapidly, as measured by the amount of energy, money, and personnel we assign to public relations.

For example, the two four-year Mennonite Church colleges prior to 1955 did their public relations largely through informal and personal contacts. In that year, a total of 900 students attended Eastern Mennonite College and Goshen College and a total of five persons worked in public relations. Today, the marketing of these two colleges (and Hesston College as well) is carried out in the offices of development, recruiting, "advocacy," information services, and public relations. By 1980, the enrollment in the two four-year colleges had jumped by 140 percent while personnel in marketing had increased by 350 percent not counting secretarial and clerical aides nor the time that presidents and deans gave to public relations.

J. Daniel Hess teaches communication at Goshen College. He is the author of *Integrity: Let Your Yea Be Yea* (Herald Press, 1977).

What is noted in these statistics from Mennonite colleges may be seen in most other Mennonite institutions. Since 1950, the self-conscious use of formalized public relations programs has gradually become part of the management function of our schools, mission boards, relief agencies, hospitals, mutual aid, radio evangelism, publications, and congregational ministries. Even churchwide assemblies are marketed, much like a business convention at McCormick Center in Chicago. There is an increase in the church's use of publicity, high-quality advertisements, promotional drives, and a new sophistication in its fund-raising techniques.

This arrival at the marketplace for the Mennonites marks, in a sense, the end of a trip from country to town. In the late 19th and 20th centuries, we tried to shuck the reputation of being "the quiet in the land." We used mission, education, and professionalism to update ourselves. It was a long arduous journey out of naïveté.

When an executive producer for *CBS News* examined several TV public service announcements that had been produced in the 1960s by Mennonite Broadcasts, Inc., she exclaimed, "Mennonites and mass media! How can this be? I thought they drove horses and rode in buggies!"

Now we are worldly-wise and articulate, and some of us wear gray-flannel suits. There are Mennonite news reporters, magazine editors, free-lance photographers, film producers, book writers, movie critics, stereo record makers—and, to be sure, Mennonite public relations experts.

But why, one may ask after reading this account of recent history, did the church decide to market itself? To be sure, it wanted to carry out the commission of Jesus Christ. But why did it choose marketing and formalized public relations as the means to that end? Why marketing?

We merely played follow-the-leader. The leader we followed was the American corporation. This is to say that the Mennonite Church, and the Christian churches at large, borrowed some important cues from a source quite outside the usual religious community. This process of follow-the-leader may be understood better if we review the origin and development of public relations.

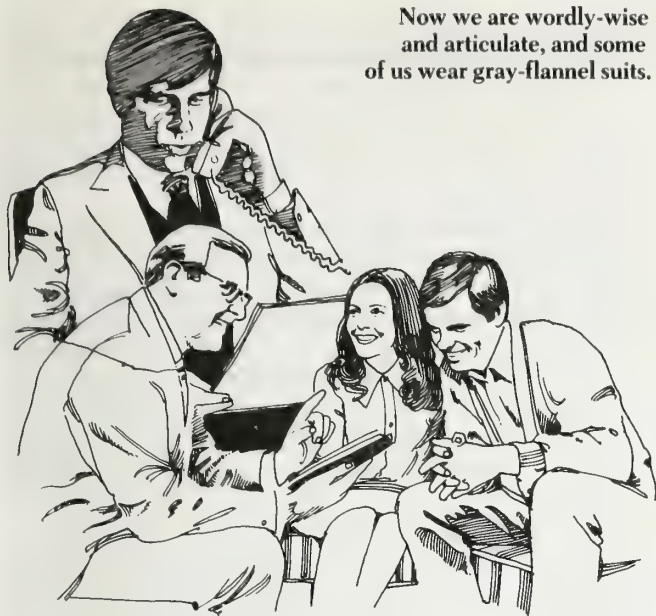
The origins of public relations. Quite clearly, public persuasion has been a part of social dynamics throughout history. But public relations, as we understand the profession today, is a 20th-century phenomenon. The industrial revolution and the accompanying political revolutions put masses

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Now we are wordly-wise
and articulate, and some
of us wear gray-flannel suits.



of people into the public places. Those masses, with some money in the pocket and several hours of freedom each week, began to exert power through their purchases.

While the profession of public relations is not unique to America, it has, according to J. A. R. Pimlott, "nowhere flourished as in the United States. Nowhere else is it so widely practiced, so lucrative, so pretentious, so respectable and disreputable, so widely suspected and so extravagantly extolled." The top ten PR agencies in the U.S. alone had a fee income in 1978 of nearly \$100 million.

Similarly, while public relations is not a peculiarly capitalistic phenomenon, it has nowhere flourished as in the more highly developed capitalistic system. PR can do its task only where there is a free and competitive atmosphere. The authors of one textbook say, "The student who desires a successful career in corporate public relations should be committed to the capitalistic system."

Public relations is at home in institutions. Occasionally an individual person will retain a PR consultant to help deal with the public, but usually PR activities are associated with corporate entities. In summary then, PR is said to be American, capitalistic, institutional, and associated somehow with public opinion. But how did PR get started?

Not until corporations realized that they were at odds with the buying public did they begin to worry about a tainted public image. The Pennsylvania Railroad, Standard Oil Company, coal mine operators—these were the kinds of institutions to sense a need to regard what people thought of them. In other words, it was a problem with the public that caused corporations to rethink their programs.

The church, it may be argued, entered formal public relations programs also because of problems with the public. In the 19th and 20th centuries, the church in America institutionalized many of its functions—education, service, benevolences, missions, and the like. At the outset, those institutions were commissioned to do a particular task by people whose personal interest in the church assured the dollars to pay the bills. As an arm of the church, each institution received lifeblood with each pulsation of that church body.

But like people, institutions grew older, and in the aging process, institutions took on an independence that on the one hand gave liberating power to the institutions while at the same time removed them from the assured support of the founders. At the moment when Mennonites started giving dollars to non-Mennonite agencies, the church institutions became aware of a vulnerability to the "mood of the pocketbook." Without the right kind of promotion, merchandising, and marketing (at least as good as that material coming from non-Mennonite agencies), a church institution could not survive.

Thus, corporations and church institutions have both faced a similar challenge—to win approval. The corporation wanted the approval of the buying public. The church wanted the approval of its own constituents. But how was that approval to be gained by corporations if the public media (radio, newspapers) were not able nor interested in helping the corporation win that approval? How was the church institution to improve its constituency support if it did not have an adequate churchwide medium of communication to be its advocate? Those questions were answered in a now-famous passage from a classic book, written in 1922 by Walter Lippmann: "The development of the publicity man is a clear sign that the facts of modern life do not spontaneously take a shape in which they can be known. They must be given a shape by somebody, and since . . . there is little disinterested organization of intelligence, the need for some formulation is being met by individual parties."

How was that "formulation" met by American corporations? In brief, they began to "professionalize and systematize" their persuasive efforts among their many publics. Chief executive officers of corporations learned to devote a third, even half of their time to public relations. It was the time of the founding of advertising agencies, public relations agencies, and consultants in persuasion. Gradually, the corporations came to see the selling of an image to be similar to the selling of a product. And thus, the selling of an image became absorbed into the marketing process.

That was the lead which nonprofit organizations, and later the churches, followed. They too wanted to give a shape to their image. And soon, many of those organizations and churches, even though they weren't in marketing, came to see the selling of an image as a kind of commerce.

And now we church people find ourselves in the marketplace. To get money for missions, students for our colleges, personnel for our staffs, readers for our magazines, participants in our meetings, and goodwill from the church at large, we go to market. But few of us ask whether we belong there. Is the marketing process the most appropriate way for us to solve the problems with our publics?

Let me restate the disquiet I feel: Are there not certain contradictions between PR/marketing and our religious history? To use another metaphor, do Madison Avenue and the way of the cross run parallel?

Some contradictions between the church and marketing. In a contradiction there is a conflict—two sets of instructions, two dissimilar voices. Sometimes, a contradiction is little more than discordant sounds, a bit of dissonance one has to learn to tolerate. At other times, a contradiction forces upon us two compelling voices, each demanding its

own response. In such situations, a contradiction makes us cry out as did Faust, "Two souls, alas, are housed within my breast. . . ."

I find that the "voice" of PR/marketing contradicts the "voice" of my religious heritage. Is this contradiction only a slight annoyance or is it the clashing of two irreconcilable masters? Let us examine several of the contradictions.

(1) *Proper vs improper opinions.* Martin E. Marty has pointed out that Christianity presents "a paradox, a foolishness, something 'contrary to the opinion.' It has the Improper Opinion for the uncommon man, for the known citizen of the commonwealth whose builder and maker is God."

It is my impression that public relations, in its careful attempt to get rid of ill will, tends to soften the rough edges, to quiet the sharp utterance, to sweeten what may taste a bit sour, to conceal what might be offensive. Can you imagine how distressing it would be for a public relations consultant to help a client such as Jeremiah? Or Paul? "But God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong" (1 Cor. 1:27).

(2) *Manipulated vs liberated responses.* A pioneer PR practitioner wrote a popular textbook entitled *The Engineering of Consent*. Public relations represents a systematic, deliberate, and coordinated attempt to persuade people and to respond to people. Whether such efforts be coercive or just suggestive, they seem incongruous with our heritage of freedom.

We would quietly let a person choose a faith, but noisily influence his economic decisions? We would, on the one hand, respect privacy, then co-opt motivational soft-spots into our merchandising strategies? We would assent to voluntarism, but insist upon support of institutions?

(3) *Appropriate symbols.* The symbols that we have come to associate with public relations are suggested by the business process, which I respect. Further, those symbols have helped us understand the dynamics of human communication. But I hear the warning of Robert Frost. We should use metaphors to think more clearly, but we must know when to "get off" the metaphor. Can the mentality of buyers and sellers fully portray the larger dynamic of human communication? Can the public relations profession understand the concept of obedience to a contract with God? Can the *Wall Street Journal* describe shalom?

(4) *Two conflicting rights.* In Western society, we laud and defend two conflicting rights: the right to express oneself and the right to know the truth. Thanks to the first right, we enjoy freedom of assembly, the privilege of free speech, and the tradition of the free press. The second right is grounded in our belief that a person needs full access to facts and opinions in order to distinguish truth from error.

The strategies of public relations clearly favor the first right over the second. Even within church institutions, there is the tendency to ask, "What nice thing about us can we tell the constituency?" rather than "What do the people in my publics have a right to know about us?"

(5) *The question of style.* Although Mennonite folk do sometimes become uppity-up, there remains to this day a regard for plainness, simplicity, candor, frugality, and quietness. Unfortunately, PR can tempt us to take on two kinds of airs: the air of suave professionalism, or the air of frenetic

busyness.

"I visited our church offices," reported a friend of mine. "As I walked through the building, I didn't know whether I was in an insurance agency or a funeral parlor." That's suave professionalism. The frenetic busyness may be observed in our tendency to do more and talk louder, to prove that "here's the place where good things happen."

(6) *Institutional vs noninstitutional priorities.* The story is common: A people make a covenant to do God's will, so that God can work out the grand purposes of history. That priority, then, leads the people to a personal faith, a social responsibility, an appropriate lifestyle, and a reverence of God. And they establish some institutions to get part of that task done. But then there is an unfortunate development. Those who run an institution see the survival of the institution to be synonymous with God's working out of history. People are pressed to support the institution as if it were the kingdom of God.

If we can classify these contradictions as nothing more than dissonant sounds, we should then proceed in our church's use of PR to solve its problems of constituency support in much the same way as we've done it. Perhaps we need to quiet a conscience here and there, or give a gentle reminder now and then.

But if the contradictions are not trivial, then we have a special task ahead of us. I myself think the contradictions are of the second type, and I want to discuss them in the article which follows.



Beyond politely printed blasphemy

by james reed klassen

The voices were silent

The flowers were smiling

The pipe organ was soothing

The summer sun was shining

The funeral texts were read

"I am the resurrection
and the life"

The funeral songs were sung

"Beyond the sunset
oh glorious morning"

The obituary was clear

"He had followed Christ"

But the remembrance card politely claimed

"Final Resting Place: Wheatland Cemetery"

But I won't believe that blasphemy

I too may wear the cemetery shroud awhile

But no grave will be my final resting place

Because no cemetery can hold my bones forever

"I've got a home in glory land
Way beyond the blue"

Facing down the one-eyed monster

by Katie Funk Wiebe

I agreed to monitor my radio listening for a week for an organization making such surveys. I found that task easy. I usually turn the dial to our only FM classical music station and leave it there for a while. I'm not a radio listener except for background music.

Then, when the same organization asked me to keep track of my television watching a few weeks later, I agreed again, although I wasn't sure I wanted someone else to know what I watch. But I kept the little booklet beside the set and made the proper markings each day.

A pattern of watching soon became evident. I watch news at least twice a day. Why, I don't know, but apparently I and thousands of others need these checkpoints several times a day to keep us on course. Or, we're like wind-up toys. We watch the news to get rewound. Maybe we need Grandfather Cronkite and others to assure us the world is still turning, though barely, and that we're still on it.

Other programs I watched were public television, "Sixty Minutes," "MASH," the tail end of some shows before the evening news, a few "Wide World of Sports" programs, and yes, even Lawrence Welk at times (my children may deny me after this, but I marked it down).

Most of us eat more, pray less, and watch more television than we'd like to admit. Television is much more firmly entrenched in our daily lives than some family members. We use it to kill time; sometimes only to hear another voice; sometimes only because it's there.

We call television the Pied Piper of our children, the one-eyed monster, the idiot tube, the boob tube, the biggest manure spreader in America, and having verbally spat on it, continue our love affair with this mechanical despot.

Adults are uneasy about its influence on children, yet slump before it once the youngsters are in bed, uncritical of what they watch.

They recognize its pull toward hedonism and materialism, and say they aren't affected by commercials to buy products which give brighter wash, quicker relief, longer protection, crunchier chips, and sexier cars. And then go to the supermarket and squeeze the toilet tissue before buying.

Adults know it affects their manners. Guests are rushed home by ten o'clock to make time for the news and the affirmation that the weather will be hot again tomorrow. The difference in time when the news comes on accounts for the difference in when evening visiting ends in different parts of the country. People visit until eleven on the West Coast, ten o'clock here.

Teachers know television affects the attention span. Adults nurtured on TV fare as young people cannot handle sitting for two or three hours at a stretch without a commercial break. Preachers probably know this already too.

Educators are aware that much watching affects language skills, particularly reading and writing ability. I believe this factor, as much as TV's overemphasis on sex and violence, should keep Christians away from the set. We need to guard

our literacy like a precious gem, otherwise it makes little sense to be concerned that nationals in other lands learn to read if our country's number of functional illiterates increases and students graduate from high school unable to read.

When television first appeared, ministers feared it would be the greatest threat to personal spirituality in this generation. More people are agreeing that the person steeped in television garbage cannot at the same time be steeped in God's truth. What we see on television eventually becomes part of our imagination or our mental images, and unless other stronger images from other reading or the Bible influence us, the TV images control our thinking. Though we may believe in the sanctity of the family, the church, and have a personal faith in God, if we watch our high values ridiculed often enough on television, its lower values are transferred to our minds.

Today we don't hide TV sets in basements and cover them with lace tablecloths so they'll look like end tables. We don't do without an outside antenna so that the neighbors won't know we have a set. The controversy is another area. According to a recent Roper poll, TV now has moved ahead of sex, and after money, as a reason husbands and wives fight. Could it be she wants attention; he wants a night with sports shows?

Television has some benefits if viewed discriminately. But it can be a tyrant, and most tyrants want uncritical followers who are satisfied with being entertained by others and kept immature. Television always moves to the lowest common denominator as it gives maximum emotional appeal and minimum intellectual stimulation.

I was glad the survey firm asked me to watch my viewing. As a result of my participation in a TV survey and some further thought, I have come up with a seven-point response to the one-eyed monster:

1. I will watch less television.
2. I will watch less news. It's as easy to become a news junkie as a drug junkie.
3. If I turn the television on only to keep me company when I am alone (which is the prime reason most single people turn it on), I will check the schedule first for something worthwhile to watch while I knit. When I am lonely I will turn to people rather than to television.
4. I broke the habit of soap operas long ago, and even now I never watch talk shows in the evening. I prefer to read in bed.
5. I will turn the set off if there is nothing worth watching, and quit knitting, which is what I do when I watch.
6. I will tune out commercials, or deliberately analyze their flaws. I will identify what I disagree with in other programs.
7. I'm still deciding about "MASH" and Lawrence Welk. I watch both for nostalgic reasons. Alan Alda reminds me of my late husband and Welk's music of my high school days. 

How good an investment is the liberal arts college?

by John L. Ruth

Education is getting more expensive, and it also looks as though there might be fewer college students to draw from in the next 10 years. This threatens the finances of our Mennonite colleges. Will we have to cut back their programs, or change them to fit another view of the market?

Whatever else we do, let us understand the value, to both individuals and the church, of good instruction in the liberal arts, sometimes referred to generally as “the humanities.” I believe that such education is especially valuable at this historical stage of our life as a sub-family in the family of God.

Just now there’s a good deal of discussion in the schools and the syndicated columns over the opposition between “vocational” and “liberal” instruction. We are at a point in American life when the scare of Sputnik—the Russians beating Americans to the initial punch in spacecraft science—has borne its fruit. There had been a scramble, after 1957, to upgrade American education, particularly in science and technology, so we could “meet the challenge” of Russia. This scramble was backed by the government, which invested billions of dollars to help our colleges and universities. The source of this energy was not in the church, but in the world. I can remember a time in the mid-sixties when you could get a government grant for all kinds of half-thought-out programs under this or that “title.”

This was also a time when it was hard to find enough good professors. In 1962 when I left graduate school I quickly had two dozen letters on my desk, with invitations to teach at various colleges and universities. Yet in less than a decade the situation had turned 180 degrees. Graduates who wanted to teach history or literature or music could scarcely find a job teaching remedial courses. This had all come about as the post-Sputnik rush to college had produced a vast crop of graduates.

A feature of those years was a growing “anti-elitism,” fostered by the fact that everybody and his sister were going to college. It seemed to be considered a right to attend college, and of course once you were there you expected to be given a degree. It seemed wrong to tell students they had gotten an “F,” when this was an interruption of their career. Many more A’s and B’s were demanded—and given. I remember my college throwing out the D mark for several years, because it was too discouraging to students. More “relevant” courses were offered; you could get credit for teaching Sunday school, going skiing, or just saying how you felt about things. The core requirements of the curriculum were scaled down, and you could even make up your own major.

All of these changes tended to threaten the formerly

central status of the “liberal arts” or “humanities.” I watched the changes coming as I taught literature at a Baptist college from 1962 to 1976. I taught a course in “Mass Media,” where the students knew more than I did about TV. One sensed a lessening of respect for literature or history as a repository of wisdom or window on the human drama, and a growing nervousness about whether or not this course would help the graduate “get a job.” “Just give me an A,” one job-hungry student nagged me. “It doesn’t matter to me whether I deserve it.” Eventually I left campus life to work at education in other modes.

Yet, I still consider the work of our colleges as extremely important, and as closely related to the welfare of our church. Serving on Goshen College’s Board of Overseers, as well as on the Board of Christopher Dock High School, keeps the issues in front of my eyes, and I’m concerned that our people as a whole appreciate their seriousness.

A down-to-earth people. Looking around at our supporting constituency, one sees a down-to-earth people. Although they tend to have less overt “poetry” in them than some groups, I love this household of faith for what it is. Historically it is a practical people who have economic integrity, stewardship, and accountability imprinted on their soul. Other characteristics are an orientation to the Bible, a feeling of separation from the corruptions of the world, ethical absolutism, a sense of family, and humility. These are traditional terms in which we have expressed our response to the gospel of Christ.

Every one of these emphases appeals to me, since I have internalized them all while growing up in our fellowship. And I realize, sometimes all too well, that every one of these traits might be seen as opposed to what we expect from a liberal arts-centered curriculum. Let me acknowledge this tension: “practicality” is opposed to theory; stewardship questions spending money on fanciful projects; “accountability” may put a college at the mercy of its most narrow-minded critics; biblicism may seem to devalue ideas from other sources; “separation” warns against borrowing from secular models; “ethical absolutism” has little patience with cultural relativity; the great Mennonite family-name-game may narrow our interest in the wider society; and “humility” warns against taking on the manners of proud and confident thinkers.

Yet none of these “oppositions” is the whole story. In fact, I’m prepared to say that if we let them cancel out our enthusiasm for providing future leadership with an exposure to the liberal arts, the very virtues we are trying to protect will be endangered.

Let me appeal precisely to the *long-term practical* instincts of our spiritual family. I’m maintaining that involving our college young people in courses in history (including

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that of their own tradition), literature, language, the various arts, philosophy, and such humanely related disciplines as anthropology, psychology, sociology, as well as astronomy and biology—involving them in these studies—will enrich the life of our church community in ways beyond price and practicality, but which will have practical consequences. Failing to see this, I believe, will hurt the church.

Here are some of the values, as I see them, of being educated in the humanities:

1. They increase our ability to understand and appreciate our spiritual and cultural heritage. (Even at the very beginning of the Mennonite cultural fellowship, the role of classical scholarship, in Erasmus, is unmistakable in its preparation for a new view of the Bible.)

2. They work against narrowness of outlook, which in the long run hurts the church. They bridge cultures, and help us to deal sympathetically with cultural variations.

3. They familiarize us with the energy of ideas and traditions. They put ideologies in context.

4. They show respect for the breadth of creation.

5. They guard against the danger of turning out students who are indoctrinated or trained, but not enlarged in soul. They protect us against a tendency to confuse merely employable or certified people with those who have something to think about.

6. They deprive cultural fads and spiritual novelties of their power to intimidate.

7. They involve questions of meaning and value, the why as well as the how of life.

8. They provide tools for the powerful articulation of what we believe. They help us communicate what we feel with precision and grace (When have you last heard a Mennonite sermon in simple language, made resonant with ideas and freed from trendy phrases?)

9. They provide our speakers and writers with a range of reference. Listen to a speaker's illustrations, and you can assess the depth of his/her resources.

10. They make a place in the body of Christ for those young people who participate, by natural gift, in the life of the mind and imagination. These people can thus be at home in the church with their gifts, not forced to fixate on dimensions of theology appropriate to adolescence. By liberating the mind to roam the heights and recesses of creation, the humanities release God-given creativity which blesses the life of the church; blocked, this thwarted creativity makes for stagnation and bitterness.

Beware of bargain-rate education. Granted, it's impossible to put a specific dollar and cents tag on these items, but does that make them any less real? If genuine stewardship is what we're after, we'll think of the long-term effect of our investments. We will think twice before we demand bar-

gain-rate education that encourages the best minds of our rising generation to look outside the church tradition for their intellectual stimulation. We'll realize that it would be ironic to have become wealthy in land and business, where we use the best equipment and technique, and then settle for mediocrity in our means of transmitting values.

So the church should regard its colleges as one of its most important investments. Of course college is not the only place where important things happen. There are persons whose function is that of *facultas ubique docendi*—faculty wherever they happen to be teaching. Nor do I see everything good as coming through our schools. After all, there are Mennonite Central Committee, Mennonite Disaster Service, the Paul-Timothy programs, missions, and so on. But behind or beside these activities stand our seedbeds of learning where the church invests in its future leadership.

Not an ivory tower but a circle of *students* (the word really means "eager ones") preparing for life around a wise faculty, and a well-stocked library to consult after class, should be our image of a college. And we can afford what it costs to have this. We can much less afford not to have it.

Yet, as we have noted, American society has recently devalued the liberal arts education in favor of immediate access to the job market. This is not only "penny-wise and pound-foolish" but a form of materialism. We need more than training; we need the charm and inspiration of great thoughts, the wisdom of capacious minds, the ability to see into another culture, the sensitivity of artistic vision. As we anticipate the heavenly city of John's vision, we already are bringing into it the glory and honor of human kingdoms. If we feel that in Christ "are hidden all the treasures of wisdom and knowledge," we shall express our worship in inventive stewardship of those treasures.

Budget-minded, but lopsided. My failure to speak here about the sciences or medicine or nursing or business does not mean that I don't find them important. But it is easier for people to see their practical value, and thus these academic areas find financial support and students are easier to find. What I am concerned about is the temptation to conform to secular society when it becomes so budget-minded that it is spiritually lopsided.

It might be "popular" to fit our colleges to the currently marketable curricula, and I certainly don't blame our administrators for watching the enrollment figures closely. We want them to balance the budgets somehow.

But I expect more than "cost-effectiveness" or "growth" from our Mennonite colleges. I expect integrity and character rather than current slogans. I expect them to take some risks in the bucking of worldly trends and affirming long-term values that our church deeply holds. Some of these values might cost money to maintain. So I expect the

Mennonite community to understand and appreciate that challenge by taking financial ownership in the work. The college belongs to the church, not to the trustees, or the president, or the faculty, or the students. It belongs to us all. And it belongs to the truth, even when the truth is difficult. I expect the Mennonite community to recognize this because of what I have learned about that community in growing up in it. I have found there a unique caring, integrity, and a putting of faith to work. Therefore I appeal confidently.

We should have, and I think in part we do have, the kind of community where it isn't a catastrophe when a thoughtful young graduate isn't offered a job in his/her college major upon graduation. If your major isn't, in a sense, its own reward, that is, if it hasn't made you a more complete person, do you really have an education? And if you do, isn't that worth something? Won't it add to your life and human usefulness and enjoyment *wherever* you work? That's the kind of practicality we should bear in mind as we invest our

hard-earned dollars.

College as nonconformity? It's strange, in a way, to argue that we ought to value the liberal arts in our colleges as a form of nonconformity, but that is one way of putting what I am saying. By acknowledging the worth of God's intellectual gifts which aren't primarily redeemable for paychecks, we express faith in the kingdom. We invest in the quality of the next generation's leadership. We add to the wonderful Mennonite sense of family a breath of fresh air that keeps it from going clannish and stale. We bring to our vigorous study of the Scriptures the basic questions of our time—and all times.

Our students encounter the finest, not just the latest, of human thought. Such learning, though it is "free" or "liberal," also strengthens our ability to "conserve" values. And it enriches the covenanted body in whose life all thoughts are brought under captivity to Christ. 

The subject was money

by Maggie Glick

Gary Shetler admits to a little trembling that first Sunday. He had agreed to lead a church class on the controversial subject of money, and he wasn't sure what to expect.

Gary took some comfort from the fact that in the fall of 1978 his congregation, Sunnyside Mennonite in Dunlap, Indiana, had looked at stewardship. Milo Kauffman of Heston, Kansas, and Sunnyside's pastor, Clare Schumm, had provided the input.

Discussions about stewardship had followed in Sunday school classes. Several had studied *All That We Are We Give* by James G. T. Fairfield. The congregation's Family Life Committee also was providing materials to encourage will-making and funeral planning.

So the foundation had been laid, Gary thought, for a class on "Christian Financial Planning" during December through February. It was planned for 15 people, and 17 responded.

"Right from the beginning," Gary recalls, "we committed ourselves to honestly face where each of us was in practicing stewardship. We also agreed to share with each other. We passed our agenda on our own questions and experiences."

Gary initiated the pattern of honesty by reporting his own pilgrimage in money management. "I told how Lois and I had increased our giving substantially only to find we were tense because we seemed never to have enough for clothing and recreation—a very real concern with three children, ages five, three, and one.



Gary Shetler (left) with Krissie Boss and Nancy Leatherman

"In a counseling session with Clare Schumm, the matter came up. I remembered well what he said, 'I do not want to tell you, Gary, that you should reduce your giving, but money is to be used for building relationships, too.'

"It wasn't much later that Lois and I committed ourselves to communicating our feelings better as we prepared our monthly budget, and to begin saving for Lois's continuing education—something we always talked about, but now actually are doing."

Another vital part of the group's experience was the supply of practical resources Gary had through his work at the Mennonite Foundation in Goshen, where he is operations

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manager. These included guidelines for responsible giving, estate planning, making a will, and choosing executors and trustees, and information pieces on investments, social security, and retirement.

With the Foundation materials and through their own discussions, each member developed a personal stewardship and estate planning booklet. As the study progressed, more of the group members shared their pilgrimages. Krissie Boss tells how she and her husband, Ernie, reacted to that personal accounting:

"We realized we weren't the only ones with questions about finances and wills. It was helpful to hear the different opinions on budgeting and sorting out priorities. Writing a will had seemed really complicated until Gary clarified 'will language' for us."

Several times during the three-month study, Gary prolonged the discussions which seemed of particular concern. Later, when the participants evaluated their time together, a number said they wished the class could have spent even more time sharing their own experiences and learning from each other.

"This really impressed me," Gary says, "about the importance of not proceeding too fast, in order to have effective learning."

Nancy Leatherman confirms Gary's impression: "As a newly married couple, Duane and I thought we could use much advice in Christian financial planning. Our parents, college life, and Voluntary Service experiences had taught us

how important earning and spending are. But as a new family unit, we wanted to learn practical ways to live as good Christian stewards. And this was a very practical, worthwhile class."

From Pastor Schumm's viewpoint "the special study during the Sunday school hour was an exciting way for stewardship education to happen. The approach was not to lay a guilt trip on anyone, but to search sincerely how a Christian can plan and manage material resources faithfully."

For Gary the most beautiful part of their study-commitment experience occurred the last Sunday in February. That day the group decided to make wills, or to revise existing wills, by the time they gather for a second emphasis on stewardship and lifestyle this fall. To support their resolution, the group scheduled a will-making dinner in March. David Leatherman, a Sunnyside member, was a guest and shared from his experiences as treasurer of the Mennonite Board of Missions. Since then the class has been reporting to each other when they actually have executed a will.

"The most important ingredients of our time together," Gary feels, "were sharing our pilgrimages with each other, the available resource materials, and the work of the Holy Spirit among us as we searched the Scriptures together." There have been "definite sparks of renewal," he notes, as giving and spending practices have been adjusted. He expects the process to continue as more Sunnyside members become more open with each other about the implication of Christian stewardship. 

Hear, hear!

Clergy and the draft

It appears that, in the military draft which we anticipate soon, about the only exemptions will be those to the clergy. I would like to suggest that ministers refuse to seek exemption status for the following reasons:

1. It is against our best Anabaptist biblical tradition. We teach and promote the concept of the "priesthood of *all* believers." Being exempt from the draft sets one apart from the average layperson. Not accepting an exemption would witness to the world and our members about our belief in this professed priesthood.

2. Although it sounds like a nice, privileged, considerate provision for clergy, don't be fooled. I happen to think it is no accident that the clergy are exempted. I think it is a very well-thought-out, contrived provision. In past American wars, the clergy played a very important part for the government (see *Preachers Present Arms* by Ray Abrams) in giving military exploits a religious, sanctimonious air by blessing the pursuits and personnel of the military. Clergy, at some points, permitted their church buildings to be used for activities directly associated with the military such as (e.g.)

recruiting stations. Without this religious type of approval, it would be extremely difficult (if not impossible) to perpetrate a war.

3. Having pastors, seminarians, and church leaders personally face up to the issues involved in a draft would strengthen our peace witness. I suspect that one of the reasons the peace ethic of the church is not promoted from the pulpit, as much as it could/should be, is that many pastors never served in alternate service or personally had to face a draft board. Therefore many pastors may not have as great a commitment to this position as many laypersons. It would be good to have pastors experience what the laypersons in their congregations have gone through. By serving in alternate service, pastors would be setting a good example for the person in the pew.

4. It seems only fair, especially since it is very likely that women will soon be required to register and be drafted.

5. It will strengthen, not only those individuals who participate, but also the church at large.—Jim Drescher, Lancaster, Pa.



The milk house, halfway down the mountain road where the Swiss Brethren met the world.

The Anabaptist Bridge is broken

by Leonard Gross

The Täuferbrücke (Anabaptist bridge) located in the Swiss Jura mountains symbolizes the quietistic period in the history of the Swiss Brethren which marks the end of Anabaptism proper and the beginning of a semi-pietistic era which continues to this day. Something of the original vision remained through the generations, but the more outgoing, visible willingness to confront the world and its kingdoms directly had been transformed into a more resigned attitude of being content to leave the world to itself, with the hope that the world in turn would stop persecuting quiet religious dissenters.

Soon after the birth of Anabaptism in the 1520s, Swiss Brethren were already making their way into the Jura highlands with the implied consent of the Bishop of Basel, whose jurisdiction included the Jura. By the time of the seventeenth century they had firmly established themselves on the tips of the relatively low Jura Mountains. Pasture and some cropland was at hand at an altitude of upwards of 1,000 meters (3,300-4,000 feet), some 2,000 feet above the reaches of "civilization." But the Swiss Brethren felt they had to accept the hardships which went along with their distance from the valley culture, for there was still the constant threat of persecution, and one assumed stipulation of the agreement between the Swiss Brethren and the magistracy was the prohibition of gathering for worship.

New attitudes quite naturally developed between the world which was—literally—down below, and a gathered people which had to meet illicitly in the hidden mountain recesses, one of which came to be known as the Täufergraben (the Anabaptist Ravine). For many generations they met in the Täufergraben, often, during the night. For many families the journey to the open air meeting place took two or three hours or more, and because clocks were uncommon, some families would need to wait at the ravine for a long time before they were all assembled. Many left their initials and dates carved into the rocks on both sides of the ravine. The earliest date is 1633; dates for the 1700s are numerous. Because property and possessions of the Swiss Brethren had so often been confiscated by the government, the Brethren did not feel free to purchase larger farms until after 1874, when for the first time freedom of religion was written into the laws pertaining to the church in the new Swiss Federal Constitution of 1848. One of the early purchases, the Les Fontaines Hof on Mont Tramelan, was converted soon after 1874 into a meetinghouse in which rooms could be opened up to accommodate a hundred or more people.

But where there was an Anabaptist Ravine, there was also

the problem of crossing the ravine. To go on foot was no problem. But slowly the Swiss Brethren developed trade with the villagers below, and needed to transport milk and other farm produce by horse and wagon. And so the Swiss Brethren built a bridge, the Täuferbrücke, first of wood, and then in 1835, of stone. The bridge served until 1924, when a new automobile road was built by a group of government workers during the great depression. The weakening stone bridge was then, unfortunately, demolished, but the remains can still be seen on both sides of the ravine.

Halfway down the mountain road, leading from the highland Swiss Brethren to the valley people, stands a milk house. To this point the Swiss Brethren brought their milk and here townsmen would get it for sale in the village. This lonely milk house is also a symbol of the transformation of early Anabaptism into the quietistic brotherhood of the eighteenth century, a change which was obviously brought about in large part by persecution, which continued well into the nineteenth century. The last known Swiss to be martyred in Zurich was Hans Landis in 1614. But there was at least one case where an infant in a Swiss Brethren family was forcibly baptized by the state as late as 1814.

We can learn from Swiss Brethren history something about the effects of persistent persecution. Certainly, Swiss Brethren tenacity proved too tough to be easily broken; yet in fact, the original Anabaptist vision, remained only partially intact from generation to generation. In its transformed state it can still be noted today among the Swiss Brethren. They had by no means given up the good fight of faith; yet to remain in Switzerland required a type of compromise as to mission and witness. Some Brethren emigrated to other lands to avoid such compromise; those who remained felt that to emigrate was in itself equally a compromise.

The fragments of the Anabaptist bridge remain a symbol of the past, a testimony to men and women who attempted in spite of persecution to remain faithful to God rather than to submit to the "prince and principalities of this world." The bridge is gone. The Swiss Brethren live in a new age, with new problems and new challenges. They have moved back down into the valleys so that only scattered family units still live up in the area of the ravine. There is presently a new mood among the Swiss Brethren which is taking into account the earlier vision of their forefathers, including the idea of nonresistance, and a discipleship which includes an ever stronger witness to society.

Although the past witness in times of strong persecution has provided us with a worthy Mennonite heritage, we too need to note that the Anabaptist bridge is indeed broken and we need to build new bridges which lead us presently in the direction that God would have us go.

Leonard Gross is executive secretary of the Mennonite Church historical committee, Goshen, Ind.

The Burbanks of Blue Gap, Arizona

by Sanford and Orpha Eash

We saw the gap in the mountain range. Could that be Blue Gap? We saw trails of a mountain road, crooked and steep. We didn't care to take the mini-van through more of that, but we found Blue Gap before we got into those mountains. The valley was dotted with widely scattered hogans, and flocks of sheep were out on the plains. There was a new hard-surfaced road leading right to the Blue Gap Mennonite Mission in Arizona. We went to the door and rang the bell, but nobody answered.

Suddenly we felt alone, out there in the middle of Navajo country. Will we be welcome when they come home? In a few hours Peter and Lita Rose Burbank came home, and in a few minutes we knew we were among friends. During the next five days we learned to know them better. They took us sight-seeing and we sat and talked about them and their parents. Lita Rose talked of the life and times of her father, Hosteen Nez Tsosie.

Hosteen was born in 1880, and Lita Rose was the youngest of his thirteen children. Peter said he was an FBI—full-blooded Indian, and chuckled at our puzzled look. Hosteen's father died when he was a boy, and his uncle raised him. The uncle had a store in Chinle, a trading post on Canyon De Chelly in northern Arizona. It was known as the Red Man's Store. Lita says her father remembered going along on the long wagon trips to Gallup, New Mexico, for store supplies. He also learned how to care for the sheep, cattle, and horses that his uncle kept on the rangeland. He remembered the tall grass and the timely rains, compared to the scant rainfall and short grass of his older years. There was something else about the uncle that molded the life of

Sanford and Orpha Eash are a writer-photographer team from Goshen, Indiana.



Peter and Lita Rose Burbank with their son Freeman

Hosteen. The uncle was the first Christian in Chinle.

As a young man Hosteen was married and moved to the Black Mountain community, just across the mountain range. He and his wife raised their family there. Lita remembers him as a lover of good horses, and he generously gave many of them to his friends and family. The family learned to help herd the sheep out on the rangeland.

Hosteen Nez Tsosie was known for leadership in his community in the first half of this century. He was a tribal chapter president for 12 years. He was concerned about preserving the rangeland and water supply for the livestock. Lita says he had a strong feeling about people helping themselves rather than depending on the government. He was strict in the home and was against using alcohol and gambling. Lita remembers her father teaching Christianity as he understood it.

By the time Lita was ready for school the children went to boarding school in Chinle. It was a good school but they didn't get home for months and maybe not for the entire nine months of school. They got homesick and some even ran away and went home.

There was a Catholic church and a Presbyterian church close to the school and the children were required to attend one of them. Lita's father encouraged her to attend the Presbyterian church, and she went through that school for all twelve grades.

In 1954 a young Mennonite couple, Stanley and Arlie Weaver, came to the Black Mountain community. Hosteen Nez Tsosie at 74, curious and interested, wanted to know all about them. He rode his horse over to the Weavers, but they couldn't communicate without an interpreter. Hosteen found out they were evangelical missionaries. Lita says her



Sunday morning assembly at Blue Gap Mission, Arizona, Peter Burbank, pastor.

father came home with a deep "good feeling" about the young Weavers. The elder Navajo Indian and the younger missionaries always had a deep respect for each other. The friendship lasted for life.

Lita Rose was now out of school and living at home. But she still had some problems and frustrations in her life. The Weavers visited in the Tsosie home and discovered they could talk freely with her in English. They helped her with her spiritual problems, and she soon became an interpreter for them at the mission. Lita saw that the Weavers were interested in people, not just their attendance at the mission. She was baptized in 1956. She says today, "I wanted to give my life to God." Lois Kauffman, a nurse, came to the mission and helped set up a clinic. Lita helped in this clinic along with interpreting. Life had a new meaning for Lita Rose.

In a few years Stanley Weaver had Naswood Burbank, a young Indian Christian, helping in the work at Black Mountain Mission. He had a younger brother, Peter Burbank, also interested. He didn't get all of his education at Chinle, but also attended various Indian schools in the West. Among others, he attended the Cortez Bible Institute in Colorado.

After ten years at the Black Mountain Mission the Weavers left the work in charge of Naswood Burbank and moved to Blue Gap. By that time Peter Burbank was back from school, he was baptized, and Stanley had him helping at the mission at Blue Gap. So the inevitable happened! The two young committed Christians, Peter Burbank and Lita Rose Tsosie, began to see each other, and were married in 1965. They moved into the mission house, where they still live. The Weavers continued living in the area awhile with Arlie teaching school and Stanley helping the Burbank

brothers at both missions. The brothers were then commissioned to take over the work entirely. They were told, "This is your work, these are your people, it is up to you." They still feel that responsibility.

In 1972 Hosteen Nez Tsosie was taken to the hospital. He testified of his belief in Jesus, pointing toward heaven, just moments before he died at age 92. He had lived to see his daughter Lita Rose become a Mennonite minister's wife. He lived to see improvements in health services, in educational opportunities, and better roads for his people.

Peter and Lita are happy in their home with their fourteen-year-old son Freeman. He rides a school bus every day to Chinle. He often stops at the Tsosie home miles away, and helps with the flock of sheep. Peter still has community responsibilities, helping people with health problems to get to the Clinic or the hospital. One time he couldn't drive fast enough and by the time he got to the hospital he had another passenger beside him in the pickup, a new baby boy! Peter still calls that boy "Speedy." The pickup truck is important in the life of the Navajo.

Peter has a room at his house where he or his brother Naswood preach and record a half-hour radio program six days a week. It is aired on two different stations, is in the Navajo language, and is known as "The Mennonite Gospel Hour."

We met many of the Blue Gap people on Sunday morning. Some were mature Christians, some were new Christians, and some were visitors who were considering the Christian faith. After the church service everybody was invited to the Burbank home for coffee and cookies. During that time we noticed that much of the shyness toward us had disappeared, and we had a time of free sharing. It was a beautiful experience for all of us.





Tent city for 750 Cuban refugees under the I-95 freeway near the center of Miami.

Assistance begins in refugee-saturated Miami

While refugees from Haiti and Cuba continue to arrive in Florida, and over 20,000 refugees are yet to be released from federal detention centers, those working with refugees in Miami, where most are settling, say housing and the job market in the city are saturated. In the midst of Miami's complex set of pressures, Mennonite Central Committee's U.S. Program has begun work with refugees through the service of short-term volunteers. Their on-the-spot experience is also helping determine where longer-term workers MCC expects to place in Miami in coming months, are most needed.

MCC has placed five volunteers in Miami, supporting the often-harried organizations already attempting to aid the refugees:

Dave and Sue Cockley of Malvern, Pa., have been working with the Haitian Coalition, which does most of the legwork necessary to get refugees out of the federal detention camp for Haitians near Miami and into the households of relatives or friends willing to take them in.

Nancy Hertzler of Goshen, Ind., and Brigitte Hudicort of Port-au-Prince, Haiti, both students at Goshen College, have been working with HACAD, the Haitian American Community Association of Dade County. Hertzler has worked at the HACAD office filling out forms for those seeking help at the office and assisting a social worker divide available addresses of refugees into zones for follow-

up aid. Hudicort has helped at HACAD's clinic, the only medical service for the Miami Haitian community other than public hospitals. She has organized a filing system for the clinic, worked as a nurse aid, and translated for a doctor who does not speak Creole.

Marcia Good of Middletown, Pa., has just begun work with Cuban refugees in cooperation with the Miami office of Church World Service (CWS). She will be a case worker for some of the Cuban refugees who are settling in Miami but do not have relatives there. Good will also be the contact person for Mennonite Church groups interested in sponsoring Cuban refugees.

Dan King, a self-supported Mennonite pastor in the Miami area, has coordinated MCC's program this summer. The Miami area Mennonite churches requested MCC involvement and have helped with housing arrangements.

In coming months MCC will be looking for Creole-speaking volunteers. It also needs persons to coordinate and teach classes in English, a social worker in job development, a public health nurse, and a community service worker to continue involvement in relocation and placement of Haitians. An additional Spanish-speaking community service worker would be useful.

Churches interested in sponsoring Cuban refugees should contact the MCC Refugee Resettlement Office, 21 South 12th Street, Akron, PA 17501.

Mennonites respond to Hurricane Allen

The "strongest hurricane of the century," Hurricane Allen left its mark of destruction as it ravaged crops, properties, and killed people in Haiti, Jamaica, and St. Lucia of the Caribbean Islands on Aug. 2 to 9. Although the devastation was much less than expected, and much less extensive than that caused by David in 1979, in areas hit it has caused genuine loss and grief. Mennonite Central Committee personnel near such areas are organizing to respond to suffering.

Of the three islands named, St. Lucia suffered the most property damage and in Haiti 41 were killed. From Haiti, Walter Sawatsky of La Junta, Colo., reported that damage in Port-au-Prince was slight. He and his wife, Joy, reported from Les Cayes, on the southwestern peninsula, that extensive damage was done to the trees and coffee crops. Between 5 and 10 percent of the homes in that area are damaged.

Plans for assistance await further word from Sawatsky who, with Lamar Myers of Worldteam Mission, is making further investigations to assess what the response should be. Worldteam has sent personnel to more remote areas of the island to assess the damage there as well.

Telex reports from the Caribbean Conference of Churches indicate that the most seriously damaged areas of Jamaica are in the northeastern part of the island. Eight deaths have been reported there. On Aug. 11 Jamaica Country Representative Sam Lapp called from Jamaica and reported that 4,000 people had to leave their damaged or destroyed homes. The government estimates that agricultural damage stands at \$45 million. According to Lapp, MCC will probably not need expatriate workers in carrying out its part of a coordinated response to the hurricane in Jamaica.

In the United States Mennonite Disaster Service is sending crews of workers from Region III states into southern Texas where cleanup operations have begun.

Chicago Mennonites against registration

Chicago-area Mennonites took their concerns about draft registration to six post offices in late July and early August, counseling 19- and 20-year-old men to "think before you register." As a result of the separate Mennonite activities, more than 100 men had enough second thoughts about President Carter's peacetime sign-up to note on their forms that they were conscientious objectors to war or decide not to register at all, according to reports from individuals who stood at the post offices.

In most cases, the Mennonite witness consisted of handing out leaflets and entering into discussion with potential registrants and passersby. Placards announced positions such

as "A post office is for mail—not for militarism" and "Thou shalt not kill" and "Today nations must learn to live together if they are to survive together."

Reba Place Fellowship of Evanston conducted a 40-minute worship service at the main Evanston post office on the first day of registration. At another Evanston post office during the rest of the two-week registration period, Reba Place members persuaded more than 100 persons to "register against the draft" by sending post cards to Washington, D.C., said Allan Howe.

"We were careful not to break the law by urging anyone not to register," said Randy Neufeld of Lakeview Mennonite Brethren Church who operated a counseling center at the church in addition to spending time at a post office on the north side of Chicago. "Instead we asked registrants to think through the consequences of a number of options, including military service, conscientious objection, and nonregistration."

That position was echoed by others. "Some of the young men didn't know they *had* options," added Menno Ediger of the Community Mennonite Church, Markham. "Most of them appreciated our presence." Ediger and more than a dozen other members of the Markham congregation were part of an ecumenical group that included the local Lutheran and Methodist ministers. Members of the group spent 10 days outside the post office in Harvey, a southern suburb where 75 percent of the residents are black.

In another predominantly black area on the south side of Chicago persons connected with the Urban Life Center and other young Mennonites distributed leaflets and did stand-up counseling. "I found an openness to the conscientious objector position that I wasn't counting on," said Bob Brunk-Harnish, a seminary student and director of Mennonite Student and Young Adult Services for Chicago. "Being white was not a liability."

"Usually the poor are the ones who wind up having to go," observed Charles Snipes, pastor of the predominantly-black Englewood Mennonite Church on the south side. Snipes, a veteran of the Korean War, was not involved in picketing but did call registration a "panic move." He is employed by the Chicago Post Office but was not involved in registering young men and said he didn't hear fellow employees talking about their role in registration. At various other post offices, though, the picketers said employees offered them words of support and hospitality.

Citywide registration totals at the end of the official two-week sign-up period were 41,000, whereas conservative estimates place the number of 19- and 20-year males in Chicago at 60,000. If one third of the eligible male population did not sign up, that is a strong showing for advocates of noncooperation, agreed members of the Ploughshares Peace Collective, a group of mostly Mennonites and Friends

who met to share about their activities on Aug. 10.

However, the group also recognized some ambiguity in the response to registration, noting that some young men appeared to be just as susceptible to their authority as to the government's, without thinking through the issues for themselves. It was too easy to appeal to self-interest, said one. Some youth were declining to register not because they were willing to face the consequences, but because they didn't think there would be consequences. Apathy and lack of information also contributed to the two-thirds response, they acknowledged.—Bruce Liechty

Leatherman to leave MBM post



David Leatherman

David C. Leatherman, treasurer at Mennonite Board of Missions (Elkhart, Ind.), has announced his resignation, effective Oct. 31.

Leatherman joined the MBM finance office staff in 1955 and was named treasurer in 1966. During his 25-year tenure, the MBM annual budget grew from \$800,000 to \$6.5 million. He currently directs a staff of five.

"For 25 years I have enjoyed my work and have appreciated the opportunity to serve in the finance office," Leatherman said. "However, since the nature of the assignment is changing, I feel it is time for me to resign."

H. Ernest Bennett, the former MBM executive secretary who was Leatherman's supervisor for 25 years until his own retirement in July, said: "Dave's work has been during a time of growing financial support from the Mennonite Church and he has done much to increase our financial resources, especially through deferred giving, such as annuities and estate funds."

Leatherman's plans for the future are indefinite and he is exploring various possibilities.

Circuit court judge agrees to hear CO case

On June 16, a federal circuit court judge agreed that Janet and Stan Reedy of Elkhart, Ind., had a case worth hearing after they had claimed a conscientious objector deduction on their income tax report.

Supported by members of their church, the South Side Fellowship of Elkhart, the Reedys presented testimony in opposition to the motion of the Internal Revenue Service that the petition for a conscientious objector deduction is "insufficient, immaterial, and frivolous."

"As the motion to strike points out," said

Janet Reedy, "there is presently no provision in the IRS code which authorized the deduction we are claiming. That is precisely the problem. The First Amendment to the Constitution states, 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . . I want to argue that the present IRS law violates our rights and the rights of all persons who are conscientiously opposed to war by requiring us to pay for war even though it is contrary to our religious beliefs. Thus we are denied a right guaranteed to us by the First Amendment.'"

In support of this argument, Janet told of her conviction that killing is wrong and that paying the tax for killing is no different than killing. She asserted that "the law should recognize the right to refuse to pay the taxes that make it possible for others to kill." She concluded that "the First Amendment guarantees us rights to the free exercise of our religious beliefs which are not being honored by the present IRS code."

Stan followed with corroborative testimony, stating that "the United States government, through its instruments of the IRS and the courts can of course force what appears to be obedience. . . . But some day the hard, inflexible, and brittle mass of the IRS code will shatter upon or be dissolved by the soft voice of conscience."

As reported by Kathy Rohrer, one of the Fellowship members in attendance, when Stan was seated the judge asked one question: "Do you come to this court with a new argument?" Janet answered that they had never before claimed the First Amendment in their arguments. The judge was so impressed by their evidence that he denied the IRS claim that their petition for a hearing was "irrelevant, immaterial, impertinent, and frivolous" and granted them a hearing in federal court where the constitutionality of the case will be judged. No date has been set for this hearing.

Renewal meeting at Wooster, Ohio

On Aug. 11 ministers and other church leaders and their spouses gathered at the Wooster Mennonite Church in Ohio in a seminar to discuss the work of renewal in the Mennonite Church, reports Roy S. Koch. Leaders of the seminar asked God for 100 participants. Exactly 100 persons gathered. The meeting was sponsored by Mennonite Renewal Services and the Church Alive committee. Registrants came from Ohio, Indiana, Pennsylvania, Michigan, and Virginia.

Some questions that were discussed were: How do we know when a movement is genuine or counterfeit? When is renewal artificially stimulated instead of spontaneous? What do we mean by the word "charismatic"? Does Holy Spirit renewal require particular structures? How can Holy Spirit renewal build up a congregation instead of tearing it down?



Chris and Joya Gorton, and daughters Christa and Naomi, church planters from Columbia, S.C., at the Church Planters' Retreat.

Church planters' retreat in Florida

The church planters of the Southeast Mennonite Convention met Aug. 1-3 for a retreat at Arcadia, Fla.

Eight families from Columbia, S.C.; Albany, Ga.; Seminole, Fort Myers, Brooksville, and Miami, Fla., camped at the home of David Kniss, secretary of outreach for the convention. The church planters were joined by members of the Board of Outreach and their families. The group totaled 41 persons.

They shared the stories of how they came to be church planters, prayed about discouragements, and rejoiced over the Lord's many blessings. They explored what it means to be a member of the Mennonite Church and a church planter.

To study refugee assistance program experience

Larry Kehler, secretary of the MCC (Canada) Executive Committee, has accepted a six-month appointment to study the actual experience of the refugee sponsorship program of MCC (Canada) and to recommend direction for its future involvement, in refugee programming.

Kehler, who recently spent four months in Thailand giving leadership to the MCC work there, will be interviewing refugees sponsored by Mennonite churches, sponsors, MCC personnel, pastors, and conference leaders to determine what form the Canadian MCC's

response to refugees should take in the next few years.

As part of his assignment Kehler will be available to sponsor groups who may wish to dialogue on how to more effectively relate to the persons/families they have sponsored.

Kehler is also available to speak in churches, to share of his experiences while working in Southeast Asia, and to show an audio-visual which illustrates the conditions under which refugees are living. The slides also show a food distribution effort of food and seed rice, funded partially by MCC.

Inquiries for Kehler's services should be directed to the nearest provincial MCC office.

General Conference to move out of the bookstore business

The General Conference Mennonite Commission on Education (COE) has accepted a recommendation from the Department of Faith and Life Press (DFLP) that Faith and Life bookstores currently owned and managed by the conference and Fellowship Bookcenter, operated in partnership with the Mennonite Brethren Church in Canada, be transferred to local or regional groups, sold, or closed. The move was accepted by the commission at a series of meetings at Shadowcliff Life Center, Grand Lake, Colo., July 19-21.

The recommendation was forwarded to the Commission on Education and to the Mennonite Brethren Conference in Canada, a partner in the operation of the Winnipeg outlet, last May. It states that COE should not enter into or continue business activities where those activities can be or are met by regional or

local businesses.

The recommendation further advises that each of the two Faith and Life Bookstores—Berne, Ind., and Newton, Kan.,—as well as the Fellowship Bookcenter in Winnipeg, Man., be (1) transferred to a local or regional church-related agency, (2) sold to an individual or group, or (3) liquidated and closed.

The move to accept the recommendation comes after years of questioning the necessity of conference involvement in businesses like bookstores and, more recently, after large losses during the latest fiscal year. During 1979 the Winnipeg outlet lost a total of \$40,007 while the Newton store recorded a \$15,282 deficit. A small profit was realized by the Berne outlet.

During its June deliberations, the Fellowship Bookcenter Board, Winnipeg, issued a statement concurring with the recommendation. The board has subsequently been empowered to phase out the Fellowship Bookcenter in Winnipeg by a date not later than Aug. 31, 1983. Every effort will be made to minimize losses and to terminate the operation to an expedient time.

"It's unfortunate that purely business problems will force the termination of an excellent working relationship between the General Conference and Mennonite Brethren churches," said Dick Rempel, manager of Faith and Life Press. "The spirit of partnership and cooperation between the two groups was very good." Operations at the Newton and Berne stores will continue as usual while COE and their local advisory boards decide on which of the three routes to take for each store.

Major reasons for the policy change, says DFLP, are that bookstores by their nature serve a local geographic area; COE and DFLP



Thirty-four new workers with Mennonite Central Committee were oriented July 15 to 25 at MCC headquarters in Akron. Twenty-nine are serving in assignments overseas; five are working in North American service assignments. Mennonite Church participants in the July 15-25 MCC orientation held at Akron headquarters were: Row one l. to r.: Andrew and Marlene Hess, Sue and Larry Yoder, Zachary and Matthew. Second row: Jonathan Beachy, Carol Weaver, Geneva Hershberger, Faith Hershberger, Juanita Gingrich.

should focus on conference-wide publication, distribution, and activities. The resources available are insufficient to underwrite and subsidize bookstores where the Anabaptist ma-

terials represent only a small portion of total sales.

Where possible, DFLP recommends that the stores continue to operate as Christian

bookstores and as outlets for Anabaptist literature. Local churches or conferences, then individuals, would be given first option for ownership.

Charles Christano speaks of Mennonite identity and mission



Charles Christano: We need a Mennonite exchange program to grapple with issues on the field with the common people.

The following is excerpted from an interview by Becky Dietz with Charles Christano, President of Mennonite World Conference (MWC). Charles, his wife, Lisa, and three children live on the island of Java, Indonesia. The next MWC will be held in Strasbourg, France, July 1984.

How is a Mennonite World Conference planned and organized?

We have an executive committee which consists of the president, five vice-presidents from North America, South and Central America, Asia, Africa, and Europe, an executive secretary, a recording secretary, and two members at large. The executive committee meets every year. Next year we will meet in Africa. In order to get to know each other better we arrange enlarged meetings at the same time which include general council representatives from the respective region.

Are there any characteristics shared internationally that distinguish Mennonites from other denominations or groups?

I sometimes have that question myself. When I try to understand our distinctiveness, I recognize other groups also have some of our characteristics. One thing is the concept of brotherhood. Of course other denominations say that is a value but among Mennonites I really feel it is substantial and tangible.

We also say we are peace-lovers, or peace-makers, which is much harder. But other groups claim that too—some are not even Christian. Reaction to war taxes is also not necessarily Mennonite. We share many fea-

tures with other evangelical groups; I think we need to be more open to them.

How would you describe the relationship between Mennonites of different international traditions?

As far as how we communicate, it's all right, but we can do a lot better.

How?

For one thing, develop a selective exchange visitors program. Not just fraternal visits, but send representatives to stay in cross-cultural communities for at least one or two years. Not necessarily for further conventional study in college, but practical study—working as a member of a team in any given culture.

We need to brush shoulders and find out how we interpret a situation as an American. Not to compromise, but to grapple with issues on the field with the common people—not just spending time in conference rooms exchanging ideas with leaders.

Many North American Mennonites characterize Anabaptism by a particular set of beliefs, which other groups are generally expected to adopt in order to be really Mennonite. Do you see this as a problem in inter-Mennonite relations?

That's exactly what I'm against. Who sets the standards? Are North American Mennonites the real ones? Maybe they are also biased. Mennonites in the past have become almost identical with certain ethnic groups: this is wrong and unbiblical. It is not so much by region or ethnicity that we are bound together but by the same understanding of our biblical heritage. Each generation must find its own identity in response to its own understanding of biblical discipleship. No one has any right to say we are more Mennonite than you.

Has a theme been chosen for the next MWC?

Not yet—that will probably be done at the executive and regional meeting in Nairobi next year. We send letters to all the representatives of different conferences and try to discern the signs of the times, not only locally but nationally and globally. We attempt to accommodate any relevant particulars from nations and fit them into larger themes.

We understand it was decided at the last conference to avoid political themes and issues in the planned program. Is this true?

There were not really any decisions as such. But when we begin to talk about involvement in politics we have many different ideas about what politics is.

And your definition is . . . ?

I believe Jesus was no less revolutionary or politically involved than revolutionaries today. But I distinguish between practical politics and prophetic politics. As to practical politics, definitely I say no. To get involved in negotiations of armaments or even peace treaties sounds juicy and groovy but our calling is to create "pressure" prophetically by sending delegates to government to talk about issues such as war taxes, injustice, peace.

Prophetic politics does not immunize us against harassment or persecution. People will know in the long run who we are. We have to stick our necks out. There is a cost to discipleship in the Anabaptist concept; we've got to pay the price. I believe the prophetic ministry of the church has been lacking.

Do you see any trends in the international Mennonite Church?

There seems to be a fad where North America is trying to be sensitive, if not too sensitive, to give us the right place in leadership. Might it be a guilt complex? They are always so careful to ask our opinions. I say, look here, I also want to listen to you. If you are too careful things can be smooth but lifeless. I expect dynamic tension. You say what you believe you ought to say and I react with what I believe. We need to speak the truth in love.

I hope I'm wrong but I sense that some mission boards or relief agencies, whether they admit it or not, maybe feel a bit threatened by MWC because fraternal visits among Mennonites have multiplied. This has made thinking about a team approach on the mission field more possible. MWC facilities working together. Although we do not want to compete or overlap with already existing agencies, some may feel MWC meddles with their work.

Can you identify one thing you would like the 1984 conference to accomplish?

I think we need to reconsider the place and role of women in the priesthood of all believers.

How does it feel to be president of MWC?

I feel I'm not worthy. It's too big an office. But I'm learning. I hope I learn the right way.

EMC trustees make long-range plans

The Eastern Mennonite College board of trustees met at Laurelville Mennonite Church Center, Aug. 20-22. As interpreted by board member Ken Weaver, the meeting gave special attention to long-range issues. He named four of them: (1) enrollment; (2) salaries and

personnel in relation to the size of the academic program and student-teacher ratios; (3) Update for Mission, a 5-year, \$4 million development program which the college is now undertaking with counsel from Ketchum, Inc., a fund-raising organization; (4) retire-

ment funding. "This meeting was a pause in the road," remarked Weaver, "saying, 'Let's look at things in long range.'"

An important document distributed to the trustees dealt with enrollment. A table of enrollment projections showed that at current trends EMC enrollment will drop from its current 1,000 students to a little more than 800 by 1987. The same document provided conference by conference information on Mennonites of college age along with the numbers attending college, both Mennonite colleges and others. The report provided evidence of potential for enrollment stabilization, if not growth, should the college be able to attract students from a large pool of persons not attending a Mennonite college.

It showed, for example, that in the fall of 1979, Lancaster Conference had 1,658 persons of college age. Of these 19 percent were in college, but only 9 percent in a Mennonite college.

Present as guest of the trustees was Charles Gautsche of Archbold, Ohio, president of Mennonite Board of Education. Gautsche's presence symbolized the growing cooperation between the EMC trustees and the MBE. In remarks to the trustees, he said, "We need to stand together in this work. If we do not support each other, other colleges will take advantage of this."

Gautsche also stressed the importance of listening. "We need to hear our constituency. That constituency from which few students are coming needs to be heard."

A report from the Faith and Life Committee indicated plans to review the "spiritual life" program at the college. In the committee report President Richard Detweiler was quoted as follows: "If a primary objective of EMC is to cultivate life in the Spirit, we need to focus more deliberately on how to make this take place."

Joseph Lapp of Souderton, Pa., was elected as chairman of the board of trustees. A resolution of appreciation was voted for Dewitt Heatwole of Harrisonburg, Va., who has been chairman for 16 years and a member of the board of trustees for 20.—Daniel Hertzler

Six-month report of contributions to Mennonite Church boards and agencies—July 31

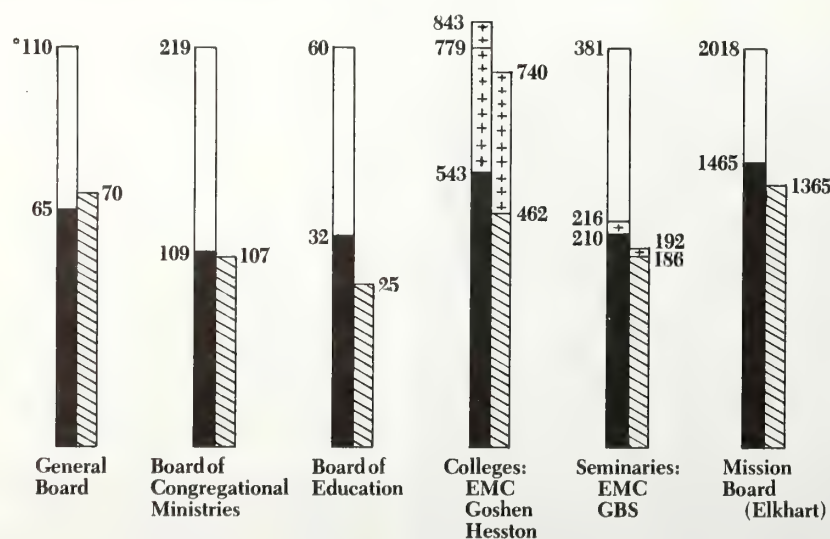
During the first six months of the 1980 fiscal year contributions to the churchwide boards and agencies increased about 9 percent over that of the same period for 1979. Total contributions received (excluding alumni gifts) were \$2,424,000; this was 68 percent of the total of \$3,567,000 needed for budgeted programs by the boards and agencies.

It should be noted that the Mission Board and the colleges are receiving the largest amounts of contributions requested. Perhaps it is their longer history, along with the efforts of their fund raisers and publicity departments that succeeds in attracting this larger share from the church. But the ministry of the smaller boards and agencies is also important to the church, even though it may not be costing as many dollars as the larger ones. May

we hope that the church will see that the smaller ones can receive their share of support so that their work will not suffer?

We are invited to respond to this information in the following ways:

1. Thanksgiving—Let us praise God for His many gifts to the church, and specifically for the contributions to the boards and agencies in the first six months.
2. Prayer for guidance—Let us pray that leaders of boards and agencies will have guidance and wisdom from God for making decisions about their programs.
3. Prayer for finances—Let us pray that God through His people will provide the finances needed to carry out the churchwide programs as He wills.—Ivan Kauffmann, General Secretary, Mennonite Church



*figures in top row are amounts requested from church for program by each churchwide board and agency

(shaded columns: contributions received for six months

lined columns: contributions received for same period in 1979;

+++ total with alumni contributions added

add 3 zeros -000- to all figures given above in chart

Missionary departures and arrivals

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., announces the following missionary departures and arrivals.

Philip and Maretta Barr and their son John Philip of Hertfordshire, England, left the U.S. on July 26 to begin a three-year term as Bible teacher/church planter couple in Venezuela. They will study the Spanish language for several months in Guatemala and Costa Rica. Their address will be Apartado 5137, Carmelitas, Caracas, Venezuela 1010.

Daryl and Rhoda Lehman and children Marta and Daryl of Chambersburg, Pa., left the U.S. on Aug. 2 to begin a three-year term

working with the Latin churches in Guatemala. The Lehmans previously worked with Kekchi Indian people in the San Pedro Carcha and Cahabon areas. Their address is Apartado 1779, Guatemala City, Guatemala.

Robert and Joyce Hooley-Gingrich of Americus, Ga., left the U.S. on Aug. 7 to begin a three-year term as teachers at the Bible Academy, P.O. Box 144, Nazareth, Ethiopia.

Tom and Jill Miller of Lancaster, Pa., left the U.S. on Aug. 8 for a three-year term as doctor couple at Shirati Hospital in Tanzania. The Millers are appointed by the Brethren in Christ Mission Board with secondment to Eastern Mennonite Board. Their address is Box 7, Musoma, Tanzania.

Harold and Frances Miller of Denver, Colo., left the U.S. on Aug. 17 for a two-year term as teachers at Rosslyn Academy in Kenya. Their address is P.O. Box 14146, Westlands, Nairobi, Kenya.

Marian Buckwalter arrived from Kenya on July 21 for a three-month furlough. Her address is Intercourse, PA 17534.

James and Rhoda Sauder and family arrived in Florida from Honduras on July 24. The Sauders will continue to direct leadership training by extension for the Mennonite churches of Central America. Their address is 9015 N.W. 32nd Avenue, Miami, FL 33147.

Harold and Esther Kraybill and family returned to the U.S. on July 20 after completing a one-year term at the Shirati Hospital in Tanzania. Their address is 2475 Ellendale Drive, Lancaster, PA 17602.

Glen and Ellin Brubaker and family arrived in the U.S. on Aug. 12 for a six-week leave. The Brubakers are employed by the American Leprosy Mission and serve at the Shirati Hospital in Tanzania. Their address is 1075 Gypsy Hill Road, Lancaster, PA 17602.

John and Margaret Keiser and family returned to the U.S. from Tanzania after serving one year at the Shirati Hospital in Tanzania. Their address is 311 Orchard Drive, Cedar Falls, IA 50613.

Daniel and Clea Reinford and son Neil returned to the U.S. on July 26 after completing a year of teaching at the Bible Academy in Nazareth, Ethiopia. Their address is 1300 Forty Foot Rd., Kulpville, PA 19443.

Bill and Judy Houser and daughter Winona arrived in the States from Belize on July 17 for a three-month furlough. Their address is Box 77, Lampeter, PA 17537.

Victor and Viola Dorsch returned to Canada from Tanzania on Aug. 9 for a six-month furlough. Their address is R.R. 1, Wellesley, Ontario, Canada N0B 2T0.

Jerry and Joy Birky and family left Honduras on Aug. 13 for an extended medical leave. Jerry was injured by a falling tree in June. Their address is 623 S. Sixth St., Goshen, IN 46526.

Change of Address. The new address for Linford and Janet Stutzman is Groschenweg 61, 8000 Munich 82, West Germany.

mennoscope

Samuel and Lila Mae Janzen, who have served at Harrisonburg Mennonite Church since August 1967 have been granted a sabbatical for the school year beginning on Sept. 1. They will be in biblical studies at the Associated Mennonite Biblical Seminary in Elkhart, Ind., and return to Harrisonburg to continue their pastoral assignment on June 1, 1981. Phil Ebersole and Roy D. Roth will serve as associate pastors during his absence.

The Hartville, Ohio, Amish-Mennonite community is celebrating its 75th anniversary on Sept. 12, 13. A public program will be held at the Lake Middle School in Hartville with Albert Keim, dean of Eastern Mennonite College, as speaker. The event is sponsored by the Stark County Mennonite and Amish Historical Society; Elmer Yoder, chairman.

"MCC in a World of Need," a filmstrip about the activities of Mennonite Central Committee, is now available with a Spanish-language sound track. It is a 25-minute filmstrip with cassette tape. The filmstrip may be borrowed from the Audio-Visuals Library, Mennonite Central Committee, 21 South 12th St., Akron, PA 17501; MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, Man., R3T 2C8; and any provincial or regional MCC office.

Voluntary Service opening for a husband-wife team at Mennonite Church Camp in Illinois. Full time, year-round work in maintenance and food or housekeeping services. Write Camp Menno Haven, R. 1, Tiskilwa, IL 61368, or call (815) 646-4363.

"MCC en un Mundo de Necesidad," una película de vistas fijas sobre las actividades del Comité Central Menonita, esta a su disposición con una cinta grabada en español. La película dura unos 25 minutos con una cinta casette. La película puede ser prestada de la Biblioteca de Audio-Visuales del MCC, 21 South 12th St., Akron, PA 17501; MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, Man., R3T 2C8; y cualquier oficina provincial o regional del MCC.

A household in Cincinnati, Ohio, of four single Christian adults is looking for Christian housemate interested in simple lifestyle and social justice. Write or call: Jean Swartley, 2334 Ravine St., Cincinnati, OH 45219; (513) 381-3260.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$128,343.27 as of Friday, Aug. 22, 1980. This is 17.1% of the total needed. 215 congregations have made contributions.

On Sunday evening, Aug. 3, the Aurora (Ohio) Mennonite Church Voluntary Service Support Team planned a special event to honor seven who were finishing their term with the Mantua (Ohio) Voluntary Service Unit. These were Ed and Orpha Roth, Ken Mininger, Shawn Williams, and Rhoda Steiner who served at the Hattie Larlham Foundation. Esther Schroeder and Peggy Baron had served with the Portage County Home Aid Program.

Lorraine Troyer of West Point, Neb., joined the staff of Mennonite Board of Missions (Elkhart, Ind.) on July 28 as a secretary in both the personnel department and the office facilities and services department. The daughter of James and Norma Troyer, Lorraine is a 1979 graduate of Hesston (Kan.) College.

Volunteers are urgently needed by Sept. 1 for a renovation project at Immanuel House in Jaffa, Israel. Skills needed are cabinetmaking, plumbing, light construction, and general building. Food and housing will be provided in Israel, but volunteers are asked to pay their own transportation costs. Interested persons may contact Maynard Kurtz at Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

A director of the finance department is needed at Mennonite Board of Missions (Elkhart, Ind.). This person will guide a staff of five or six in handling the financial matters at MBM, including budget preparation, cash flow, and accounting system. A CPA or equivalent experience is necessary and international financial experience is helpful. Contact Dale Schumm or John Sauder at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

A church-planting person or couple is needed in the university city of Starkville, Miss., by the Home Missions Department of Mennonite Board of Missions (Elkhart, Ind.). The person or persons will work alongside an MBM Voluntary Service unit and Gulf States Mennonite Fellowship and should have experience and/or training in church-planting. Contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Out-Spokin' and Tour-Magination have announced a 19-day bike tour of Israel to begin on Apr. 27, 1981. The trip is limited to 40 participants and is open to anyone interested. Bikers will start in Tel-Aviv and follow the biblical landscape from Jaffa to Jerusalem. To reserve a spot for the tour, applicants will be required to deposit \$200. For more information, interested bikers can contact the Out-Spokin' office at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Telephone 219-294-7523.

Beulah Kauffman, former executive secretary of the Women's Mission and Service Commission (WMSC) of the Mennonite Church, became a full-time staff member of Mennonite Board of Missions on Aug. 18. She is serving as an administrative assistant in the executive office. Beulah held the WMSC post from 1966 to 1979 and also served as associate secretary in family life education from 1976 to 1980 with Mennonite Board of Congregational Ministries. She lives in Elkhart with her husband, Alvin.

Special meetings: D. A. Raber, Greens-

burg, Kan., at East Union, Kalona, Iowa, Sept. 28—Oct. 1. **Bob Detweiler**, Goshen, Ind., at Beth-El, Colorado Springs, Colo., Oct. 12-15. **Roy D. Kiser**, Stuarts Draft, Va., at Bowmansville, Pa., Sept. 14-21.

Change of address: **Adonna Nissley** from Harrisonburg, Va., to P.O. Box 586, Port of Spain, Trinidad W.I. **Brent Leichty**, from Harrisonburg, Va., to Apartado 1, San Pedro Carcha A.V., Guatemala. **E. Ike Porter** to Sunnyside Mennonite Church, Box AP, Conneaut Lake, PA 16316.

New Gospel Herald Every Home Plan: Lake Bethel, Lagrange, Ind.

Census Success Stories

1980 is the year of the Census. The U.S. Bureau of the Census is trying to gather statistics to "help plan America's future."

MBM Student and Young Adult Services (SYAS) is also conducting a Census. This Census is designed to gather the names of Mennonite young adults who have left home settings for school or work in the city.

This Census is not concerned with statistics, but with individuals. These stories show you how young adults have been helped by the SYAS Census.

Stratford, Ontario

Laurel Martin chose a graduate school based on an SYAS printout showing which setting offered Mennonite fellowships or support groups.

Newton, Kansas

Bethel College used the SYAS Census to locate a physical chemistry teacher. They were so happy with the results they requested printouts to help find other faculty.

Harrisonburg, Virginia

Eastern Mennonite College used the SYAS Census to determine what Mennonite students on non-Mennonite campuses are studying to help them evaluate their own curriculum offerings.

Elkhart, Indiana

The SYAS office used the Census to invite all Mennonites involved in graduate study to the bi-annual Mennonite Graduate Seminar.

Bloomington, Indiana

Young Adults attending or living near Indiana University used the Census to determine the need and potential of a regular fellowship group for the area.

New York, New York

Myrna Burkholder, Urban Director in New York, used the Census to contact a recent arrival to that city and invite her to participate in the planned activities of New York young adults.

Baltimore, Maryland

Census results showing nine Mennonite young adults living or studying in Baltimore prompted SYAS to locate a contact person for that city.

Ames, Iowa

Keith Schrag, contact person for Ames, used the Census to make contact and welcome Mennonite students to Iowa State University.

When you answer the U.S. Census you are helping provide for the future of your community.

By answering the SYAS Census you are providing for the future of the Church.

Answer the SYAS Census

**Young Adults
are counting
on you.**

The SYAS Census is sent annually to pastors in the Mennonite Church. If you know of young adults that should be included, contact your pastor or send names directly to SYAS Census, Box 370, Elkhart, IN 46515.

readers say

In response to Gordon D. Fee's article "The Gospel of Prosperity" (Aug. 12), I say that Scriptures like Mal. 3, in which God invites, even urges His people to "prove Him and put Him to the test," must be experienced to be understood and appreciated. I challenge any sincere Christian to "the great adventure" in Christian giving. One just cannot outgive God (Luke 6:38).—**Norm Lind**, Lebanon, Ore.

Thank you for recognizing the value of Dean Brubaker's thinking about "The Role of Women in the Church," (Aug. 12). Pastor Brubaker has gently lifted the bandage of hermeneutical arrogance with which we Mennonites have been dressing a festering social conformity. We are intrigued with the novelty of the historical-critical approach to Scripture. It's exciting to separate content from context, message from medium. But in distinguishing the human from the divine, we tend toward an unwarranted depreciation of the human cultural imagery chosen by the Spirit as a vehicle for expressing the Father's mind.

Brubaker is calling us to a more mature interpretative attitude. Rather than discounting the cultural context as merely human, we can accept the medium as an integral part of the message. If God could not disentangle the propositional content of his revelation from its cultural envelope, dare we presume to do so? It may be that He carefully chose the human society through which He expressed Himself, knowing that the imagery of a patriarchal society would express more clearly His self-disclosure.

Keep on using the *Gospel Herald* as a forum for the kind of thoughtful dialogue represented by Brubaker's article. His bibliography was most helpful also.—**Duane A. Diller**, Portland, Ore.

In response to Dean Brubaker's article "The Role of Women in the Church," (Aug. 12) I find it disappointing that such theologies are still being taught, though I commend the *Gospel Herald* for printing both sides of the issue, and I appreciate Daniel Hertzler's editorial.

I praise God that I can know that He does not hold me in less (or more) esteem than my husband or father (Gal. 3:28). Nor, because of my sex, have I been given fewer or less significant gifts (1 Cor. 12).

I quote Mr. Brubaker's last sentence, "To many in our brotherhood, the answer is a resounding 'no.'" I make an appeal to the sisterhood. (If any men feel left out of the "sisterhood" why do you ask me to feel included in "brotherhood"?) Search the Scriptures, read what others have found, meditate and ask the Lord what His divine will is in this matter, share with all those—male and female—who are also seeking and together let the church—the whole body—make a resolution in this matter. Do not be content to let the men do all the work. Be ready to shoulder responsibility. Be ready to stand on your own two feet before the Lord, instead of in your husband/father/pastor's shadow. *You have been called!*—**Barbara Burkard**, New Hamburg, Ont.

Thanks to Dean Brubaker and you for the article "The Role of Women in the Church," Aug. 12. Even though I would not put myself among those in the brother/sisterhood who would answer "a resounding 'no'" to the ordination of women as pastors in the Mennonite Church, I wish to affirm the work that Brubaker has done on the matter. His willingness to help us understand his position by going back through his biblical exegesis (to the extent you can do that in a short article) to certain hermeneutical presuppositions about the historical-critical method

is constructive—a much better approach than what we are often treated to when certain persons chalk up the problem to going soft on scriptural authority.

Gerhard Maier notwithstanding, I am not convinced that the use of the historical/critical method in our work with the Bible leads inevitably to subjectivism and, hence, to a wrong hermeneutic. In my own work as a Bible teacher I argue that the historical-critical method helps us to steer away from subjectivism in that it provides a check against making out of the Bible what we want to, the kind of phenomenon we see so much among the cults.

Anyway, we need more discussions among us on how we do ultimately interpret scripture; I appreciate Bro. Dean's willingness to attempt to spell out for us "where he's coming from."—**Kenneth Seitz, Jr., Harrisonburg, Va.**

In the article, "The Role of Women in the Church" (Aug. 12) Dean Brubaker addresses the issue of women in the institutional church. As one of the brothers in God's family, I would like also to address one of my concerns about the content of that article. Brubaker uses the issue of homosexuality to illustrate an element of subjectivism. By introducing the topic of sexual preference into a discussion of sexual role behaviors he has muddied the waters.

The topic of sexual preference and sexual behaviors is a separate issue which deserves full discussion in our Mennonite congregations and homes. It, however, is not particularly relevant in an article about female ordination. I believe we must be very clear about what is being discussed when we consider the role of men and women as they enter into congregational relationships with each other. I think we must avoid nonspecific or inaccurate language.

In my personal view the sexual role issue is an issue of justice. I believe, therefore, that it must continue to be addressed by the church which calls itself Christ's bride. Lest the stones cry out to heaven about oppression of one-half the world's population, we must, I believe, attempt to bring about female and male liberation. As siblings in God's world how can we avoid working for full human liberation?—**Ruth E. Krall, Goshen, Ind.**

I must say once again how much I appreciate our church papers and I read every one completely. I was rather upset again in reading the General Board must increase their debt load and other groups pull in their reins. That's no good and makes me feel embarrassed.

Someone more clever than I should come up with some way to challenge us. I do not want more expense incurred but I'm sure the cash is there and all we need is to be made more aware. I would not like to see us adapt the tactics used by some TV groups who really hound the people for money. I guess our love and devotion to the Lord is one area

that needs to be made more vital and then love would respond to the needs before they would have to be in such dire straits.

I just do not feel the Lord's cause should be in want. It bothers me. I believe the biggest problem is that people do not really know and are not knowledgeable enough of the actual need.—**Helen Lindhorst, Cambridge, Ont.**

I read with great interest both articles on the "will of God," these being "Was It Really the Will of God?" by Marvin Hein and "On Knowing God's Will," by J. Lawrence Burkholder.

Recently my husband and I have been discussing this subject a lot since we are presently in a situation where we need to feel "God's will" in our lives. Both articles were very helpful to me. What stands out to me most is that we need to call on God for guidance and seek the thoughts and ideas of the larger Christian community, but at the same time realize we need to take responsibility of decision making in accordance with what best fits a particular situation at a particular time. I liked Heins' statement, "Some things happen simply because of the way the world is created and by the way we respond to it."

I enjoy your magazine very much. It keeps me informed of the happenings and current issues in the Mennonite Church since we do not live in a community where there is a large group of Mennonites. Thanks for the articles on the "will of God."—**Joyce Troyer, Fort Collins, Colo.**

One of our VSers here at the Aurora unit just called my attention to a paragraph in the Aug. 12 *Gospel Herald* on page 650 under MBM mission briefs. It has two errors: Kennell is spelled with two ls, not one. I was born on Oct. 14, 1908, so according to most records I am 71. This age may still distinguish me as the oldest VS worker ever and for this I am most grateful. I will enjoy the honor and praise the Lord for continued good health. At any rate, after receiving this news, I was still able to make the big hill on a bike this morning.

On the serious side, I am enjoying my work here at the Foundation. I am working with an extended service as "Parent Advocate." One of the projects is about ready, that of setting up a "Guest House" for the parents who come to visit their children. It will be available during the day or overnight for those who come from a distance. We will have our first open house on Aug. 20.—**Mrs. Bessie Mae Kennell, Mantua, Ohio.**

The charge given to AMBS graduates in the July 22 *Gospel Herald* coincided well with the "art" work message of Joel Kauffmann in the same issue.

There has been an imperceptible shift in the last 25 years of positing our faith in the church or in the

community instead of in Christ. The charge to the graduates: "To remember that we believe in the reality of Christ's church as a mystery and miracle of our life," substantiates the shift that the church is more the center of our faith than Christ and his atonement, in point of emphasis.

It reminded me of another peoplehood, before the dispersion to Babylon around 600 BC where Jeremiah found a similar community-centered faith and emphases. He said: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (7:4, italics mine). The people not only trusted in the beautiful structure of Solomon's temple but in its accompanying sacrifices and worship as the center of faith as more of a reality than belief in God.

Jesus did not say, "If you lift up the church that then you will draw all men unto me," but he said: "and I, if I be lifted up from the earth, will draw all men unto me." There is a subtle temptation today to make the church (which church?) the center of our faith instead of Christ.

Joel Kauffmann aptly observed in the same issue that as the church is occupied about social issues she has lost the explicit meaning of biblical sin, and sin is couched in terms of "refined sugar," as something we can live with—an astute observation.—**Lee H. Kanagy, Fairfax, Va.**

marriages

Beucler—Miller.—Leland Beucler, Stryker, Ohio, Pine Grove cong., and Annette Miller, Archbold, Ohio, Central cong., by Keith Leinbach, July 12, 1980.

Brown—Sutter.—John Brown, Morton, Ill., and Shirley Sutter, Morton, Ill., First Mennonite cong., by James Detweiler, Aug. 9, 1980.

Carter—Bailey.—Avin Carter, Fort Worth, Tex., Baptist Church, and Joy Bailey, Hesston, Kan., Hesston cong., by John Lederach, July 5, 1980.

Dolson—Cressman.—Dave Dolson, Mississauga, Ont., and Charlotte Cressman, Mississauga, Ont., Breslau cong., by Erwin Wiens, June 7, 1980.

Duma—Garber.—David L. Duma, Mogadore, Ohio, and Beverly K. Garber, Mount Joy, Pa., Mount Joy cong., by Nathan Showalter, Aug. 2, 1980.

Gingerich—Iburg.—Charles James Gingerich, Parnell, Iowa, Wellman cong., and Hope Faye Iburg, Williamsburg, Iowa, Lutheran Church, by Calen Burrow, June 20, 1980.

Gingrich—Martin.—David Alan Gingrich, Williamson cong., Mercersburg, Pa., and Charlene Jean Martin, Chambersburg cong., Chambersburg, Pa., by Lloyd W. Gingrich, July 12, 1980.

Hibbler—Zehr.—Lyle Hibbler, Imlay City, Mich., and Marilyn Zehr, Attica, Mich., both of Bethany cong., by Lloyd R. Miller, July 26, 1980.

Hite—Fry.—Timothy Willard, Shipshewana, Ind., Methodist Church, and Donna Rae Fry, Topeka, Ind., Emma cong., by Etril J. Leinbach, Aug. 9, 1980.

Kauffman—Yoder.—Merle Kauffman and Bonita Yoder, both of Apple Creek, Ohio, Sonnenberg cong., by David Hostetter, uncle of the bride, July 26, 1980.

Lederach—Leichty.—John Paul Lederach, Hesston, Kan., Hesston cong., and Wendy Sue Leichty, Spencerville, Ind., North Leo cong., by John and Naomi Lederach, July 26, 1980.

Martin—Burkhart.—Irvin R. Martin, Seven Valleys, Pa., and Anna R. Burkhart, Glen Rock, Pa., by Carl Stambaugh and Glenn H. Martin, Aug. 9, 1980.

Meyer—Raber.—Allan Meyer, Columbus, Ohio, and Barbara Raber, Plain City, Ohio, Sharon cong., by Elvin Sommers, July 19, 1980.

Miller—Gerig.—Steven Miller, New Haven, Ind., and Regina Gerig, Antwerp, Ohio, both of

Sisters and Brothers

by Joel Kauffmann



Central cong., by Don Delagrang, Aug. 2, 1980.

Miller—Weaver.—David Miller, Elkhart, Ind., United Methodist Church, and Connie Weaver, Elkhart, Ind., Prairie Street cong., by David Overmyer and Philip Bedsworth, July 12, 1980.

Moyer—Delp.—Cleon A. Moyer, Blooming Glen, Pa., and Kathleen L. Delp, Gardenville, Pa., Deep Run cong., West, by Sheldon W. Burkhalter, Aug. 9, 1980.

Nussli—Cressman.—Nyle Nussli, Cambridge, Ont., Baptist Church, and Carol Cressman, Cambridge, Ont., Breslau cong., by Erwin Wiens, July 19, 1980.

Paumier—Hostettler.—Robert Paumier, Louisville, Ohio, and Renee Hostettler, Louisville, Ohio, Beech cong., by Elvin Sommers, uncle of the bride, Aug. 9, 1980.

Short—Graber.—Tim Short, Goshen, Ind., and Jane Graber, Goshen, Ind., Lockport cong., Stryker, Ohio, by Keith Leinbach, June 28, 1980.

Strite—Miller.—Alvin Strite, Cedar Street cong., Chambersburg, Pa., and Rita Miller, Williamson cong., Mercersburg, Pa., by Lloyd W. Gingrich, June 14, 1980.

Weaver—Martin.—Barry Weaver, Elkhart, Ind., Prairie Street cong., and Marjorie Martin, Minot, N.D., Fairview cong., by Philip Bedsworth, July 4, 1980.

Yoder—Hunsberger.—Curtis Yoder, Kalona, Iowa, Wellman cong., and Lois Hunsberger, Perkasia, Pa., Perkasia cong., by Ron Kennell, July 19, 1980.

births

Alderfer, Wilmer and Lois (Detweiler), Perkasia, Pa., second son, Ryan Scott, Aug. 4, 1980.

Broaddus, Darrell and Elizabeth (Miller), Goshen, Ind., third child, second daughter, Jessica Anne, born on May 19, 1980; received for adoption, July 17, 1980.

Byler, Andy and Elaine (Miller), Hartville, Ohio, Jeremy Andrew, July 16, 1980.

Fix, Guy and Geraldine (Arnold), Lyndhurst, Va., sixth child, third son, William Scott, July 30, 1980.

Hackman, Lamar and Miriam (Brubaker), Mifflinburg, Pa., second child, first daughter, Michelle Louise, Aug. 7, 1980.

Hallman, Ken and Karen, Listowel, Ont., third daughter, Kimberly Susan Joy, July 30, 1980.

Heyer, Dave and Sharon (Martin), New Hamburg, Ont., first child, Kristi Lynn, July 24, 1980.

Klassen, Stanley and Frances, Millbank, Ont., second son, Sheldon Jay, July 9, 1980.

Lehman, Galen and Mary Ellen (Maloney), Dalton, Ohio, third child, second son, Luke Michael, Aug. 8, 1980.

Mast, Mervin and Joan (Shrock), Topeka, Ind., third child, second daughter, Jennifer Lynn, Aug. 8, 1980.

Meyer, Rich and Brenda (Hostettler), Goshen, Ind., first child, Carl Jacob, Aug. 1, 1980.

Nafziger, Gerald and Sheila (Leis), Tavistock, Ont., second child, first son, Jeremy Ross, July 15, 1980.

Oswald, Stan and Becky (Duerkson), Rocky Ford, Colo., second son, Benjamin Paul, May 27, 1980.

Parrish, Don and Charleen (Schloneger), Louisville, Ohio, first child, Andrew Michael, Aug. 7, 1980.

Roth, Dwight and Kendra (Hershberger), Milford, Neb., second daughter, Mindy Sue, July 31, 1980.

Sauder, Glen and Mary Ann (Lehman), Winchester, Va., third child, Rodney Glen, May 22, 1980.

Stutzman, Galen and Bonnie (Conrad), Waxhaw, N.C., first child, Benjamin David, July 3, 1980.

Thompson, David and Darlene (Fix), Stuarts Draft, Va., second son, James Edward, Aug. 3, 1980.

obituaries

Bauman, Enoch M., was born on Dec. 7, 1882; died at Martin's Rest Home, Elmira, Ont., Aug. 10, 1980; aged 97 y. He was married to Susannah Cressman, who preceded him in death. Surviving are 3 daughters (Irene, Viola—Mrs. Edwin Bowman, and Salome—Mrs. Elmer Brubacher), 2 sons (Melvin and Alson), 10 grandchildren, 49 great-grandchildren, and one great-great-grandchild. He was preceded in death by one daughter, one son, 3 brothers, and 3 sisters. He was a member of First Mennonite Church, where funeral services were held on Aug. 12, in charge of Earl Meyers and Stan Sauder; interment in First Mennonite Cemetery.

Baer, Twila, daughter of Joseph F. and Catherine (Neuhauser) Baer, was born at Buffalo, N.Y., Oct. 9, 1957; died in an automobile accident near her home on July 10, 1980; aged 22 y. Surviving are her parents, 2 brothers (Joseph and David), and her grandfather (Isaac M. Baer). She was a member of the Alden Mennonite Church, where funeral services were held on July 13, in charge of Titus Kauffman and David Beachy; interment at Alden Union Cemetery.

Beck, Lois Catherine, daughter of Simon P. and Lina (Graber) Beck, was born near Archbold, Ohio, Mar. 27, 1906; died at her home at Archbold, Ohio, June 28, 1980; aged 74 y. Surviving are 2 brothers (Olan and Herman Beck) and 2 sisters (Clista and Sylvia Beck). She was a member of Lockport Mennonite Church, where funeral services were held on July 1, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Bontrager, Emerson, son of Charles H. and Mabel (Miller) Bontrager, was born at Midland, Mich., Dec. 6, 1924; died in an automobile accident near Trout Lake, Mich., Aug. 9, 1980; aged 55 y. In 1945, he was married to Roberta Garber, who also died in the same accident. Surviving are 9 children (Philip, Bethany—Mrs. Dean Shetler, Jay, Mary—Mrs. Anthony Lakner, Catherine—Mrs. Abram Brubaker, Emily—Mrs. Steve Landis, Cris, Cynthia—Mrs. Jay Aeschliman, and Stanley), 10 grandchildren, his parents, and 3 brothers (Vernell, Wayne, and Eugene). On May 25, 1980, he was ordained as pastor of the Grand Marais Mennonite Church of which he was a member. Funeral services were held at the Grand Marais Church on Aug. 13. Interment in the church cemetery. A memorial service was also held at Midland, Mich., Aug. 17.

Bontrager, Roberta, daughter of Charles L. and Hildagarde Garber, was born at East Lynn, Mo., Dec. 7, 1922; died in an automobile accident near Trout Lake, Mich., Aug. 9, 1980; aged 57 y. In 1945 she was married to Emerson Bontrager, who died in the same accident. Surviving are 9 children (Philip, Bethany—Mrs. Dean Shetler, Jay, Mary—Mrs. Anthony Lakner, Catherine—Mrs. Abram Brubaker, Emily—Mrs. Steve Landis, Cris, Cynthia—Mrs. Jay Aeschliman, and Stanley), 10 grandchildren, her parents, 3 sisters (Loretta—Mrs. Albert Hertle, Bonnie—Mrs. Lee Evans, and Janet—Mrs. Wayne Whynaucht), and one brother (Charles J.). She was a member of Grand Marais Mennonite Church, where funeral services were held on Aug. 13. A memorial service was also held at Midland, Mich., Aug. 17. Interment in Grand Marais Cemetery.

Brubacher, Irvin B., son of Abraham and Lizzie (Brox) Brubacher, was born in Waterloo Co., Ont., Oct. 11, 1922; died at his home of an aneurysm on July 28, 1980; aged 57 y. On Oct. 5, 1946, he was married to Helen Kathleen Cressman, who survives. Also surviving are 4 daughters (Linda—Mrs. Ken Bender, Dianne—Mrs. Larry Shantz, Patricia, and Jennifer), 5 grandchildren, his mother, 2 brothers, and one sister. He was preceded in death by one son (Douglas) in 1956 and one sister. He was a member of Breslau Mennonite Church, where funeral services were held on July 31, in charge of Erwin Wiens and Orland Gingrich; interment in Bloomingdale Mennonite Cemetery.

Carlton, Charles Edward, Jr., son of Mr. and

Mrs. Charles E. Carlton, Sr., was born at West Point, Va., Feb. 17, 1947; died at West Point, Va., July 18, 1980; aged 33 y. Surviving are one son (Eric Scott) and one brother (David P.). He was a member of Providence Mennonite Church, where funeral services were held on July 21, in charge of Wesley Boyer, Marvin Kirby, and Ernest M. Godshall; interment in Peninsula Memorial Park, Newport News.

Martin, Carol Suzanne, daughter of Carl S. and Betty (Lefever) Sauder, was born at Lancaster, Pa., Aug. 26, 1951; died of cancer at Lancaster General Hospital on Aug. 5, 1980; aged 28 y. On July 28, 1979, she was married to Eugene Z. Martin, who survives. Also surviving are 2 daughters (Elizabeth Ann and Erica Leigh Weikert), 2 stepsons (Darrel Lee and Jeffrey Dean Martin), 2 brothers (John D. and Eric L. Sauder), and her maternal grandmother (Katie B. Lefever). She was a member of Forest Hills Mennonite Church, where funeral services were held on Aug. 9, in charge of J. Lester Graybill; interment in Eby's Cemetery.

Roth, Katherine, daughter of Rudy and Julia Ann (Schultz) Streicher, was born at New Hamburg, Ont., Jan. 22, 1906; died of a heart attack at St. Joseph Hospital, Cheektowage, N.Y., July 31, 1980; aged 74 y. On Oct. 3, 1922, she was married to Amos Roth, who survives. Also surviving are one son (Wilford), 2 daughters (Arlene—Mrs. Leroy White and Barbara—Mrs. Anthony Fischer), 7 grandchildren, 4 great-great-grandchildren, and one sister (Magdalene—Mrs. Ezra Steinman). She was preceded in death by one daughter (Martha). She was a member of Clarence Center Mennonite Church, where funeral services were held on Aug. 3, in charge of Walter Smeltzer and D. Edward Diener; interment in Good Cemetery.

Shantz, Myra, daughter of Levi and Sara (Reist) Snyder, was born in Hesper, Ont., July 11, 1885; died at Fairview Mennonite Home, Cambridge, Ont., July 26, 1980; aged 95 y. On Mar. 7, 1906, she was married to Benjamin Shantz. He died in 1964. Surviving are 4 sons (Clayton, Gordon, Ralph, and Roy), 4 daughters (Violet—Mrs. Cranson Good, Grace—Mrs. Wesley Metzger, Marjorie—Mrs. Phares Martin, and Edna—Mrs. Rae Hilforn), 15 grandchildren, 3 great-grandchildren, 3 sisters, and one brother. She was a member of Preston Mennonite Church, where funeral services were held on July 29, in charge of Willis L. Breckbill; interment in the Hagey Cemetery.

Smoker, Hilda Barbara, daughter of Benjamin and Nancy (Hartzler) Stoltzfus, was born at Belleville, Pa., Mar. 3, 1894; died at Riverside Hospital, Newport News, Va., July 28, 1980; aged 86 y. On Nov. 6, 1913, she was married to Daniel B. Smoker, who died on May 15, 1955. Surviving are one daughter (Althea Smoker), one son (Raymond), 10 grandchildren, and 14 great-grandchildren. She was preceded in death by 2 sons (Wilbur and Vernon). She was a member of the Providence Mennonite Church. Funeral services were held at Maple Grove Mennonite Church, Atglen, Pa., July 30, in charge of Herman Glick, Wes Boyer, Aaron Stoltzfus, and Ernest Godshall; interment in Maple Grove Church Cemetery.

P. 698 by Jan Gleysteen; p. 702 by Gerald W. Schlachab; p. 704 (bottom) by Jim King.

calendar

Hesston College classes begin September 1
Goshen Biblical Seminary classes begin September 2
Midwest Peace Emphasis Weekend, Camp Menno Haven, Tiskilwa, Ill., Sept. 4-6
Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

Majority of teens opposes legalization of marijuana

Most American teenagers oppose legalization of marijuana, but a majority of them also feels that possession of small amounts of the drug should not be prosecuted as a crime, says a new Gallup Youth Survey. A U.S. poll of boys and girls aged 13 to 18 revealed that 65 percent of them did not want marijuana use to be legal, even though 41 percent of them said they had smoked the substance at least once. The results were based on telephone interviews with a nationally representative sample of more than 1,000 teenagers in October 1979. The Gallup Youth Survey polls teenagers twice a year on a variety of topics, including religious beliefs, attitudes about school, and career plans.

Sexual misconduct charges linked to Gothard shake-up

A major shake-up has taken place at Bill Gothard's Institute in Basic Youth Conflicts. Involved is the resignation of Gothard's younger brother, Steve, who confessed to "deception and fornication with several women"; the resignations of Bill Gothard and his father, William, Sr., from the institute's board; and the resignations and dismissal of several of the staff, which had numbered more than 50. Details of the shake-up, which had been the subject of rumors for several months, were reported by *Christianity Today*. Steve Gothard, like his brother Bill, is single and lives with his parents in Lagrange, Ill. The magazine said that staff members of the institute had charged him with "serious sexual misconduct" as long as five years ago.

Hardest hit by inflation are middle-sized churches

Stretched by the program demands of a larger church, but constrained by a relatively small budget, middle-sized churches have suffered most under inflation, according to a recent survey. "The largest churches can support a large building and a full program," said Loyde H. Hartley, who directed the survey for the Hartford Seminary Foundation. "The smaller churches have never had a full program and see no need for one, while the middle-sized churches have needs for a full program and large building but have insufficient funds for supporting them." Hartley found that most churches in the last decade

spent an increasingly higher proportion of their budgets on utilities, often at the expense of pastoral and benevolent activities.

Bilingual proposal could add \$591 million to school costs.

School districts in the United States could be required to provide bilingual education for some 2 million children who have poor English skills, under a new federal proposal. The proposed regulation could add up to \$591 million to the current annual cost of providing bilingual education in the schools. Local school districts will carry most of the added costs, federal officials said. The new rules will carry the force of law and require that students with special language needs receive an appropriate education. The rules are designed to replace guidelines adopted in 1975 after a U.S. Supreme Court decision interpreted the Civil Rights Act of 1964 as mandating bilingual education.

Judge overrules ordination fee

The Life Science Church can ordain all the ministers it wants to in New York as long as it doesn't charge them for the privilege. Acting Manhattan Supreme Court Justice Herman Kahn has barred the California-based "mail-order church" from charging \$3,600 to ordain its members. "The church has, in a novel approach, allegedly combined the shield of the First Amendment against tax liability with (an) illegal pyramid scheme," Judge Kahn ruled. Each minister of the church who recruits two more who pay for their ordinations becomes a "missionary supervisor" and gets \$500 for each new minister he or his recruits bring in.

Bill in Michigan Senate would drop drinking age

The Michigan House recently voted to put a proposal lowering the state's legal drinking age from 21 to 19 on the November ballot. It is now before the Senate. Two years ago voters boosted the drinking age from 18 to 21 mainly because school officials reported problems with 18-year-olds still in school buying alcoholic beverages for younger students. Many religious groups supported the change.

Since the higher age became law police and other officials report problems with 19-21-year-olds who have graduated—and often married—being unable to socialize with older friends. They say the higher drinking age has forced those young adults "from bars to cars" and that drinking while driving or when parked along roadsides has increased.

Madalyn O'Hair's son calls atheist movement a failure

William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life

since he denounced atheism and gave his life to God. "I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayers in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit. In Dallas to tape a television interview, Mr. Murray described atheism as an ego-centered, materialistic dogma that is failing because of lack of interest.

IRS rejects 'pet' church

A District of Columbia tax court had ruled that a Napa, California, pet cemetery which incorporated as a church is not entitled to a federal tax exemption. J. Calvin Harberts, owner of the cemetery, says he will appeal the decision in federal court that his Bubbling Well Church of Universal Love is not a bona fide church. Mr. Harberts' church has 300 members, all with pets buried there.

The tax court maintained Mr. Harbert failed to show his earnings were not used for personal purposes. He listed freewill offerings of \$61, 170 and expenditures of \$61,543, including a European trip he took with his wife, the church's secretary-treasurer, and his son, its vice-president. Funerals cost from \$300 to \$600 in the 35-acre cemetery which includes a waterfall, a zoo, Japanese gardens, and separate sections for different kinds of pets. There are more than 5,000 graves with individual markers.

Foes of draft registration say 500,000 ignored signup

A major anti-draft coalition has urged President Carter to offer amnesty to more than 500,000 young men it says recently failed to register for the draft. Barry Lynn, chairman of the Committee Against Registration and the Draft (CARD), said more than 20 percent of the draft-eligible men born in 1960 and 1961 ignored the requirement to register at one of the nation's 34,000 post offices. "It is quite likely that there are more than 500,000 potential felons which have been created by this program," said Mr. Lynn, who is also a lawyer for the United Church of Christ Office for Church and Society. "In my judgment, there is only one legal, moral, and practical solution to the reality of nonregistration—an unconditional amnesty for those who failed to register for the draft for any reason whatsoever."

Selective Service has said it will prosecute those who violated the law. The penalty can run as high as five years in jail and a \$10,000 fine.

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When do we get the goodies?

"I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel—not that there is another gospel" (Gal. 1:6, 7a).

Werner Kelber has written a startling interpretation of the Gospel of Mark. In *Mark's Story of Jesus*, Kelber holds that Mark intended his readers to understand that the disciples of Jesus never did understand Jesus.

In the confused days of the early 70s, Kelber says, Mark wrote to encourage Christians troubled by the destruction of the temple and the scattering of the Jerusalem church. These were no great loss to the Christian cause, said Mark as interpreted by Kelber. The place to put faith is in Jesus Himself, not in the disciples who failed to accept Jesus.

Indeed there is some evidence in Mark for Kelber's contention. Do we not recall the regular references in Mark which make the disciples appear like dunderheads? Note the following, for example: "Why are you afraid? Have you no faith?" (4:40). "They did not understand about the loaves, but their hearts were hardened" (6:52). "Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened?" (8:17). (To Peter): "Get behind me, Satan!" (8:33). And there is the disciples' ultimate failure, "They all forsook him, and fled" (14:50). But perhaps the most poignant contrast is between 10:32-34 where Jesus on the way to Jerusalem has predicted His suffering and the paragraph which follows where James and John ask for special privilege. It is as if they were saying, "Don't talk to us about suffering, Master. When do we get the goodies?"

"Mark," says Kelber, "has discovered a truth of universal validity. All Christian churches . . . run the risk of growing apart from Jesus and his original message . . . The disciples, as Mark sees them, fail to listen to the voice of Jesus and promptly adopt a whole system of self-serving values" (p. 96).

As a check on Kelber, I examined Willard Swartley's study book *Mark: the Way of All Nations*. I found that Willard is somewhat less severe on the disciples. But he agrees that Mark was concerned to emphasize suffering. "Jesus' passion," he says "casts its shadow over the entire Gospel, not only in the sense that Jesus' death appears imminent, but also because the cross becomes the way for the disciple." (p. 199).

I believe it is important for us to take another look at the Gospel of Mark in a time like ours. Ours is not only a troubled era but it is also a time of slick religion, the kind

which can be peddled over the tube. I am extremely suspicious of this slick religion with its cheap grace and simple solutions.

Some years ago Malcolm Muggeridge raised the question whether Jesus could have communicated His message over TV and concluded that it would have been impossible. I see very little television preaching, but I have seen a book by a television preacher and I am dismayed. Called *Listen, America!* (Doubleday, 1980) it seems to me more in the spirit of the hardhearted disciples than in the way of sacrifice which the Lord followed. It appeals to enlightened self-interest rather than to the way of the cross. Instead of asking how we can share the riches God has given us, it cries out in alarm over the danger that we may lose them. It is against abortion, and I support this concern, but it is not at all sensitive to killing in war.

One of its sources of alarm for America is "A Faltering National Defense." In this chapter is this remarkable statement: "Ten years ago we could have destroyed much of the population of the Soviet Union had we desired to fire our missiles. The sad fact is that today the Soviet Union would kill 135 million to 160 million Americans, and the United States would kill only 3 to 5 percent of the Soviets because of the antiballistic missiles and their civil defense. Few people today know that we do not have one antiballistic missile" (p. 98).

Neither did Jesus. He said, according to Mark, "Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (8:35). Could it not be expected that those who consider themselves as followers of the Lord would trust in Someone higher than antiballistic missiles?

The Galatians, Paul complained, had been led astray by another gospel. I believe there is another gospel abroad in the land today. It says, in effect, that the way of love is not really the way of Christ. It implies that Christians have no higher calling than the world, that like everyone else our responsibility is to get the goodies and protect them.

It is an attractive gospel, for it appeals to something deep down inside, a little voice that keeps asking, "When do we get the goodies?" In a troubled time there is need for careful discernment. How can we answer this pseudo-gospel? As a beginning we can ponder Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Can antiballistic missiles save him?

—Daniel Hertzler

Gospel Herald

September 9, 1980

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A message to Mennonites

by Nancy Spann-Baxter

It is humbling for me to speak before a group of Mennonites. First, because I know of the number of biblical scholars in your community. I wonder what it is that I can know that they don't already. Second, it is humbling for me to speak to you because of my vast respect and admiration for your denomination's social and political stands. And, third, because of my love and admiration for those of you whom I know personally.

What have I to share with you then that would be meaningful? I thought I would take a few moments to reflect back to you how I, as an outsider but Christian, see the Mennonites. My reason for doing this is because sometimes we lose sight of our own strengths and I feel called here today to assure you that those strengths are there and visible to the rest of the world. Then, I would like to take a few moments to look at some struggles which my own denomination, the United Church of Christ, and yours may have in common.



Three aspects of identity. To begin, let me share with you three main aspects of your identity which are most apparent to me. In the year 1971, my husband, my first-born, and I moved to Scottdale from New York City. We had been in a fairly intellectual environment there. I missed that environment very much when we came here. You can probably imagine my delight at finding one of the most beautiful bookstores at my back door. This was my second introduction to Mennonites. (I will tell you of the first in just a moment.)

As I wandered amidst the lovely selection of books, I remember thinking to myself, "They must be a really well-educated folk, not only to have such a selection of books but to care enough to have such a lovely store." The only reason that I bring this to your attention is that your emphasis on education is an important part of your identity and one which I think the community sees. It is one of which you can feel proud.

If that was my second impression of your denomination, I am going to hold you in suspense for a few more moments yet and tell you of my third impression, for it was probably the most important. It was an impression made upon me, not by the books this time at the bookstore, but by the women who worked there.

Having come from New York, we were very used to bustling, perfunctory treatment in the shops there. So I was delighted to find Scottdale on the whole a more friendly town. I cannot tell you, however, how touched I was and have been ever since by the gentle, caring, quiet, efficient help that I found at your Provident Bookstore. In each woman there, I found such a spirit of compassion, patience, and willingness to serve that I had never so consistently encountered within one denomination before. Then, as I came to know more and more of your folk, I was and am still amazed by this presence of peace, gentleness, and servanthood which I perceive in each of you.

I have never seen you be argumentative, offensive, or proud with another. As a matter of fact, it was from one of your very own leaders that I learned the gentle art of humility, of simply standing aside and letting another go first. Too often I see important church leaders in varying denominations acting as proud as they feel their position. And here suddenly, I was seeing a man, very important in your denominational structure, caring for and serving my family and myself.

Your ministry to the poor and the oppressed seems, to me, a natural outgrowth of this spirit of gentle compassionate servanthood. As I looked around Scottdale, I saw a Mennonite serving on the Emergency Assistance Fund. I saw a Mennonite, of course among others, concerned about renovating housing for low-income folk. I remember my own astonishment sitting next to Alice Hershberger one night in the Scottdale Choral Society. She was telling me, in between choruses, how she was setting up her spare room for strangers in need. I was amazed to realize that she was actually willing to give up her safety and peace in order to minister to the poor. This was the first time that I can re-

member seeing a Christian actively living out her faith, even to her own inconvenience. This was a special witness to me because it was radically different from what most of Christendom calls a "witness."

And this was a Mennonite again! I began to ask myself what is it that these people have that their witness of humility, gentleness, and servanthood keeps coming through to me. I want to suggest to you this morning that this gift comes, in part, from your longstanding willingness to see yourselves as being different from the prevailing culture, as having values set apart from the rest of the progress-oriented, consumer-minded, status-achieving American society. Specifically, I see in you a willingness to serve, not to oppress; a willingness to be humble, not to achieve status; a desire to give and to share, not to accumulate, possess, and protect. Consequently, you are able to offer alternative Christian values, already being lived out, that I and many Christians find attractive.

Support for your effort. And so, this morning, I want to encourage you in your differentness, in your uniqueness. I want to support you in your courageous effort to stand forth against the contemporary society in a way that most denominations have not. Your witness needs to be one of utmost love, but it needs to be bold also, for you are offering options that are not being offered elsewhere. When I, an outsider, see other Christians setting themselves apart from society in such a way that their lives actively show the evidence of their convictions, it causes me to think more seriously about where I need to be in the world but not of it.

Thus far my impression of Mennonite identity is one of education, humility, servanthood, of active ministry to the poor and oppressed. I have not told you of my very first impression. It occurred in 1969 when my younger brother was struggling to get a conscientious objector classification in a very conservative New England town. They had never classified anyone as a conscientious objector before. Realizing the odds were against him, he had to consider some painful options. One of them was to go with the brother of a friend to Canada. There the friend had already found solace and comfort with a Mennonite community. "H-m-m," I thought, "there is a Christian group that is not afraid to stand up for its beliefs." I was impressed. As it turned out, my brother was granted the first conscientious objector status in the history of the town, but it was of great comfort to my family to know that there were some Christians providing options for him.

Editor: Daniel Hertzler
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Since then, I have come to know of some of your folk through the Sojourner's community. But it is only in these two ways, outside of my immediate contact with those of you in Scottdale, that I have come to hear about the Mennonites. And so, again, I want to encourage you to become more assertive, more vocal, simply bolder about proclaiming the gospel of peace and servanthood through Christ to our society. Reach out to other denominations. I think it would give them courage to hold hands with those of you who have stood in this path of peace for so many years.

Now my own view from the outside is complete. No doubt, I am seeing one small piece of the pie. And there are probably some of you who are saying, "She doesn't know what we're really like. She can't see all the disagreement and confusion from the inside." Perhaps that's true, but what I am asking of you today is that *you* see, for yourselves, these gifts that have been given to you through centuries of human struggle and divine grace.

Please note. All these impressions made upon me were not made by someone preaching to me, nor by my sitting in church or Sunday school. They were not made upon me by religious forms and formats but by people's behavior. So please don't run home and demand of your children that they be educated, humble, gentle, and conscientious objectors to be good Mennonites. Let your behavior manifest these gifts to them. Show your children how to worship and adore the one true God, the giver of these gifts, and the gifts will come naturally.

Our time runs short now so let us look briefly at two problem areas in my own denomination and then you can decide if, in fact, they are concerns for you also.

First, I think I see within my own United Church of Christ the temptation to have other gods. One of those gods is intellectualism. By intellectualism, I mean the doctrine that knowledge is derived from pure reason alone, that the ultimate principle of making decisions is reason, as opposed to feeling, intuiting, or spiritual insight. Without being too critical, I think we come a bit close to the attitude of understanding seeking faith, rather than faith seeking understanding.

The effects of this attitude can be seen in Sunday school material that can be too academic and impersonal, rather than inspiring and relevant. It affects our sermon presentations which tend to be abstract and "heady," however logical, orderly, and accurate. Most significantly, this god of intellectualism gets the message through that feelings of love and anger, joy and frustration, pain and peace aren't part of God's domain, at least not in Sunday school or church. The consequence of this attitude then is a breakdown in loving community because we are all left to figure out our own problems by ourselves. Alone.

I have no way of knowing if this is a problem area for your denomination or not. One way in which you might decide is simply to ask yourselves what happens to the anger you feel, to the frustrations, to the failures and disappointments you experience? Are they all an acceptable part of the Mennonite community or do they get brushed under the rug at home, never to be seen or heard—or healed—in the community experience? Perhaps you might ask yourselves, "Are you ministering to one another's needs as well as you minister to those on the outside? Are you sharing and praying for yourselves and

your own needs that this body continues to grow in love?"

The second god: tradition. There is another god that I think we run the risk of worshiping in our denomination. This occurs at the local level and is likely to be a problem for every congregation. It is the god of tradition. It is the law of our own forms: this is the way we've always done it; this is the way our denomination expects us to be and so we need not change. A real danger in this kind of form-alism is that it lulls us and rocks us into numbness. We can't feel anything, nor do we want to. Sadly enough, this state of religious numbness is satisfying.

Do you see why this god of tradition is particularly threatening to the Christian? Specifically, it encourages us to be who we are because that's the way the denomination calls it, rather than because of our own authentic love for and need for Jesus Christ. We allow the man-made laws, the forms of the religion, to usurp the original commandment to love the Lord our God with all our heart, soul, mind, and strength, and our neighbor as ourself. The god of tradition hands us rules and regulations, oughts and shoulds, instead of a relationship with Jesus.

If I may speak frankly with you for a moment, one possible concern that I might see for your denomination is this: in the light of your rich spiritual heritage and your closeness in community, might you be running the risk of pressuring your people into the correct spiritual posture for a Mennonite? Again, I have no real way of knowing, just a concern to share. Perhaps you would reflect on this question, "Are we living out our values because we are expected to by those around us or because each one of us is personally being prompted by the Holy Spirit to this behavior?" In other words, "Are we living on our parents' and grandparents' spirituality, on their oughts and shoulds, on the habits of the community; or, are we being born and reborn again and again and again out of our own intimate relationship to our Lord?"

This is a very delicate question for me, an outsider, to pose. No doubt the answer differs from person to person, from church to church, but it is a question with which all Christian denominations need to struggle. I believe that faith needs to be reappropriated from day to day, from generation to generation. If it's not, we all run the risk of watering down the spiritual depths of our community over the years.

Again, I want to encourage you to share your own hungers and needs with one another, in your own family and in your church family. I want to encourage you to minister to one another, to love one another deeply. I want to remind you to look carefully to your Lord on an individual basis and to reappropriate your faith daily. Then gods of intellectualism and tradition will bow before the one true God.

Now I hope that I haven't been too blunt with you. I see you as my friends. I see you as a congregation with many, many blessings and I am very proud of having known you over these past nine years. So, I feel free to be honest with you as I would with my own people. In preparing this sermon, I felt as if God were saying, "Tell them how very much I love them, how very much they have done for Me already, as My witness. Encourage them to continue in their uniqueness and to reach out boldly. And then remind them to refresh themselves by ministering to one another more fully, and by coming into My Presence with rejoicing for all that I have given them." It is my dearest hope that I have been able to do that today. Amen and amen.



Truth in marketing: six propositions

by J. Daniel Hess

One kind of marketing is familiar to us Mennonites—the marketing of the products from our farms and factories. Over the years we've gained a pretty good reputation in the marketplace. In fact, *the Marketplace* is the official publication of two organizations designed to help business entrepreneurs who are members of our church: Mennonite Industry and Business Associates, and Mennonite Economic Development Associates.

We have become involved in another kind of marketing with which we are less familiar. I refer to the marketing of the church itself.

This has involved us in contradictions between the concept of a modern, sophisticated public relations program and the way of life suggested by our Mennonite heritage. Those contradictions may be stated as questions: Should we seek public approval of our often-unpopular message? Does an engineering of public consent violate our deep regard for free will? Do the symbols of the marketplace adequately convey the meaning of spiritual well-being? Do we respect both the right of free expression and the right to know the truth? Is the style of modern PR compatible with the traditional Mennonite way of life? Can a public relations program, designed for one particular institution, appreciate other priorities that would diminish the institution's mandates?

These questions are big enough to call us to pause from our busy communications activities long enough to appraise our use of PR and marketing the church. Since our denomination put itself into the marketplace about 30 years ago, we haven't

made such evaluations, nor have we been critical of the latest PR strategies suggested to us by consultants in marketing.

Recognize who we are. I believe that any reevaluation of the church's use of PR programs must begin with the recognition once again of who we are as a church. We are a people, called to be faithful to God, not to be popular in this world. It should follow then that we should be more concerned with our commitment to God than with the image of our agencies.

This people, called to be faithful to a commitment to God, fulfills that contract only when they carry out their responsibilities to each other. As a family, they love, support, encourage, instruct, and guide each other. That interdependence requires a constant flow of necessary and accurate information, especially if the people are numerous and scattered. Without news, we lose contact.

It seems to me that a denomination such as ours needs two kinds of information networks to help us be that people of God. The first network connects the people of a congregation in a community. People interact with each other on a personal basis, in get-togethers, on the phone, in congregational gatherings. There are announcements at church, notices on bulletin boards, and especially the "grapevine" to tie folks together. If this network functions correctly, no one is left to be an alien from friends and from God.

The second network connects the people of all congregations churchwide. At this denominational level, information flow is problematic. First, one must get hold of all essential information from every part of the church. Second, one must find a way to send that essential information to all of the people in a form that is easy to receive and to understand. Our denomination has established an organ—the *Gospel Herald*—to service that network. It tries to report the ideas and activities of all of the church. Ideally, the *Gospel Herald* should bind us together: the brother and sister, far and near.

Do these two networks function well? In the case of the first network, we do fairly well in close, traditional Mennonite communities but less well in urban settings.

In the case of the second network, I personally think we are in trouble. As my colleague, Stuart Showalter, has written, "... a mismatch has been created—the large, efficient public information staffs (of our church institutions) snow the few denominational news editors under a blizzard of press releases. Thus, it is apparent why the church news sections of our publications are filled largely with stories supplied by the agencies of the church and not by reporters representing the publications and, indirectly, the church at large."

Strengthen the church press. How does one strengthen the church press? Showalter made a number of good suggestions: (1) increase the number of journalists working for the church press; (2) permit those journalists to attend all meetings, events, and programs of the church agencies, and to examine policies, budgets, and proposals; (3) separate the functions of informing people and of raising funds, because the two can conflict with each other; (4) permit those journalists to express to church agencies the voice of the people concerning policies, budgets, and proposals; (5) increase the amount of cooperative journalism in the interpreting of very important news stories that affect the entire church; and (6) train more young people

J. Daniel Hess teaches communication at Goshen College. This article is the second in a two-part series.

to use words simply and precisely so that they can function in these important church positions.

The Mennonite Church will be ready to make the financial and spiritual and personnel investment in Showalter's kind of church press only after it is convinced of several theses. First, if a people are expected to care for each other, they have a right to know necessary and accurate information about each other. This is not to give license to the kind of gossip that degrades others, nor to the publication of personal problems that should be handled, according to Matthew 18, on a personal basis. A right to know does insist, however, that rational decision-making can occur only when a people have access to the kinds of information that our church functionaries for too long have considered to be private, classified, or "inappropriate" for public consumption.

Second, our people must become more courageous and graceful in dealing with new, threatening problems that an alert journalistic staff would present to us. Our impulse too often is to deny the presence of controversy until that moment of a church-splitting rupture. Showalter pleads, "I am not calling for adversary journalism—quite the opposite. I am calling for more trust and openness." There are many pressing issues that demand our knowledge and subsequent discussion: the use of textual criticism in biblical studies, the consumption of drugs and alcohol, our suburban wealth, the new urbanity and professionalism, conservation, militarism, new sexual expressiveness, and the list goes on.

The focus upon a strengthened church press avoids, nonetheless, the questions about the institutional use of public relations. Of two things I am sure: the church will establish institutions more rapidly than it will disband them; those institutions, in promoting their work, will use public relations programs. Can we not be a bit more direct, however, in making those institutions responsive to their original commission, and in suggesting the kind of promotional activities they will engage in?

Six propositions for testing. I wish to offer six propositions to be tested in our discussions, and used perhaps in the evaluation of our programs of church public relations.

Proposition 1: The model that we use to describe our public relations programs will go a long way in determining the character of those programs. If we use *marketing* as our model, we shall be preoccupied with hard sells and soft sells and we shall think in the same patterns as those who service our economic system. If we use the *computer* as our model, our vocabulary will abound with words such as in-put, through-put, out-put, data, error message, and the like. If we use *cybernetics*, then our attention will be focused upon systems, encodings and decodings, feedback, noise and channel capacity. Although we gain valuable insights from any such model, we must use any one with caution.

Even the Scriptures did not rely on any one set of models to describe the people of God. In the New Testament, the models pertained to the family, jobs such as fishing or tending sheep, sowing and reaping, caretaking and servanthood. One of the more pervasive models remains useful to this day—the body. Personally, I would find the metaphor of the body more consistent with our view of the life of the church than the metaphor of the marketplace.

Proposition 2: The client whom we identify as the benefi-

ciary of our public relations efforts is the one who will benefit from those efforts. PR serves a client. If the client is a church institution, that one institution will benefit, even at the expense of the others. If the church in its entirety is seen as the client, then the PR efforts won't make competitors of our various church institutions. I believe it will be almost impossible to retain unchurched consultants in PR who can comprehend institutional selflessness. The concept of inter-institutional cooperation is radical, the practice of institutional selflessness—for the sake of the church—is even rarer.

Proposition 3: Informed and responsible decision-making for members of the church will not be nourished by the systematic efforts to mold collective opinion. Such systematic efforts come in many names—the engineering of consent, the molding of public opinion, the orchestrating of response, the manipulating of group think, the facilitating of corporate consensus, the programing of mutually satisfying relationships. All of these concepts are expressions of our highly propagandized culture in which persuasion is quickly becoming the science of subtle motivational conditioning.

Public relations—even in the church—speaks of promotional *campaigns*, fund *drives*, and *constituency response* as though it has forgotten that its fundamental task is to give necessary and essential information to people so that they can make intelligent choices. It was the collective "Big Brother" that prompted the writing of the novel *1984*, and the collective institutional programs that prompt individual church members to fear manipulations in 1980.

Proposition 4: An important message doesn't have to be screamed to be heard. Believing that our people have a right to know necessary and essential information, and realizing that they are ready to receive it, we will study to find that information and to express it in simple, plain language. Because we are more concerned with content than with image, we will avoid "WOW" talk. Because we will not shout above the thunderous persuasions around us, our people will come to appreciate anew the still, small voice. And when the still, small voice does not speak, then we will appreciate silence.

Proposition 5: Necessary and essential information does not make information-bearers very popular, nor do those simple and accurate and comprehensive messages always build a cozy public opinion for church institutions. A lot of time is spent these days choosing an attractive anchorperson for the news show, just as there is a lot of energy given to writing the "proper" press release for every troubling situation. Those expenditures of time and energy are forced by the goal of being approved. But our goal is to be faithful to our commitment to our eternal God. Our information specialists in our church institutions can be liberated, then, from the obligations to be sweet-talking, clever yes men. They can give their time to finding out and delivering the truth.

Proposition 6: Our information servants within church institutions can successfully carry out their staff duties only if they (1) appreciate the importance of necessary and essential information and (2) cultivate their God-given gifts as messengers. A messenger of integrity is not the person with a silver tongue, or with a typewriter that turns a catchy phrase. Rather, that messenger must have what John Henry Newman called "the clear, calm, accurate vision and comprehension of all things." That sense of wholeness produces the integrity that pervades all of the messenger and the message. 



A gardener's prayer

by Shirley Kurtz

It's July and I'm boiling beans and those little black bugs are hanging around the back door again. I can hear little plopping noises when their bodies hit the screen; some faint or have heart attacks and later I sweep up the dead bodies. Maybe I should let them lie piled on the doorstep—would their relatives, seeing them, panic and flee or would they all come for the funeral?

What really bugs me is the beans. The beans and the beans and the beans. And the peas. And the strawberries. And the red beets. The red beets were the worst job, so far. They took from around 8:30 a.m. to 6:30 p.m. and then I had to hose down the kitchen.

If I wasn't so tired I probably wouldn't be wondering whether all this hopping around is really necessary but I'm tired and buggy. By January I'll be wishing for summer, having forgotten what I went through getting the garden into bags and jars—after it's over you forget. You forget what having a baby is like, too—till you're having another one. All earth's in labor just now, me too; wouldn't I rather be in, say, Tahiti or Galapagos or wherever it is people go to get away, or even in the bathtub, or at least sitting down?

So I'm tired, also jealous. My being jealous is related to the May issue of *Christian Living* in which there were some cheerful essays about how people were going to have fun this summer. They were going to—well, most of the essays didn't mention vegetables.

Understand, I don't really mind Tahiti. That's for confirmed

hedonists. But I'd thought that people like us had gardens—I'd thought that old song about "those lazy, hazy, crazy days of summer, those days of soda and pretzels and beer" was only about people who drank beer!

You see, my husband and I don't sit down every spring and decide whether or not we'll have a garden this year. We don't discuss whether we'd rather buy fresh strawberries all winter—or whether we should plant corn if our "vacation" (what is a vacation?) will be in August. Planting a garden is, for us, about as natural as having children—what's dirt for, anyway?

But because I'm tired and also because gardens—like children—have become a choice for many of us (IUD's and trucked beans and airlifted bananas didn't used to be options) and also because I have an apocalyptic imagination (you know—no electricity and everything in the freezer rots)—because of all this I shall fortify myself with the following prayer. If I say it over and over I might become convinced that we're fortunate, rather than crazy, to have a garden. Sour grapes, maybe—

God is great and God is good . . .

Pulling weeds, after rain, I feel restored. Not that I'm even thinking about God out there in the mud but this is my Father's world, however weedy, and for a little while I'm cooled and watered. Of course, this is mainly in June after rain. I suppose it'll still be my Father's world in August when thistle roots have grown three feet down into packed earth.

And we thank him for this food . . .

It grew! I think about the June night we went to John and Barb's—the night their garden got smashed. Instead of having our intended jolly visit we huddled in their basement, then drove around after the storm and stared at all the other things that had gotten smashed. Back home our garden kept on growing. All this is not to say that God did or did not make it rain. But dare I complain?

By his hand we all are fed . . .

We have two healthy children. I suppose they could grow muscles eating store-bought peas but I like to think their robust towheaded rosinness comes from the sun and the strawberries and the cheekloads of raw green beans (Christopher does eventually spit out his wad but some of that good juice went down, surely).

But not all children are fed. What do poor mothers pray?

Give us, Lord, our daily bread . . .

From gardens come real "bread," not the sponge and rubber and cardboard store varieties. Real peas are green and can be chewed, real beans do not float atop a canful of water, real corn cannot be stood in a line like tin soldiers.

Of course, if we were really hungry—

. . . Amen.

Idle prayer, however comforting or justifying, won't get the garden weeded, picked, pickled, and canned. That takes some hopping.

So there's ground where we live, we've children to feed, this way's cheaper—I guess—certainly healthier, often fun. Do we deserve the land, the rain, health? Isn't having children selfish? Is stocking up greedy? Why hop around like this?

Why not?



Shirley Kurtz is from Marietta, Pa.

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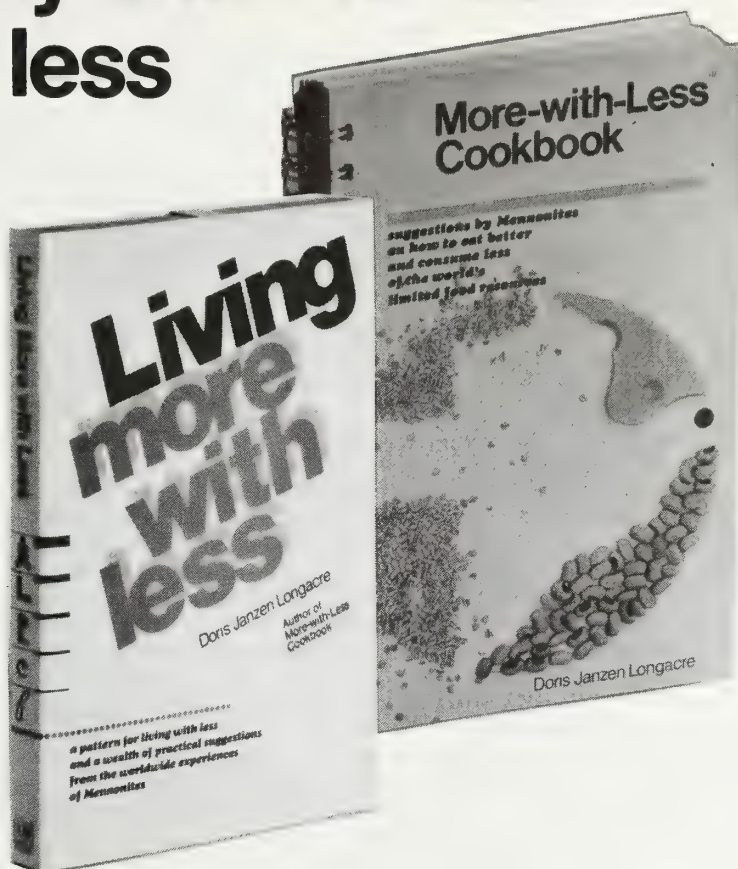
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Militarism mind-set in America target of October peace church rally

Spurred by the return of draft registration, a number of Christian groups have increased their continuing efforts to counter what they see as a growing tide of militarism in the United States.

Some members of the Society of Friends, disregarding possible penalties of fines and imprisonment, have advised young men to refuse to register with the Selective Service System when they come of age. The Church of the Brethren has affirmed "open, nonviolent withholding of war taxes as a legitimate witness to our conscientious intention to follow the call of discipleship to Jesus Christ."

Going one step further, the General Conference Mennonite Church, meeting at Estes Park, Colo., in July, committed itself to go to the Supreme Court, if necessary, to secure release from its current obligation to collect from its employees income taxes used in large part to support military programs.

All three bodies work together in the New Call to Peacemaking. This coalition has invited 400 delegates to a national conference in Green Lake, Wis., Oct. 2 to 5, to devise additional ways for its members to reply to conscription, war taxes, and what they see as the growing

hazards of so-called military security.

At the deliberations at the Green Lake meeting in October, Emilio Castro, a Methodist pastor from Uruguay who is currently director for missions and evangelism for the World Council of Churches; and Elise Boulding, Dartmouth College sociologist, will propose alternatives to war. Boulding will discuss "Recreation of Relationships: Interpersonal and Global," while Castro, in the opening session, will speak of "Security in Armaments as Violence."

Timothy L. Smith, a member of the Church of the Nazarene and professor of American religious history at Johns Hopkins University, will call attention to the themes of peace and justice as set forth in the Bible. Robert Neff, general secretary of the Church of the Brethren and a member of the New Call to Peacemaking central planning committee, will address the conference at its closing session.

New Call to Peacemaking programs, according to conference planners, will focus on action plans for local groups. "Changed international relations," they say, "will grow out of communities of faith consisting of changed individuals."

Model program for elderly to be set up in Illinois

Maple Lawn Homes, Illinois Mennonite Conference, and Mennonite Board of Missions have agreed to set up a "retirement community without walls" in the Eureka, Ill., area as a model for the Mennonite Church. The effort, to be known as Illinois Elderly Service Program, will begin this fall with a survey of the community to determine the needs of the elderly and the securing of a project director.

A specialized Voluntary Service unit—composed of both young and old workers—will be organized and housed in the currently unoccupied original building at Maple Lawn. The unit will open in early 1981. "This fulfills some of the dreams of the 1977 MBM Task Force on Aging," said Tilman Smith, longtime advocate for the elderly in the Mennonite Church. "Our overall goal is to help older citizens live better and longer independently."

The agreement to begin the program was completed following an Aug. 20 meeting of an Illinois/MBM task force and the approval on Aug. 25 of the Maple Lawn board of directors. The idea had been endorsed earlier by MBM's

Health and Welfare and Relief and Service committees and Illinois Conference's executive committee.

Illinois Elderly Service Program is being organized by Dale Wentorf, VS Midwest regional director at MBM, and Keith Swartzentruber, assistant administrator at Maple Lawn Homes. "In responding to the needs of the elderly, we want to expose the Eureka area and the Mennonite Church to the excitement and potential within the elderly population," Wentorf said. "This program is to be a holistic ministry responding to the social, spiritual, and psychological as well as physical needs of the elderly at Maple Lawn and the surrounding community."

Illinois Elderly Service Program hopes to involve the elderly themselves—and their families and congregations—in mutual assistance. "The young people have an MYF, and perhaps we ought to have an MEF—Mennonite Elderly Fellowship—for our senior citizens," said Leroy Troyer, an architect and a consultant on housing for the elderly.

"We should have a clearinghouse for the resources of older persons," added Keith Swartzentruber. "Someone having trouble with their fan, for example, should be able to call up and be put in touch with a retired electrician." Other services being suggested are assistance in meal preparation, transportation, housecleaning, adult day care, help in financial and legal matters, recreation, continuing education, and spiritual guidance in facing death.

"We pay too little to help older persons live adequately at home, but frequently are willing to spend much more to send them to institutions, which cost much more," said Tilman Smith. "But, at this point, the alternatives to institutions are too limited or nonexistent."

Illinois Elderly Service Program planners have agreed on five objectives: (1) To allow the elderly the freedom of choice and self-dignity for the continuum of life; (2) to educate the Mennonite Church about the aging process and provide positive models of ministry; (3) to expose young people to the elderly; (4) to give a Christian witness; and (5) to encourage activities which do not require new buildings.

Mennonite workers assist drought victims in Ethiopia

In an effort to help Ethiopian government agencies bring relief aid and medical care to people of the Bale Region in southeastern Ethiopia, the Ethiopian Meserete Kristos Church (MKC) and Mennonite Central Committee have been participating in a relief and health project in Bale since December 1978.

Eastern Mennonite Board of Missions and Charities (EMBMC) has provided two persons, Arlene Kreider of Mountville, Pa., and Peg Groff to work with two main groups of people: the local Bale Oromo, who are being settled following the 1977 to 1978 Ethiopia-Somalia war, and the Wollo Amhara.

Those presently in most severe need are the Wollo Amhara. One year ago about 7,000 men and 200 women from the drought-stricken northern region of Wollo were resettled in Wabe District of Bale Region. From April to November 1979, the two Mennonites worked in a government clinic at the main resettlement site, Melka Oda, providing medical care for those suffering from malaria, hepatitis, upper respiratory infections, and gastrointestinal disorders during their adjustment period.

Since early June, the Relief and Rehabilitation Commission (RRC) has brought 5,200 women and children to join their husbands and fathers. These families are now being resettled in five different sites. During the initial emergency phase the Ministry of Health has asked assistance in one of these settlements of about 2,000 people. Seventy-five percent of those under five years of age were found to be seriously underweight and show signs of marasmus (emaciation).



Peg Groff, left, feeding a malnourished infant at feeding clinic in Bale Region, Ethiopia.

Measles attacked a large percentage of the children when they were gathered together in one area in the north awaiting the five-day journey by bus from Wollo to Bale. Diarrhea and vomiting, pneumonia and upper respiratory infections are very common. Many children have died from complications of measles and malnutrition.

While treating ill children, they also tried to emphasize nutritional needs by encouraging the development of a feeding program for children.

The nutritional condition of the older children and adults is good although they are dependent on relief food aid. Most of the areas where the Wollo people have been resettled are fertile and have had adequate rainfall for producing wheat and barley. It appears that they will be able to produce enough for their consumption if the present conditions continue.

However, the RRC estimates that five million people in Ethiopia are affected by drought. In Bale 515,000 persons or 61 percent of the population are affected. Rainfall statistics for Wabe District are not available for previous years, but in many areas, the past two rainy seasons have shortened by one month. Crops are drying up before they reach maturity. Many farmers are dismayed by decreasing rainfall and they continue to look to the RRC for grain supplements.

TAP worker assists teacher training in Nigeria

In an age when many countries are cutting education budgets, Nigeria is doing the opposite. Nearly one third of the 1979-1980 budget was designated for education. Em-

phasis on education has been growing since 1976, when the country began a program to make primary education available to all Nigerians. This is now having its effect on the planning of postprimary institutions and there is great demand for teachers and facilities at the primary and postprimary level. Trained teachers at all levels are hard to find.

This spring Robert J. Dambman, Teachers Abroad Program worker, and four Nigerian teachers planned and offered a two-week course in teaching techniques at the Government Technical College in Bukuru where they teach. The course was implemented after they learned that almost half of the teaching staff did not have any training in teaching techniques. The course, offered to 35 teachers from Bukuru and other technology training centers, was the first such training course to be offered in Nigeria.

Topics covered in the two-week course included production and use of teaching aids, course construction, teacher/student relations, workshop organization and safety, and student evaluation. The lecturers used extensive handouts and teaching aids to reinforce their message. Assignments were given to further the understanding of the subject matter.

In a small ceremony at the end of the course the chief technical education officer of Plateau State presented certificates to the successful participants. He called for an expansion of this course to include more in-depth coverage of the subject matter as well as more topics that are appropriate to technical education in Nigeria. These courses would be conducted during student vacations when facilities and staff are available.

Uranium refinery blocked in Mennonite community

Residents of Warman, Saskatchewan, most of whom are Mennonite, have won a qualified victory in their four-year effort to block the construction of Canada's third uranium refinery on nearby farmland. At a packed news conference in Saskatoon, Aug. 6, the chairman of a federally appointed environmental assessment panel announced that they could not endorse Eldorado Nuclear's proposed refinery because of a lack of information on the negative impact the refinery might have on the surrounding rural community. However, the panel's report stopped short of a "flat no" to the refinery, chairman John Klenavic stated.

The panel had concluded that "the impact on the physical environment would be minimal" and that the technical specifications for the refinery were acceptable, he said, provided certain conditions were met. "We feel it is a 'yes' from the physical environment point of view and a 'don't know' from the human environment point of view."

Eldorado was given the options of either providing more information on the social im-

pacts in the Warman area, or of selecting another site in Saskatchewan. Both options would require more public hearings.

The panel, appointed by the Federal Environment Assessment Review Office in Ottawa, held three weeks of hearings in the area last January. Over 200 local residents registered their opposition to the refinery, citing the dangers of chemical spills and low-level radiation, the proliferation of nuclear weapons, and the need to preserve farmland for future generations. Opposition to the refinery was spearheaded by the Warman and District Concerned Citizens Group, a grassroots movement which grew to over 800 members, 90 percent of whom live within 15 miles of the proposed site.

In explaining its decision not to endorse the refinery, the panel stated that "a distinctive community exists in the vicinity of the impact area ... uniquely associated with the Mennonite ethnic and religious community." It found that "religion is a critical binding force in the communities," along with pacifism (hence the concern about nuclear weapons), environmental stewardship, and family structures. The potential impacts of the refinery on this community "are too important to be ignored in reaching a judgment on the overall acceptability of the project."

Ron Dakers, Eldorado vice-president in charge of refining, accused the panel of changing the rules without informing the company. He said the guidelines for the Environmental Impact Statement which the company compiled on the Warman site did not ask for data on the religion or beliefs of the local population—only on social and economic variables. The company has spent over \$1 million in trying to get approval for the Warman site, including promotion of the refinery locally and buying options on nine quarters of land.

Grads consider the "humanizing imperative"

When students of the arts and sciences and theology talked about "The Humanizing Imperative" at the 1980 Mennonite Graduate Seminar they brought new conviction to bear on an old tenet of faith and practice: peacemaking.

Presenters and performers at the seminar, held Aug. 14-17 on the campus of Associated Mennonite Biblical Seminaries, Elkhart, Ind., repeatedly referred to peacemaking as integral to their work in drama, poetry, music, medicine, and administration, as well as in theology. Thirty persons participated.

To accept the humanizing imperative "forces us into the real functioning as scholars," said seminar director Tom Neufeld. Scholarship, he said, which holds sight of its purpose will "hunger and thirst to see justice done." Such scholarship has an essential role to



(L. to r.) Robert Hostetter, Tom Neufeld, Roger Gilman, Nancy McCann, and Marlise Horst present "The Physicists."

play in making peace, he said, typified in the biblical vision of shalom by "creation having found its full intention of what peace means."

Carol Ann Weaver spoke of the sounds of music "touching us probably beyond any other form of expression." Writing and composing music is an open door for God's creativity to come to us, to bridge the gaps, she said. The disturbing element of art provokes encounter and response, this having to do with the musician as peacemaker, she said.

Vocalist Jennifer Monroe told the group she became a Christian during the last year and was finding singing a way to express her faith in Christ. All joined in with her to sing Carol Ann Weaver's arrangement of "I Have Decided to Follow Jesus."

In a paper, "Two Ways of Computing Metaphor," Roger Gilman, poet and student of the philosophy of science, explored the effects of artworks, more specifically "the experience of making and responding to metaphor during the time of writing or reading."

An effective metaphor, he said, "is slightly threatening enough to challenge us. A friendly metaphor is safe enough to follow." Throughout his presentation, Gilman illustrated how meanings arise mutually in intellectual communication and emotional communion, the former through analogical and the latter through digital ways of computing meaning. The result from effective metaphor, he said, "is both a digital and analogical invitation to see and feel something about the world, and ultimately about ourselves, in a new way."

He explained the complementary function of the friendly and the threatening by the illustration that "only from our closest friends can we accept the harshest criticisms. A friend can

tell you the truth even if it hurts. You seek the good for each other rather than walking off. That's peacemaking."

Robert Hostetter and Nancy McCann led the group in two drama sessions, a reading of the short story, *The Music School* by John Updike and *The Physicists* by Durrenmatt. During the concluding worship they performed the play *It Shouldn't Happen to a Dog*.

Other presenters included Carl Keener of Penn State University on "The Humanizing Imperative: A Process Perspective," Martha Yoder of Indiana University on "Medical Care and the Humanizing Imperative," and Eleanor Loewen of Indiana University on "Arts Versus Sciences: An Administrative Perspective."

The seminar was sponsored by the student and young adult services departments of the General Conference Mennonite Church, The Mennonite Brethren Church (Canada), The Mennonite Church, and Associated Mennonite Biblical Seminaries.

Geiser recommends assistance to Vietnam

On returning from a Mennonite Central Committee fact-finding trip to Vietnam, Al Geiser of Apple Creek, Ohio, reports that he was well received and that government officials are interested in receiving assistance from North American Mennonites. It is planned to send equipment for the construction of twenty wells and personnel to assist in construction of the first wells.

Geiser's trip was the result of earlier dia-

logue between Vietnam leadership and a Canadian delegation which visited Vietnam in May 1979. He was sent to "try to find ways to use Vietnam designated funds on hand (\$96,000), hopefully to provide water for villages in the south."

Representatives from the Vietnamese Aid Reception Committee and the Agriculture Ministry met Geiser in Hanoi and arranged for his travel to Minh Hai Province, where he investigated water and soil conditions and discussed how our involvement might proceed and what equipment and personnel would be needed, if any.

Geiser and his government escorts arrived in Bac Liev of northeastern Minh Hai province, by car, from Saigon. Minh Hai Province is surrounded on three sides by water. Because it is tidal area, very close to the ocean, the soil has deep silt deposits. This makes it necessary to drill about 400 feet down if one is to find significant amounts of fresh water.

After meeting local government officials in Bac Liev, Geiser toured a large new economic zone some distance away, walking four hours to get there. He noticed an impressive difference in the various villages he visited. In the newer villages families were still living in long barrack-type housing with only their own section to themselves. In a two-year-old village families already had their own attractive homes and gardens.

The local government, very eager to see the pump and well program begin, requested pumps, wells, and casings. It was decided that MCC will provide twenty operating wells, including small diesel engines to power them, pumps (including 15 hand pumps), pipes, filters, and storage tanks. One windmill concludes the list.

Reflections of a church historian slated

The Sept. 15 meeting of the Lancaster Mennonite Historical Society membership will feature Theron F. Schlachach, Goshen, Ind., who will speak on "The Historian's Service in the Church: Reflections on Writing *Gospel Versus Gospel*." The session focuses on his history of Mennonite missions (1863-1944), published earlier this year. Open to the public, the session will convene at 7:30 p.m. at the Stumptown Mennonite meetinghouse, located at the intersection of Stumptown and Monterey roads, south of Monterey and north of Pa. Route 340.

Professor of history at Goshen College since 1976, Schlachach also serves as project editor of the Mennonite Experience in America, planned as a four-volume interpretive and interdenominational history of Mennonites in America. He terms his work with the history of his own church "highly rewarding for the deeper understanding of the heritage of faith it gives."

Hispanics explore maturity theme

Mennonites with names like Vasquez, Muñoz, and Encarnación gathered to fellowship, worship, hear reports, and discuss issues at the V Convencion del Concilio Nacional de Iglesias Menonitas Hispanas (Fifth Convention of the National Council of Hispanic Mennonite Churches). The conference was held Aug. 12 to 15 on the campus of Eastern Mennonite College in Harrisonburg, Va.

Spanish-speaking Mennonites from all parts of the continental U.S. met with fraternal delegates from churches in Mexico, Canada, and Puerto Rico to explore the theme for this year's convention, "Towards Christian Maturity." The 103 registrants included pastors, their wives, and delegates from the churches and conferences, as well as English- and Spanish-speaking representatives from various Mennonite church agencies.

According to José Ortiz, associate general secretary for Latin concerns with the General Board, the purpose of this biennial meeting of Hispanic Mennonites was threefold. "One of the main goals is to come together and get to know each other," said Ortiz. He believes that once Hispanic Mennonites know each other, they can talk about issues that concern them. "Then," he explained, "we can begin to voice our concerns to the larger Mennonite Church."

In spite of the varied geographical origins of the conference participants, getting acquainted did not seem to be difficult. The worship services held each evening provided participants a chance to share in spirited singing, testimonies, and special music. People delivering devotions and sermons received occasional affirmation by spontaneous responses from their listeners. In the late-night watermelon snack and in the final picture-taking session, an easygoing and relaxed spirit showed that participants made friends easily.

Church growth has been one of the strong points of the Hispanic church, according to Paul Gingrich, president of the Mennonite Board of Missions, Elkhart, Ind. In the opening business session he praised Spanish-speaking Mennonites for their interest in evangelism and provided them with a challenge. "You will possibly provide leadership to the rest of the Mennonites in the area of church growth in the coming years," he said.

There are presently 50 Hispanic Mennonite congregations in the U.S., with seven associate congregations in Mexico. Approximately 5 percent of American Mennonite congregations are Spanish-speaking.

"We have done a good job in the areas of church planting and evangelism," agreed Ortiz, "but we now we need to nurture our church." Reports, business sessions, and discussions highlighted some of the areas in which nurture is happening and needs to continue to take place in the coming years.



In his report to the assembly, president of the Concilio, Conrado Hinojosa, stressed as one of the council's goals that Spanish congregations move toward economic independence in the 1980s. "We're trying to move away from the mission church idea," he said. In practical terms, Concilio leaders feel that this means moving away from subsidies from other branches of the Mennonite church and encouraging individual congregations to help in the financial support of their leaders.

Along with the increased financial responsibility of the churches, Ortiz sees a change in the pastor's role. "We need to explore opportunities to prepare ourselves in professions and jobs that give us an economic base so that we can be pastors without being an economic burden (to the congregation)," he told the assembly. Several pastors spoke up in agreement with this approach.

Leadership training and education for young people were other areas of growth. Rafael Falcón is the director of the Hispanic ministries program at Goshen College, and he explained how this training would benefit the Latin churches. The program is designed "to prepare Mennolatinos for leadership in a variety of congregational and community settings." Hispanic ministry courses are in Spanish while the other general education courses are in English. Pastors were encouraged to use trainees from the program in their church activities.

The heavy traffic around the Provident bookstand outside the business sessions hall testified to the importance Hispanic leaders continue to place on literature in Spanish. In an afternoon discussion period delegates expressed the need for good Sunday school curriculum in Spanish. Arnoldo Casas, from the Congregational Education and Literature Committee (Spanish), reported that discussion

is under way with other Spanish groups to produce a quality curriculum. Practical details such as funding and writers have not yet been worked out. Delegates were concerned that this need be given a high priority in the coming years.

Hector Vasquez, currently a Hispanic ministries student, called the attention of the assembly to another area of concern for the Hispanic church, peace education. As a member of the newly formed Latin Peace Committee, Vasquez stressed the need for leaders to help young Mennolatinos examine the Mennonite peace heritage and their own beliefs about peace. "Anabaptist history is okay," said Vasquez, "but a biblical foundation is better."

The subject of military service becomes complicated by the lack of vocational and educational opportunities for young Hispanics. Participants testified that promises of vocational training, travel, and money lure their young people into commitments with the military recruiters. However, the assembly was reminded that these promises might never materialize in the way the young people expected. Rolando Santiago from MCC suggested voluntary service as an alternative to youth who are considering enlisting with the army.

Although there is literature available in Spanish providing guidance on the registration and the draft, the suggestion was made that one person travel to Hispanic churches to talk personally with young people on these subjects. The idea was well accepted by the assembly. "Alleluia!" was one man's enthusiastic response to the suggestion.

Mennonite doctrine received some attention at the conference. With pastors often coming from other denominations to serve in budding Hispanic Mennonite churches, Concilio leaders are concerned that the unique Men-

nonite beliefs not be lost. A resolution was presented that the Concilio accept the *Mennonite Confession of Faith*, and make it known in the congregations. Some people expressed reservations concerning specific practices mentioned in the confession such as baptism by aspersion and prayer veiling, customs that do not seem to fit into the Hispanic cultural framework.

Plans are in the making translate the confession and make it available to the congregations. Another recommendation encouraged non-Mennonite pastors to participate in local Mennonite congregations in a non-leader capacity for a period of time. This would acquaint them with Mennonite beliefs before they began to serve in leadership roles.

One area of social concern received special attention from Karen Ventura who works with Mennonite Central Committee's Mennonite Hispanic Immigration Service. It is the problem of the *undocumented immigrants* in the U.S. Ventura presented to the assembly a draft of an MCC policy statement concerning this problem. In its final business session the Concilio voted to accept the statement as representative of their feelings on how Christians should respond to this ever increasing social problem. MCC hopes to become accredited with the Immigration and Naturalization Service in order to represent and aid undocumented Mennonites in their immigration process.

Mennolatinos voiced some of their concerns to the larger Mennonite Church. They would like to see greater Hispanic representation in Mission Board decision-making. The Concilio encouraged the Mission Board to consider a Hispanic person for the role of Secretary of Home Missions (currently being filled by interim secretary Edward Taylor) and sought to remind Mission Board staff members of previous commitments to give Mennolatinos more representation.

The conference drew to a close on the morning of Aug. 15 after the presentation of nine resolutions to be put into action by the Hispanic church. A time of dedication for the newly elected officers and for other leaders brought participants together in spirit and prepared them for their journeys home.

Christian maturity and growth were appropriate themes for the Mennonite Hispanic Conference. The Hispanic Mennonite Church grows and matures as it confronts new issues and concerns and its members seek to be faithful Christians.—Virginia A. Hostetler

MIBA/MEDA Joint Convention, Goshen

Beginning on Thursday, Oct. 23, more than 500 persons are expected on the Goshen College campus to participate in the 5th Annual MIBA/MEDA Joint Convention. A full program is planned around the theme: "The

Christian Entrepreneur in Community." Speakers will be MIBA and MEDA members and staff, who will discuss the relationship of the Christian business person to the civic, business, church, and family community. What does it mean to be a part of community? How is the business person a part of community? Speakers will share their experiences and insights, gained from involvement in the business communities of North America and those of the developing countries of the world.

The keynote address will be delivered by Chester A. Raber, PhD, manager, Oakwood Associates, Elkhart, Ind. Other speakers are: S. Dale High, president, High Industries, Inc., Lancaster, Pa.; Orvin Hooley, pastor and businessman, Shipshewana, Ind.; Marion Lehman, retired from Jayco Corporation, and Heifer Project, Goshen, Ind.; Miriam Cressman, recreation director, Fairview Senior Citizens Center, Cambridge, Ont.; Paul Neuen-schwander, president, Kidron Electric, Inc.,

Kidron, Ohio; Art DeFehr, Palliser Furniture, Ltd., Winnipeg, Man.; Ernest Dyck, MEDA field representative, Kikwit, Zaire; and Kenneth Graber, MEDA field representative, Santa Cruz, Bolivia.

In addition to the formal convention sessions, which will include special musical presentations and the annual meetings of MIBA and MEDA, ample time will be available for community tours, meeting new and old friends, and for just relaxation.

A special optional feature is an all-day Thursday, Oct. 23, Business Seminar, "Financial Management in an Inflationary Recession," cosponsored by the Goshen College Business Department and MIBA/MEDA. Participants will learn how to make better use of financial statements, tools for financial analysis, and economic forecasts. This will be a seminar that presents a down-to-earth, practical approach to financial understanding and profit-planning.

mennoscope

Abram R. Rittenhouse of Lancaster, Pa., has been named to the staff of Media Ministries, Mennonite Board of Missions, effective Sept. 15. As manager/engineer of Alive Recordings, he will record music groups, mix down multi-track recordings to stereo, edit master tapes, oversee the production of record albums and cassettes, and create special radio productions (*In Touch, Your Time, Way to Life, and Voice of a Friend*). Abe formerly served as studio manager/engineer for Media Ministries from March 1966 to June 1974. Bryan DeWilde, studio manager/engineer, will continue to oversee the production and distribution of the regular programs of Media Ministries.

Gary Troyer, a worker with Rosedale Mennonite Missions, attended a seminar in Managua, Nicaragua, on how Christians can function under the Sandinista government. Both government officials and Cuban church leaders were on hand to give counsel, with the



Abe Rittenhouse

Cubans urging the Nicaraguan Christians not to rebel against the Sandinistas. In Cuba, they said, the church continues to grow, although Christians are not members of the Communist Party.

Two thousand five hundred metric tons of wheat from the Canadian Food Bank left port in Montreal, Que., on July, 31, destined to help feed Zimbabweans recently returned to their home communities and needing short-term assistance as they begin their new life. Currently about one million Zimbabweans displaced during the recent war need to return to their original homes or find permanent homes. In late August the wheat is scheduled to arrive in Durban, South Africa, where it will be bagged at Food Bank expense and exchanged for 2,500 metric tons of yellow maize, a more popular and familiar food than wheat for the rural people of Zimbabwe.

On Aug. 10, 1980, exactly four years after Koinonia Fellowship of Mesa, Tempe, Chandler, Arizona, met for their first Sunday morning service, they celebrated worship in their own meeting place. The Lord led them from the community room of a savings and loan building, to a preschool, to a Seventh-Day Adventist church, and now to purchasing a large ranch style home on several acres. The meeting place is located in a rapidly expanding area. The address is 2505 N. Dobson Rd., Chandler, AZ 85224. On Sept. 21, 1980, a dedication service with open house will be observed. Everyone is welcome.

Children of Joy is a weekend workshop in family rituals and celebration scheduled at Laurelvile from Oct. 31 to Nov. 2. The resource leader is Elizabeth Dobson Gray. The

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock and related renovations amounted to \$133,437.99 as of Friday, Aug. 29, 1980. This is 17.8% of the total needed. 216 congregations have made contributions.

study-and-activity seminar uses the title of a popular book coauthored with her husband, subtitled "Raising Your Own Home-Grown Christians." For a brochure, contact Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666 (412-423-2056).

New courses in business, folklore, wood carving, and 14 other subjects will make up the spectrum of continuing education offerings at Goshen College this fall. The program is designed to meet a variety of community needs, said Shirley H. Showalter, director. "We're offering courses for professional improvement, for development of personal interests, and, especially now, for coping with the economic situation," she said. "Because we're experiencing a marked national recession and an even worse local recession, courses which help people manage their own resources meet an increasingly more urgent need." More information on these and other continuing education courses is available from Shirley H. Showalter, Goshen College, Goshen, IN 46526, 533-3161.

While Delton Franz, director of Mennonite Central Committee U.S. Peace Section Washington Office, takes a ten-month sabbatical, Betsy Beyler is serving as acting director. Franz's sabbatical is from August 1980 through May 1981. Edgar Metzler of Goshen, Ind., is filling Beyler's position as assistant director for the ten-month term. Franz and his wife, Marian, will be spending their sabbatical in Newton, Kan., where he will serve as Churchman in Residence at Bethel College and Marian will include speaking engagements in area churches on subjects related to pastoral and prophetic support of government officials.

Richard Yoder has resigned as pastor of First Mennonite Church in Indianapolis. All correspondence should be sent to the following address: First Mennonite Church, 2311 Kessler Blvd., North Drive, Indianapolis, IN 46222.

David T. and Sena Miller Osborne of Hesston, Kan., have begun a two-year term of service in Cairo, Egypt, where David will be country representative for Mennonite Central Committee. The two have served with MCC in West Bank and most recently, in Jordan, where David was Jordan country representative and Sena was supervisor in the MCC Jordan Self-Help needlework program. The two are parents of Troy, Ryan and Hannah, and are members of Hesston Mennonite Church.

Preliminary plans for the annual convention of the Mennonite Health Association were reviewed by members of the Board of Directors when they met recently at Greencroft Center in Elkhart, Ind. Scheduled to get under way on Feb. 28, 1981, in San Antonio, Tex., and to continue through Mar. 4, the affair undertakes to bring together representatives of Mennonite-related health and welfare programs and professionals from throughout the

U.S.A. for purposes of education, planning, and consultation.

Mennonite Central Committee has closed down its program in the Grande Riviere du Nord region of Haiti, where it has worked since 1959. The withdrawal, which was originally expected to occur after five years, is allowing MCC to establish a program in the Mombin Crochu, or central plateau region of Haiti, where they are helping Haitians organize their communities to meet their needs.

Herald Press reports the unintentional, unauthorized use of the registered trademark, "Orange Julius," in *More-with-Less Cookbook*, page 307. The publisher regrets this infringement upon the rights of Orange Julius of America to the exclusive use of this trademark. Future printings of *More-with-Less* will carry the title, "Orange Ice Delight." The recipe in *More-with-Less* is not the recipe for the popular commercial Orange Julius drink.

The 1981 desk calendar available for imprinting from Media Ministries, Mennonite Board of Missions, fleshes out the theme, "Living More Joyfully and Responsibly with Less." Some 220 congregations, along with a number of business and professional persons, ordered 31,000 imprinted calendars last year to give to friends, visitors, neighbors, and clients. Congregations or individuals who want to order a quantity of calendars imprinted with their name, address, phone number, etc., may write for full information to Lowell Hertzler, Box 1252, Harrisonburg, VA 22801.

Women in the Mennonite Church is the title of a seminar to be held Oct. 18 in Philadelphia. Sponsored by Student and Young Adult Services (SYAS) of Philadelphia and funded in part by the Women's Mission and Service Commission (WMSC) of the Mennonite Church, the all-day event will be held at the Christian Association Building on the campus of the University of Pennsylvania. More information on the seminar can be obtained from Sharon Detweiler at 2026 N. Broad St., Philadelphia, PA 19121. Telephone 215-763-7166.

Jean Schrag has been chosen chairwoman of the Student and Young Adult Services (SYAS) committee for Washington, D.C. She succeeds Robert Johnson, former pastor of the First Mennonite Church of Hyattsville, Md. A resident of Washington for six years, Schrag currently serves on the staff of the Senate Committee on Environment and Public Works.

In an Aug. 19 board meeting the Eastern Mennonite High School Overseers established a search committee for the purpose of finding a new principal. The search committee was established in response to a letter of intention submitted by the current principal of EMHS, Samuel O. Weaver, indicating that he will not be available for reappointment to a seventh two-year term in July 1981.

Special meetings: Mel Shetler, Goshen, Ind., at Zion, Broadway, Va., Sept. 22-26.

Arthur McPhee, Harrisonburg, Va., at Sandy Hill, Coatesville, Pa., Sept. 19-21.

New members by baptism: nine at Walnut Creek, Ohio.

Change of address: Myron Augsburg from Harrisonburg, Va., to 44 Alexander St., D-1, Princeton, NJ 08540. Elam H. Glick, from Shireleysburg, Pa., to Box 370, Elkhart, IN 46515.

New Gospel Herald Every Home Plan: Peabody Street Mennonite Church, Washington, D.C.

readers say

It seems to me that Dean Brubaker has somewhat contradicted himself in commenting on Gal. 3:28 ("The Role of Women in the Church," Aug. 12). As he earlier presented his position that women should not be ordained, there was at least partially the implication that the Christian Church ought not to necessarily take its cues for faith and practice from the culture in which it happens to find itself (or from which it recently came, for that matter).

But when confronting the compelling evidence that even Paul, if only for a brief moment, envisioned the church as a body of equals in a world of massive inequity, he abruptly appeals to society and its social roles as somehow normative for the Christian community. Paul's point (and, it is to be hoped, God's as well) would seem to be that, in this new community called the church (Christ's body), no one—no matter what his or her stature in the social order—is secondary to anyone.

Contextually, a look at Gal. 3:26 shows Paul declaring that all Christians are sons of God through union with Christ Jesus—the reference to "sons" (rather than to sons and daughters, or children) making the specific mention of male and female in verse 28 significant in that it is then clear that this sonship is not a state just for men only, as socially-oriented readers or hearers (likely male) might otherwise in self-pride be led to conclude.

If you should not agree with the above reasoning, Brother Brubaker, are you then saying that a Christian who in the social order is a slave (or a common laborer or clerk or who perhaps must even rely on welfare payments of some sort) should be limited within the church to similar subservient or dependent roles? Are you saying that slavery is a social role which should have priority in church relations just as you seem to be saying that a secondary role for women should? And, are you sure it's only the historical-critical adherents who have a "built-in probability of personal subjectivism"?—D. R. Yoder, Atlanta, Ga.

births

Bechtel, Devon and LaVerda (Kropf), Millersburg, Ind., fourth child, second daughter, Jennifer Lynn, Aug. 12, 1980.

Buschert, Edward and Gloria (Good), Carstairs, Alta., third child, second son, Brent Allen, June 17, 1980.

Chaleunsouk, Khamson and Seng, Waterloo, Ont., third daughter, Linda, Aug. 1, 1980.

Davis, Richard and Betty (Martin), Waynesboro, Va., Tammy Kaye, Aug. 11, 1980.

Davis, Roger and Mary Sue (Martin), Waynesboro, Va., first child, Corey Dusten, July 18, 1980.

Detweiler, Ross and Gabriele (Zeffer), Breslau, Ont., second child, first son, July 16, 1980.

Gable, Gary and Lynnette (Nussbaum), Smithville, Ohio, first child, Misty Leigh, July 31, 1980.

Hartzler, Leonard and Judy (Ressler), Carstairs, Alta., third child, second son, Byron Duane, July 8, 1980.

Hochstetler, Steve and Sue (Berkey), Goshen, Ind., second daughter, Sara Beth, July 16, 1980.

Hoover, Keith and Carol (Craft), Schwenksville, Pa., first child, Benjamin Keith, July 28, 1980.

Johnston, Jim and Donna (Neuenschwander), Apple Creek, Ohio, second child, first daughter, Marie Jo, Aug. 12, 1980.

Klopfenstein, David and Monica (Stankus), Lafayette, Ind., Heather Nyona, Aug. 20, 1980.

Krehbiel, Paul and Connie (Springer), Hopedale, Ill., first child, Katie Jo, June 21, 1980.

Leichty, Fred and Jane (Beckler), Wayland, Iowa, second child, first son, Ryan Frederick, Aug. 8, 1980.

Miller, Gary and Patti (Schrock), Shipshewana, Ind., second child, first daughter, Jill Marie, July 14, 1980.

Moreno, Vaughn and Susan (Schertz), Goshen, Ind., third son, Jason Anthony, Aug. 17, 1980.

Porter, Ralph and Jeanne (Geiser), Polk, Ohio, third son, Darrell John, July 31, 1980.

Sands, Douglas and Lynn (Rothrock), Hopedale, Ill., fourth child, second son, Kevin Russell, July 30, 1980.

Showalter, Hollis and Martha (Augsburger), Ann Arbor, Mich., first child, Howard Daniel Hollins, Aug. 14, 1980.

Snyder, James and Mary Lou (Horst), Wellesley, Ont., third child, second son, Steven Duane, Aug. 1, 1980.

Stauffer, C. David and Julia McCammon, Goshen, Ind., third child, second daughter, Jennifer Erin, born on Dec. 31, 1978; received for adoption on May 19, 1980.

Sturma, Kalman and Jerry (Raker), Shipshewana, Ind., third daughter, Kimberly Lynn, Aug. 2, 1980.

Summer, George and Mary (Miller), Glenwood Springs, Colo., second child, first son, Jason Paul, Mar. 24, 1980.

Thomas, Ken and Elaine (Miller), Goshen, Ind., first living child, Kelley Joo Kim, born on Nov. 18, 1979; received for adoption on June 24, 1980.

Troyer, Fred and Lori (Shafer), Shreve, Ohio, second daughter, Allison Janelle, Aug. 4, 1980.

marriages

Bender—Schwartzentruber.—James Bender, Tavistock, Ont., and Sonya Schwartzentruber, Hickson, Ont., both of Tavistock cong., by Gordon Bauman, Aug. 15, 1980.

Blosser—Lehman.—Clayton Blosser and Lois Lehman, Huntington cong., Newport News, Va., by Lloyd Weaver, Jr., June 21, 1980.

Bretz—Hurst.—David Bretz, Elkhart, Ind., United Missionary Church, and Dianne Hurst, Ephrata, Pa., Forest Hills cong., by J. Lester Graybill, Aug. 16, 1980.

Buhr—Erb.—Gerald Buhr, New Hamburg, Ont., Berghaler cong., and Karen Erb, New Hamburg, Ont., Crosshill cong., by Steve Gerber, Aug. 2, 1980.

Burklen—Leis.—Ronald Burklen, Stratford, Ont., Lutheran Church, and Karen Leis, Tavistock, Ont., Tavistock cong., by Gordon Bauman, July 12, 1980.

Classen—Widmer.—Dale Allen Classen, Albany, Ore., Mennonite Brethren Church, and Anita Alene Widmer, Salem, Ore., Salem cong., by John Willems, July 12, 1980.

Egli—Jantzi.—Lynn Egli, Manson, Iowa, Manson cong., and Roberta Jantzi, Shedd, Ore., Plainview cong., by Byron Gingrich, Aug. 16, 1980.

Herr—Hunsecker.—James D. Herr, Beallsville, Md., and Carol Ann Hunsecker, Boyds, Md., both of Dawsonville cong., by Wilmer A. Hunsecker, father of the bride, July 26, 1980.

Keller—Jewitt.—David Keller and Lynn Jewitt, both of Waterloo, Ont., Erb Street cong., by Wilmer Martin, May 24, 1980.

Kiser—Hewitt.—Roy Daniel Kiser, Jr., Stuarts Draft, Va., and Jennifer Lynn Hewitt, Lyndhurst, Va., both of Mountain View cong., by Roy D. Kiser, father of the groom, Aug. 16, 1980.

Kropf—Phillips.—Sanford Kropf, Tavistock, Ont., Tavistock cong., and Donna Phillips, Allenford, Ont., Missionary Church, July 19, 1980.

Lichti—Zehr.—Frederich Lichti, Tavistock, Ont., and Rosemary Zehr, New Hamburg, Ont., both of Steinmann cong., by Vernon B. Zehr, Aug. 9, 1980.

Mast—Schlabach.—Conrad Mast, Springfield, Ohio, Southside Fellowship, and Donna Schlabach, Wauseon, Ohio, Central cong., by Noah Beachey, Aug. 16, 1980.

Mast—Zook.—Jay Lemar Mast, Elverson, Pa., Conestoga cong., and Lois Ann Zook, Strasburg, Pa., Mount Pleasant cong., by Clair B. Eby, Aug. 16, 1980.

Miller—Brenneman.—Lee R. Miller, Iowa City, Iowa, Fairview Cons. cong., and Pamela Sue Brenneman, Iowa City, Iowa, East Union cong., by Perry Miller and J. John J. Miller, Aug. 16, 1980.

Mishler—Yoder.—Jerold Mishler, Shipshewana, Ind., Shore cong., and Laura Yoder, Topeka cong., by Harvey Chupp, June 21, 1980.

Nussbaum—Tobias.—Gene Nussbaum, Kidron, Ohio, Kidron cong., and Amy Tobias, Orrville, Ohio, Orrville cong., by Carl K. Newswanger, July 25, 1980.

Ogden—Dais.—Gene Ogden and Clara Jo Dais, Morton, Ill., both of Trinity cong., Aug. 16, 1980.

Pliel—Leis.—Jergen Pliel, Stratford, Ont., and Charlotte Leis, Tavistock, Ont., Tavistock cong., by Lorne Lemoine, June 9, 1980.

Schwartzentruber—Andrews.—Willard Schwartzentruber, Woodstock, Ont., Tavistock cong., and Margaret Andrews, Woodstock, Ont., Baptist Church, by George Hay and Gordon Bauman, Apr. 12, 1980.

Steckley—Haft.—Ron Steckley, Albany, Ore., Plainview cong., and Karen Haft, Sacramento, Calif., Baptist Church, by Byron Gingrich, Aug. 9, 1980.

Stiles—Lapp.—William Stiles, Glen Allen, Va., and Regina Lapp, Huntington cong., Newport News, Va., by Lloyd Weaver, Jr., Aug. 10, 1980.

Stopher—Lantz.—Bret Stopher, Centerburg, Ohio, St. John's cong., and Wanda Lantz, Stryker, Ohio, Central cong., by Charles H. Gautsche, Aug. 10, 1980.

Stutzman—Martin.—Steve Stutzman, Goshen, Ind., Zion Chapel, and Rachel Martin, Shipshewana, Ind., Shore cong., by Harvey Chupp, July 5, 1980.

Tice—Yoder.—Jacob M. Tice, Boynton, Pa., and Marlene Sue Yoder, Grantsville, Md., both of Springs cong., by John H. Kraybill, Aug. 16, 1980.

Yantzi—Kuepfer.—Ross David Yantzi, Tavistock, Ont., East Zorra cong., and Rose Marie Kuepfer, New Hamburg, Ont., Cassel cong., by Dan Nighswander and Homer Yutzi, Aug. 2, 1980.

obituaries

Birkey, John E., Sr., son of John G. and Catherine (Schrock) Birkey, was born at Eureka, Ill., Mar. 15, 1882; died at Ft. Dodge, Iowa, Aug. 15, 1980; aged 98 y. On Jan. 31, 1907, he was married to Lena Oyer, who died on Apr. 3, 1950. Also surviving are 5 daughters (Alvina, Pearl—Mrs. Marvin Garber, Elsie—Mrs. Ralph Yoder, Ann—Mrs. Jay Showalter, and Pauline—Mrs. Delbert Kingery), 7 sons (Clarence, Joe, John, Sam, Simon, Elmer, and Jake), 49 grandchildren, 60 great-grandchildren, one great-great-grandchild, and one sister (Katie—Mrs. Ben Zehr). He was preceded in death by 2 infant children and one son (Edward) in Oct. 1979. He was a member of Manson Mennonite Church, where funeral services were held on Aug. 18, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Detweiler, Edward W., son of William and Lizzie (Wisner) Detweiler, was born in Bucks Co., Pa.,

July 2, 1891; died at Grandview Hospital, Sellersville, Pa., Aug. 15, 1980; aged 89 y. On Aug. 27, 1914, he was married to Mary Gross, who died on Jan. 18, 1971. Also surviving are one daughter (Edna), 3 sons (Paul, Willis, and Harvey), 13 grandchildren, and 27 great-grandchildren. He was preceded in death by one daughter (Marie) in 1976. He was a member of Methacton Mennonite Church. Funeral services were held at Souderton Mennonite Church on Aug. 19, in charge of Clayton Swartzentruber and Norman G. Kolb; interment in the Mathacton Mennonite Cemetery.

Rogich, Lulu, daughter of Christian D. and Ella Mae (Mishler) Ummel, was born at Ness City, Kan., Sept. 10, 1895; died at Lincoln Community Hospital, Hugo, Colo., May 29, 1980; aged 84 y. On July 20, 1924, she was married to Mike Rogich, who preceded her in death. Surviving are one son (Christian Steven), one grandson, and 3 sisters (Mary Duft, Marretta Ummel, and Nellie McNutt). She was preceded in death by 3 sisters. She was a member of Limon Mennonite Church.

Weaver, Tillman, son of Reuben M. and Lucinda (Nauhauser) Weaver, was born in Harper, Kan., Oct. 23, 1912; died at Mercy Hospital, Iowa City, Iowa, July 29, 1980; aged 67 y. On Oct. 22, 1939, he was married to Evelyn Bender, who survives. Also surviving are one son (Linton), one daughter (Elaine—Mrs. Keith Hochstetler), 3 grandchildren, 4 brothers (Joe, Ernest, Truman, and Dale), and 8 sisters (Myrtle—Mrs. Leo Hostetler, Ella May—Mrs. Sam Miller, Bertha—Mrs. LaVern Miller, Edith—Mrs. Reuben Yoder, Alta—Mrs. LeRoy Fry, Anna Ruth—Mrs. Howard Beck, Mary—Mrs. Paul Shue, and Wanda—Mrs. Richard Good). He was a member of West Union Mennonite Church, where funeral services were held on July 31, in charge of Merv Birky; interment in the West Union Cemetery.

Yoder, Bertha, daughter of John and Esta (Yoder) Doolin, was born in Iowa Co., Iowa, Jan. 24, 1904; died at her home in Parnell, Iowa, May 21, 1980; aged 76 y. On Nov. 5, 1922, she was married to Henry H. Yoder, who died in June 1974. Surviving are one daughter (Dorothy), 5 sons (Howard, J. Carl, Kenneth, Gordon, and Walter), 18 grandchildren, 9 great-grandchildren, 4 sisters (Mary—Mrs. Clayton Horst, Laura—Mrs. Wallace Eash, Erma—Mrs. Enos Miller, and Nora—Mrs. Maynard Kinsinger), and 2 brothers (Ed Doolin and Nyle Jones). She was a member of West Union Mennonite Church, where funeral services were held on May 24, in charge of Merv Birky; interment in the West Union Cemetery.

Yutzy, Ida K., daughter of Noah A. and Elizabeth (Hershberger) Kaufman, was born on Aug. 3, 1900; died at Good Shepherd Retirement Center, Peoria, Ariz., Aug. 9, 1980; aged 80 y. On Dec. 15, 1921, she was married to Eli E. Yutzy, who died on Sept. 29, 1978. Surviving are one daughter (Mary—Mrs. Eugene Herr), 2 sons (Earl and Vernon), 13 grandchildren, 6 great-grandchildren, one brother (Abram), and one sister (Anna—Mrs. Gid Yutzy). She was preceded in death by one son (Eli, Jr.). She was a member of Maranatha Mennonite Church, Plain City, Ohio, where funeral services were held on Aug. 12 in charge of Elton Yutzy; interment in Forest Grove Cemetery.

Cover by Wallowitch; cover and p. 716 from Dynamic Graphics; p. 718 by David Hiebert, p. 722, MCC photo; p. 723 by John Bender;

calendar

Goshen College classes begin September 10
Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Black Council, Newport News, Va., Oct. 24-26
Southeast Convention, Oct. 24-26
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

Dieters credit Bible with 137 lost pounds

Nine women had lost a total of 137 pounds as they neared the halfway mark of a Christian diet program at St. Bartholomew's Catholic Church in Wayzata, Minn. The "3D" program of diet, discipline, and discipleship is patterned after one begun at Parkminster United Presbyterian Church, Rochester, N.Y., and employs tapes developed by its pastor on Scriptures to be used in areas of a person's life that need healing. In addition to the "eat and stay slim" diet, members are required to read Bible passages daily and learn a Bible verse each week. There are group meetings each Saturday morning. Between meetings, members who need support are encouraged to telephone one another, much as Alcoholics Anonymous members offer encouragement to fellow members.

"Catholics are not accustomed to reading the Scriptures," Mrs. Pastick pointed out. "There is real discipline to this program. We don't expect miracles overnight from the members—in fact, I tell them to be gentle with themselves. But there are great rewards in trimmer figures and stronger faith."

Family cited as basic reason persons leave or join church

Most people drop out, join, or rejoin the Roman Catholic Church for family reasons, according to a new study by a religious sociologist. A majority of those who leave the church do so before the age of 25, and those who return do so once they have married and had children, Dean Hoge reported to the second annual National Catholic Lay Celebration of Evangelization in Washington, D.C. Dr. Hoge of the Catholic University of America said that 35 percent of the young adults drop out of the church by age 20 and that figure increases to 54 percent by the age 25.

He said that teenage alienation from the faith is so common throughout the Christian denominations that it is almost normal statistically. More than half of those under 22 said they left the church because they were rebelling against their parents putting too much emphasis on churchgoing.

Methodist layman proposes a split into two churches

A United Methodist layman has proposed a "loving division" for the 10-million-member church, saying a church cannot survive without unity in theological convictions. Frederick P. Brooks, Jr., chairman of the computer science

department at the University of North Carolina, Chapel Hill, N.C., says the church doesn't have doctrinal unity. "We discovered in 1972 that we didn't have such unity," he said. "We adopted (that year) a statement on pluralism. To have any power and unity, the church needs theological unity."

Brooks made the call for the division at a meeting in Lake Junaluska, N.C., recently of Good News, the evangelical caucus in the United Methodist Church. In a telephone interview later, Dr. Brooks said he isn't calling "for an exodus on the part of the dissidents in the church. I am proposing that the church divide into two churches and each can have its theological integrity. It can be done in a loving fashion."

U.S. divorce rate on the rise again

Growth in the divorce rate, after a brief leveling-off period, has resumed again in the United States, according to new figures reported by the National Center for Health Statistics. Final figures for 1978 show there were 1,130,000 divorces, an increase of 39,000 over 1977, and provisional figures for 1979 show another gain of 40,000 divorces. The national divorce rate in 1978 was 5.2 percent per 1,000 people, compared with 5 percent per 1,000 people in 1976-77.

It was announced in Darien, Conn., that a new Episcopal Church liturgy is aimed at children left feeling guilty and bewildered by their parents' divorce. In it the separating parents reassert their love for the children involved and explain the need to break up. The religious service was written by three Episcopalians: a priest, a marriage counselor, and a social worker. They stress that the new liturgy, called *A Service of Affirmation When Parents Are Separating*, is not meant to condone divorce but to confront the results of one that has already occurred.

Massive refugee relief is urgent Somalia need

A massive relief effort is urgently needed to ease the rising crisis in Somalia, which has become flooded with 1.3 million refugees from neighboring Ethiopia, says a U.S. church relief official. Refugees pouring daily into the already poor African country of Somalia threaten widespread starvation and social disruptions unless outside help comes soon, said Duvon Corbitt, a representative of Church World Service (CWS) of the National Council of Churches. Relief officials say the Somalia situation may soon become the world's number one refugee crisis. Most of the refugees pouring into Somalia are ethnic Somali nomads made homeless by a five-year-old war in the Ogaden region of Ethiopia, which straddles the Somali-Ethiopia border. The area is claimed by both countries. There are now more Somali refugees

than in Cambodia or Afghanistan. One of the poorest nations in the world, Somali was unable to provide food for its own people. The influx of refugees has swelled the native population by 25 to 30 percent, and has threatened the country's entire economic structure, United Nations officials said. Some U.N. experts said as many as 4 million to 5 million people may face starvation without food aid and rain. Both Somalia and Ethiopia are affected by severe drought and threats of famine.

Church group in Britain asks "peace tax" option

A group of British churchmen and parliamentarians has launched a "Peace Tax" campaign aimed at seeking tax exemption for persons opposed to government military spending. The group wants legislation that would allow people who have conscientious objections to contributing to a military defense budget to allocate their tax money to a "peace-making" fund. The campaign was launched with a letter to the British newspaper, *The Guardian*.

Lutheran women's parley votes to boycott Nestle

Delegates to the triennial convention of Lutheran Church Women (LCW) in Atlanta, Ga., voted to support the boycott of products of the Nestle Company. The action followed rejection of a proposal that only called for study of the issue. The resolution that was unanimously adopted by the 366 delegates called on LCW members to "refrain from purchasing products of the Nestle Company and any of its subsidiary organizations until such a time as (an) international code of conduct for the marketing and promotion of infant formula is developed and there is documented proof that Nestle has complied with that code."

New building materials planned in scheme using waste products

World Vision International has donated \$46,000 for a pilot project to develop new building materials for the Third World from "throwaway" agricultural waste products. Called CORB (Corrugated Roofing Boards from Agricultural Residues) the product has the look, feel, and strength of commercial corrugated building materials. But it is composed of such waste materials as rice straw, sugarcane bagasse, coconut husks, and other agricultural wastes normally thrown away. Project officials said the CORB plants are planned for Africa, Asia, and Latin America. The first one will be established at Silliman University in the Philippines. "The beauty of the manufacturing process is that the product can be made with virtually any kind of fibrous waste agricultural material," said W.J. Chambers, a retired building contractor and co-manager of the project.

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To those who picked our peaches

The evidence of your activity is circumstantial, but strong. The circumstances are these. Our old peach tree outdid itself this year. Perhaps it was in compensation for many seasons when the frost has destroyed the fruit before it could develop. The last one remaining of three foisted upon us 24 years ago by a fast-talking shrubbery salesman, the old tree could not have many more years to go. This at least was to be a good one.

Indeed it set so much fruit that several of its ancient limbs cracked and one which hung over the driveway sagged so low that we had to drive the car around it. So we were surprised and alerted to return from a 50-hour weekend trip and find the limb once again hanging high. Either there had been a storm or someone had picked the peaches.

On further examination it seemed clear that it was you. Exactly what happened may never be known to us, but it seemed as if you might have been pranksters. Or perhaps you exercised with a modern twist and a bit of vengeance the ancient commandment which granted the right of access to an orchard or field as long as the fruit or grain was eaten on the spot—not carried away in a basket. You appear to have shaken the tree carelessly, for considerable fruit was found on the ground.

We felt betrayed. No doubt, this is a naive reaction, but we live in a quiet neighborhood, not the kind of place where assault and robbery are common practice. We recovered somewhat when we realized that a good bit of fruit remained. Friends gave to us from their surplus and we ended up with almost more peaches than we could use. It was a relief, on further thought, to see that you did not take our tomatoes or raid the melon patch. Indeed, compared to the dilemmas and insecurities which millions of people take for granted, ours was a mere annoyance.

Your visit came, for example, in the week when *Newsweek* told of famine in Africa. More than 18 million people, it reported, are facing starvation. And I fret about a few peaches! We have heard periodically of famine in Africa and so it is hardly news anymore. Indeed, the concept stretches my imagination as I am sure it must yours.

Living in an area that seems to suffer more often from too much rather than too little rain makes it particularly hard to be sensitive to East Africa with "its worst drought in fifteen years" (*Newsweek*, Aug. 25, p. 48). The grapes that rotted before I got them sprayed with fungicide are testimony to this.

Drought is not the only reason for famine in Africa. There is also war and corruption, overgrazing and mismanagement as well as other calamities too numerous to mention or imagine. The *Newsweek* story reminds me of what Marshall McLuhan pressed upon us a decade ago—in terms of the flow of information the world has become a global village. It seems, however, that although we are close enough to know about each other, we are still too far apart to be helpful.

It would be nice, wouldn't it, if we could share the abundance of our garden—which you didn't touch—with the starving. But that cannot be done. The problems of starvation must be attacked on a more comprehensive level. In this realm as much as any we are faced with principalities and powers which resist every attempt to find a solution.

A speaker I heard recently asserted that hunger in Haiti is related to the consumption in North America of beef, sugar, and coffee. These commodities are raised, he said, by large corporations on land in Haiti which should be used to raise essentials for Haitians. (If we find this hard to imagine, consider how U.S. farms are being bought by outside investors). One way to support the Haitians, he implied, is to refrain from beef, sugar, and coffee. Nobody cheered; as I recall, but I thought it appropriate at least to pass up coffee at my next breakfast as a token response to his challenge.

Further, he indicated these substances are not good for us. And I pondered his words. Beef is no great sacrifice to me and I try to use less sugar, but there go coffee and donuts, my favorite junk foods. Yet he could be right, for I hear caffeine grouped with nicotine and alcohol as bad for mothers of unborn babies. What is bad for unborn babies can hardly be wholesome for the rest of us. Even my local paper, no radical sheet, has printed an extensive article on the danger of coffee.

Some are working at the problems of hunger in Africa. A news report on one small effort appears in this issue of our publication. In some cases, as *Newsweek* says, the helpers have been assaulted or the relief goods stolen. Such lack of care by those who could help is more than I can comprehend, but that is the way of the world.

As a summary comment on the problem I can only observe that feeding the hungry was considered a high priority by our Lord and the early church. This is witnessed by the poignant saying in Matthew 25:35, "I was hungry and you gave me food." Today He is 18 million strong.

—Daniel Hertzler

Gospel Herald

September 16, 1980

73.38



"Ecce Homo" (Behold the Man) after a painting by Robert Leinweber, German School, about 1880.

Facing the issues of the '80s

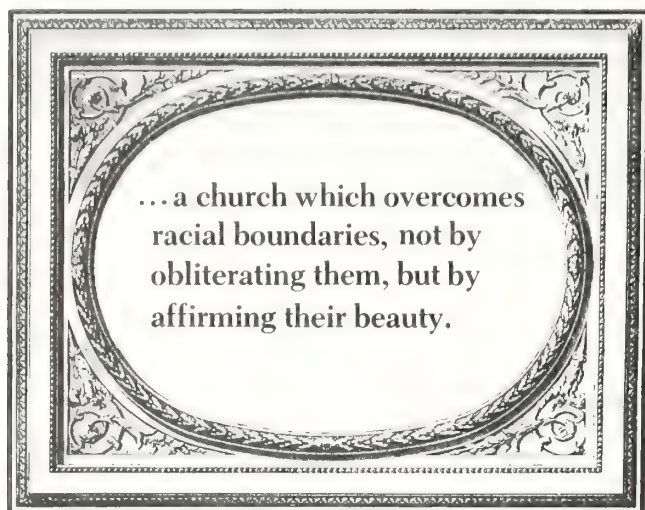
by J. Denny Weaver

"You can't get there from here," reads the punch line of an old joke. Given the numbers of articles in many journals bemoaning the crisis of the '80s, the year of 1990 may seem like a point we cannot reach by way of the '80s. The threat of nuclear war, international unrest, global hunger, the energy crisis, pollution of all kinds, unemployment, recession, inflation, alienation, family instability—to list a few international and individual problems—give the decade which includes 1984 an ominous tone. How many of the

horrors in George Orwell's novel, *1984* will fall upon us?

Yet I do not think that the '80s just begun are necessarily more unlivable than previous decades. It merely feels that way, since we already know the limits of past decades while for the coming one we feel the anxiety of the unknown. It is the case, however, that we Mennonites do find ourselves at a crucial juncture. Decisions reached in the next decade will determine the direction of the Mennonite Church for a good number of years to come.





Numerous issues fall into the category of things to be decided in the 1980s. The following list is by no means exhaustive. I wish to comment on various theological issues which might relate to the general question, "What is the shape of the church for the '80s?"

Mennonite identity. In the '80s we will continue to discuss the question of Mennonite identity. Many forces are currently influencing the way we define ourselves as a people and as a church. This quest for identity and redefinition includes both cultural and theological traditions. As a friend said recently, "Mennonites used to define themselves in terms of cultural things like dress, and borrow their theology from outside. Now we have adopted North American cultural patterns, and are seeking to define ourselves theologically." We need to assess the function of culture and also to ask what kind of theology is most compatible with the Anabaptist-Mennonite tradition.

Until quite recently, a Swiss-German-Dutch cultural outlook comprised the core of Mennonite identity. Reactions to it have varied from pride to embarrassment, and for decades Mennonites have discussed how much of it to accept and reject. That heritage has influenced and still influences many Mennonites, even if we have adopted many North American cultural patterns. Since everyone inherits some kind of tradition, we need to accept this tradition as one historically viable way of being Christian.

However, we must also develop and affirm other social and cultural expressions of what it means to be a Mennonite Church. With our increasing involvements around the world and with the influx of refugees into North America, in addition to the already sizable black, Chicano, and Indian minorities within our society, we are more than ever confronted with the need to develop a way of life which accepts and affirms these and other cultural traditions as valid ways to express Mennonite principles. The challenge is to become a church which overcomes racial and ethnic boundaries, not by obliterating them, but by affirming their beautiful contribution to the mosaic of God's people.

Affluence. A cultural identity involves much more than food or clothing styles. Attitudes and values also count.

J. Denny Weaver teaches Bible and religion at Bluffton (Ohio) College.

Mennonites must continue to work at developing attitudes which reflect the priorities of the kingdom of God rather than the American Dream. It is crucial for North American Mennonites to question what it means to be citizens of the wealthiest nations on earth who consume far more than their fair share of the world's limited resources.

As Christians, can we continue to consume at our present rate? To what extent have we become unwitting victims of the hidden purposes of advertising—to convince people that happiness will come through *buying* something or anything, and to create a need to buy where one does not currently exist? In the midst of a society which operates on large doses of materialism and self-gratification, Mennonites must continue to search for lifestyles which are prophetic as well as long-term alternatives to the established order.

The gospel and missions. To adopt a pluralistic approach to culture as I suggested above means that we are moving from a Mennonite identity defined culturally to one principally theological. A key theological issue concerns a Mennonite understanding of the gospel. A tension exists today in the Mennonite family between a concern for social issues and the understanding of the gospel, inherited from revivalism and pietism, which emphasizes a spiritual, individualized concept of sin and forgiveness. Mennonites dare not allow this to become an either-or discussion. We need an understanding of the gospel message which not only takes seriously the reality of human sin and the need for personal commitment to Christ, but which understands that reconciliation also means the overcoming of alienation between persons. The gospel thus proclaims not only individual salvation, but also the creation of a different social entity, the new community of Jesus' disciples. This new community—the church—is the basis for demonstrating the reality of the gospel, the fact that salvation in Christ means new and different relationships to persons.

Such an understanding of the gospel requires further thinking in the area of lifestyle and of mission strategy. The challenge is to develop various models of Christian community which minister to the whole person in diverse economic and political contexts. We should take care not to describe the gospel as dependent upon any one economic or political system, a point especially important when much of the world identifies North America with Christianity, and when Americans equate capitalism with biblical economics.

The Person and work of Jesus. In a number of settings,

Editor: **Daniel Hertzler**
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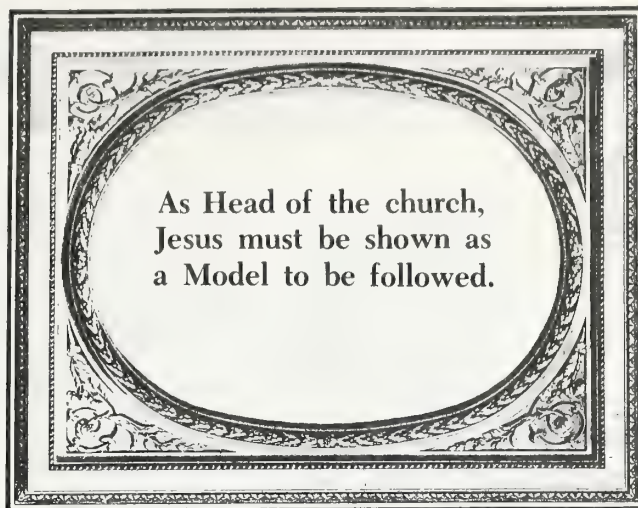
Mennonites are examining the question of Christology, the study of the Person and work of Jesus Christ. The outcome of this discussion will comprise a very significant part of Mennonite theological identity. Almost until the present, Mennonites have simply assumed, without relating them to other doctrines, the traditional Christological formulations from the fourth-and-fifth-century councils of Nicea and Chalcedon (for example, "the Son is one substance with the Father" and Jesus is "truly God and truly man"). By and large, Mennonites have chosen the conservative interpretations of these doctrines.

Without at all rejecting these formulas, Mennonite theologians are now beginning to discuss them from a Mennonite theological perspective. Significant Mennonite emphases to include when discussing Christology are the nature of the church, discipleship, and peace. To give only one example, when we seek to describe the uniqueness or the deity of Christ, discipleship should make obvious to us that as Head of the church, Jesus must be shown as One who can serve as a Model for our lives and be followed, rather than as One whose lofty status makes imitation of Him unthinkable. A challenge for the '80s is the development of a Mennonite perspective on vital theological questions such as Christology.

Peace. Another theological aspect of Mennonite identity relates to the concept of peace. In recent years we have come a long way in recovering the idea that peace is an integral and essential part of the gospel, rather than being a peculiarly Mennonite appendage applicable only to some Christians after their sins are forgiven. Seeing the gospel as the message that a new community of reconciled persons exists is by definition a peace message. Reconciled persons are at peace with each other. As this new community crosses or eliminates all racial and ethnic boundaries, it seems self-evident that Christians must be peace persons and must see every individual as either an actual or potential member of Christ.

To ask about the shape of the church in the '80s is thus to pose the question of the meaning of peace in the '80s and to search for ways to make peace a reality. For example, we must consider our stance on nationalism and patriotism, reflect on what it means to be citizens of God's kingdom as well as residents of various national and political kingdoms. With discussions precipitated by such questions as war taxes and the draft, we must continue to clarify church and state relations, and to study the extent to which we are cooperative and also prophetic in our stances and testimonies. Even as we recognize the appalling possibility of nuclear war and that it is self-evident that we must witness in many ways against this madness, we who believe in the reality of the resurrection of Christ must demonstrate a life which is not paralyzed by the fear of a nuclear holocaust.

Ecumenical dialogue. In the coming decade, Mennonites will want to continue to communicate with other Christian traditions. There are similarities with other Christian groups on the basis of which the discussions can begin. With Roman Catholics we share an understanding of the importance of the church and the need to experience Christ within the context of His body. With Evangelical Protestantism we



recognize the significance of the Bible and are aware of the reality of human sin and the redemptive work of Christ. Along with a wide variety of Christian and political movements, Mennonites share a sense of social concern, a realization that evil is systemic, as well as personal, and that solutions to evil thus require new structures as well as changed individuals.

Dialogue is a healthy activity. It includes both teaching and learning. It does not mean aping or swallowing whole the concepts of another tradition or system of thought. It does mean having a concept of one's own tradition, coupled with a willingness to accept others in their tradition without asking them to convert. Mennonites need to develop a clearer sense of how they stand in relation to other traditions.

Technology and ethics. Modern technology has forced upon us a whole range of ethical choices not faced by earlier generations. Serious discussion has begun on some of these issues, but the '80s will see major steps toward formulation of Mennonite answers. The issues cover the gamut of human life, from genetic engineering at the beginning to the right to die with dignity at the end of life. Included as well are abortion questions, gender control, artificial insemination, surrogate motherhood, and the sustenance of life by artificial and so-called heroic means. Just as surely as raising wheat or cattle, using technology responsibly belongs to the biblical injunction to have dominion over the earth.

Mennonites should not succumb to the values of the face-lift society, which makes much ado about the technology which maintains life and allows persons to attain great age, but which has no real respect nor place for aging persons. While our discussion of these issues in the '80s must take account of all scientific data, we should consider that data from the perspective of the lordship of Christ, and the message of the gospel as one of reconciliation of persons to God and to each other and the earth.

The decade of the '80s promises to be a stimulating and exciting one. I hope and pray that historians of coming generations will be able to assess this decade as one in which the Mennonite Church developed both a heightened sense of self-awareness and a renewed vision of ministry and service to the world. A decade in which we profited from the challenges of the '80s to be a sign of the kingdom of God. 🕊

The September incentive

by Mary F. Heisey

Proverbs 4:13 always seems particularly relevant when September comes and school resumes. For who can see book bags and pigtails and eagerness without recalling its ageless advice: "Take fast hold of instruction; let her not go: keep her; for she is thy life."

This threefold imperative has school bells written all over it. It exhorts us to continue learning lifelong. It encourages everyone—young, old, and midway—to learn to like to learn, because what we study and experience, remember and apply, enables us to live interesting and useful lives.

Despite the apathy, boredom, and conformity we encounter every day—even in the church—there is always something new and wonderful to be learned in God's giant classroom, the earth.

Doubt and faith keep us curious as long as life is in session. The mystery of creation, the gift of salvation, and the hope of heaven are among the countless lifetime themes God has provided for our study and contemplation. They keep us learning about His eternal love while we're living, doubting, believing, and trusting.

In every community there are continuing education courses, or leisure learning classes as they're sometimes called. These may range from public speaking to humanism, from wine tasting to CPR (Cardiopulmonary Resuscitation) training. From essential basics to advanced inquiries, from nonsensical subject matter to admirable emphases, lifetime learning options abound. Some help, some hinder. Some encourage, some distress. Some, in fact, should never be offered.

If you're tired of paying for life-supplement courses that leave you disappointed and unfulfilled, don't despair. Consider some learning opportunities for growing in the Lord. True, they involve discipline, obedience, and courage, among other things. But, remember, "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24). Looking ahead with Jesus crystallizes our priorities and directs our perspective, leading us to seek the only truth worth finding.

Here are some suggestions for gaining a deeper knowledge of the Lord through study, interaction, and experience. Some of these ideas may be combined or enlarged, depending on the needs of a particular individual or group. All merit somebody's attention and application. Not definitive by any means, this list of learning projects is offered to help you activate the "September incentive" in a Christian way.

1. Organize a cottage Bible study class. Don't heat the church; learn in homes. Set up and maintain a learning schedule that fosters growth, not gossip. Skip refreshments.

2. Acquire the devotional habit, alone or with others. Singles, couples, and families should choose a time (such as

breakfast, break-time, or bedtime) when reading, meditation, and prayer can be unhurried and more meaningful. Coming into God's presence individually is the most essential devotion of all.

3. Keep Sunday holy, not just by attending Sunday school and church. Evaluate your Sunday standards and try to develop experiences that will praise and honor God in a memorable and life-enhancing way. Make Sunday a day to be desired, not dreaded.

4. Discover the power of reinforced prayer by sharing petitions with a partner or prayer group. Many difficult requests are prayed with greater confidence and trust when two or more people pray about the same person or situation.

5. Choose a faith-related topic to study. Read all you can about it. Discuss it with specialists, beginning with your minister and lay people. Keep a record of what you learn and what still puzzles you. If possible, create a talk from your findings and give it at church.

What is *your* stance on abortion, capital punishment, lotteries and sweepstakes, Sunday sales, and other contemporary problems? If we allow God to speak to us through our reading and other people, we gain strength to voice a Christian viewpoint with intelligence and faith. We may even be able to open a few closed minds or soften a couple of stony hearts.

6. Read the Bible through. If it's a repeat experience, read it in different translations or versions.

7. Visit the sick, the elderly, the lonely and forgotten in homes, hospitals, and other institutions. Dress up for the occasion. Don't let the conversation become a recital of pain and medication. Go with ideas on how to make the visit worthwhile. Flowers, jokes, and anecdotes help. Have some fun with a tape recorder. Reminisce, listen, laugh, and cry. Share God. Suggest a walk by wheelchair, walker, or arm. If condition permits, touch the visited gently as you pray together before you leave. Keep your stay to a cheering minimum. Worth remembering: You don't have to know people to make them feel better.

8. Take training on how to minister to the dying. Volunteer to suffer with those who are terminally ill. Care about them as Christ does. Communicate hope. The continuing education of death teaches us how to live life more victoriously.

Now, with the Spirit's guidance, design your own curriculum for spiritual improvement and growth. Try to create a personal plan that will test your belief and teach you faith.

Getting ready for heaven can be a long and interesting learning process. "For here have we no continuing city, but we seek one to come" (Heb. 13:14). Therefore, taught by God, let us "prove all things; hold fast that which is good" (1 Thess. 5:21), including the "keep on learning" incentive September engenders.

Mary F. Heisey is from York, Pennsylvania.

Is MPH a Good *Personal* Investment?

When I was asked to work for the Mennonite Publishing House I knew several things—that I liked to write, that I cared about people, and that I felt a deep love for God and for the church. It seemed right to put those ingredients together into an editorial job, after some weighing of advantages and disadvantages.

Twenty-two years ago I didn't know how much time I would give to the task, how much energy I would expend. Nor did I know the joys that would be given—the special persons I would work with, how many others I would meet, how much personal enrichment would go with it, the sense of purpose that would grow.

Knowing what I do now, if I were asked to work at MPH again, I would say "Yes" and I would recognize it as a call. Knowing how a sense of direction gives clear-cut purpose, I would give less importance to advantages and disadvantages. I would also accept that sometimes things work out and sometimes they don't.

I know now that personally investing in a call is miles ahead of lesser investments.

—Helen Alderfer

My editorship of student publications in high school at WMS and in college at EMC brought affirmation from peers and adults and a sense of personal worth and fulfillment. It seemed "right" to respond positively to an invitation from MPH for a three-month trial assignment the summer following graduation from college. This led to an invitation to join the editorial staff at MPH, which has stretched into twenty stimulating years of editing periodicals, curriculum, and books.

As Herald Press book editor, I thoroughly enjoy my involvement in selecting and shaping reading material that helps to set the spiritual and intellectual agenda for the leaders, thinkers, and alert laypersons of the Mennonite Church, the related Mennonite groups, and to some extent Christendom at large. I thank God that whatever my talents and training enable me to do can be put to better use than engaging in media efforts to market better pantyhose, underarm deodorant, and cat food. As a religious communicator, I sincerely believe I am promoting an effective product that is desperately needed in the lives of people with spiritual and social needs (and that's everyone).

I do not regret having invested twenty years of my life in the literature work of the Mennonite Church. I look forward to continued professional challenge, intellectual excitement, spiritual growth, and expanding spheres of influence for Herald Press books in the turbulent years ahead.

—Paul Schrock



Photos by David Hiebert

Helen Alderfer is Editor of *On the Line* and Associate Editor of *Christian Living*. She grew up in Sterling, Illinois. Her husband, Ed, is pastor of Kingview Mennonite Church, Scottdale, Pa. They have five children: Eric, a musician in New York City; Ann (marr. Ned Kauffman), a reference librarian, Goshen, Ind.; Faith, a dietitian at St. Joseph's Hospital, Denver, Colo.; Mary, with the Denver Colorado Public Library System; and Amy, a senior at Laval University, Quebec, Ontario.



Paul Schrock is Book Editor at Mennonite Publishing House. He grew up in the Albany, Oregon, area. His wife, June, works as a nurse at the Frick Community Hospital, Mt. Pleasant, Pa. They have three children: Carmen, a senior at Eastern Mennonite College; Brent, a sophomore at Goshen College; and Andrea, a junior at Eastern Mennonite High School.

Donations toward the cost of the new warehouse and loading dock, which were completed early this year, were \$136,089.27 as of September 8.

The Vietnamese keep coming

by Larry Kehler

The sun hung high and hot in the midafternoon sky. Ocean waves lapped at the gently sloping beach. Not far from the water's edge lay the Songkhla, Thailand, refugee camp, baked into drowsy submission.

I was puzzled. Why were none of the camp's 7,000 residents in the water? Had they become so traumatized during their escape across the South China Sea that they couldn't bring themselves now to trust its waters, even for a refreshing swim?

Later I learned that Thai authorities decree that the refugees can go swimming only from 11:00 a.m. to 3:00 p.m. After three o'clock they swelter in the shade of their tight sleeping quarters, inside the few large shelters in the community, and under a few trees.

During the hours when access to the ocean is permitted, many of the residents take advantage of the water's cool comfort. But some of them have deeply ambivalent feelings about the sea.

The sea was the refugees' channel of escape from a land which they are no longer willing to call their own, but it was also during their voyage to a new and different life that they were subjected to rape, robbery, and many other abuses. Pirates lie in wait for the hapless refugee boats, preying on the usually crowded and unarmed vessels which carry the occupants toward Malaysia or Thailand's southern panhandle.

One young Sino-Vietnamese woman with whom I talked still carried the purple markings of a deep bruise on her cheek. She did not complain about or explain its origins. An accountant from Ho Chi Minh City (Saigon), she was now looking forward to better things and was reluctant to talk much about the escape. One day out of Ho Chi Minh City their boat developed engine trouble, and they had to row. Four times the pirates pulled alongside to plunder their craft and to force the women and girls into submission.

"Are you going to have nightmares about the attacks and the abuse in the months to come?" I asked.

No, she replied. She copes with the experience by thinking of the pirates as "animals," not as people. She felt that most of the women who were molested are recovering quite well. She credited a doctor at the camp with providing medical care and helpful counsel for the rape victims. But sensitive counsel and abortions do not return everything to normal.

With U.N. High Commission on Refugees assistance, the Thai navy has now been given a patrol boat to try to scare off the pirates. But it is one boat in a big ocean.

News has gotten back to Vietnam about the hazards of the ocean journey, but still the men, women, and children come. "We'd rather risk sudden death at the hands of pirates or



In Songkhla camp for Vietnamese boat people, Southern Thailand, the May 1980 population was about 7,000 in a camp intended for 4,000.

from storms at sea than the slow death of life in Vietnam," said one refugee. That sentiment was repeated by many others.

The refugees mention increasingly skimpy rice rations, fear of being sent back to reeducation camps or to new economic zones, continuous encroachments on their religious activities, and dismay at the growing corruption of the Vietnamese officials as underlying reasons for their flight.

But the price is high. Not only are there the risks of the precarious sea, there is the painful separation from loved ones. Some families deliberately choose to come on different boats at different times. "We decided that if we came at different times we could better insure that at least one of us would make it through alive," said one of the people at Songkhla. Her sister and a brother have all made it safely to southern Thailand during the past three months. Their parents, however, are too old to make the trip. The children hope that some means will eventually bring them out too.

In another case a young couple decided that the wife and their infant son would go first and the husband would follow. All three made it, but the hardest part of their journey may yet be ahead—the long, boring, and uncertain wait for acceptance by a country for resettlement. Their first choice is Canada, but Canadian immigration officials in Thailand are not interviewing many new cases. The Ca-

Larry Kehler traveled in Southeast Asia under a special assignment from Mennonite Central Committee.

nadian embassy in Thailand has almost filled its part of the 60,000 quota established by the Manpower and Immigration Department. Now most of those chosen are persons with relatives already in Canada.

Family separation resulting from the refugee exodus is evident throughout the Songkhla camp. Among 5,100 adult residents present in early May, there were twice as many men as women. Often this means that a husband has left his wife and children behind, hoping somehow that other means can be found to bring out loved ones. Even among the children boys outnumbered girls by approximately three to two.

The tide of people coming out of Vietnam is again on the increase, just as it was a year ago, although the totals have not yet reached the alarming heights of 1979. The Vietnam government has tried to assure the international community that it is doing what it can to control the outward flow, but lately there have been some hints from Vietnamese officials that they might not be able to continue their close surveillance indefinitely, implying that they may simply allow those people to go who want to go—for a fee of course.

A question which is causing much anxiety in Southeast Asia is: What will happen to regional stability if the refugee tide again becomes a flood? Although the prospect of a substantial movement of people out of Vietnam is not pleasant to contemplate, signs clearly point in this direction.

The population in Songkhla camp in southern Thailand, for example, has climbed to the highest figure since the camp was established in 1977. It was built to house up to 4,000 people. Its population now stands at over 7,000. During three days in May when we were at Songkhla, eleven new boats, carrying 364 persons, landed. At the same time arrivals at Laem Sing, on the Gulf of Thailand coast in eastern Thailand, and at camps along the Thai-Kampuchean border, increased.

Hong Kong, too, has been reporting an upswing in arrivals, mostly from northern Vietnam. The Crown Colony also reports that Sino-Vietnamese people who emigrated to China in recent years are now taking to boats and coming to Hong Kong, claiming to have just come from Vietnam.

Since the beginning of 1980, Hong Kong officials have repatriated 3,000 of these Sino-Viets to China, allowing exceptions only for persons who have close relatives in another country. From the above indicators it is clear that the Vietnamese refugee situation is again becoming critical. Thailand is squarely in the midst of the problem, receiving Vietnamese via both sea and land.

The backlog of people who will eventually need to be resettled in third countries is growing, but not many new countries are coming forward to accept them. Will the Thais and the Malaysians again feel compelled to begin pushing refugee boats back out to sea? Will they hold the fleeing people indefinitely at the Thai-Kampuchean border in squalid, cholera-endangered camps?

How effective is resettlement in third countries? Does the acceptance of one group of displaced persons mean that tomorrow a group twice as big will line up for consideration? Should the West be committed to accepting all disaffected people from socialist/communist countries? If yes, why not accept disaffected people from other poverty-stricken countries in equal numbers?

Studies in the West are beginning to show that many resettled refugees are not finding North America and Europe to be the "paradise" they expected. Especially for peasant people and members of Asian minority groups, the distance from their former homeland to their new homes is more than just a 12,000-mile journey by jet.

A recent Department of Health and Human Services spot check in the United States came to this conclusion: "Most refugees are living in marginal circumstances. They speak little English, are trapped in the secondary job market, are on welfare, and live in overcrowded ghetto-like housing."

What then is the solution to the refugee problem? Some in both Asian and North American government services suggest privately that the only answer they see is to close the borders and turn the fleeing people back. It may seem cruel and inhumane, they say, but over the long haul it will curtail the flow of refugees, except in the most dire circumstances.

When people who contemplate flight out of the country see that they are not going to get out, except at great cost and pain to themselves, and that even after they are out, they will have little opportunity for resettlement, they will think long and hard about leaving. Once people have determined to stay, they will be in a better position to adapt to the ways of their country.

There are others who argue that people should stay in their own nation, although the answer is not to force them to stay but to make staying more feasible and attractive. In the case of Vietnam, for example, improved relationships and trade with the United States and Canada might help to alleviate some of the economic needs which are causing people to opt for the refugee trail. Opponents of any plan for normalized relations between Vietnam and the United States argue that the United States should not make any resources available to Vietnam because it would simply use these materials to feed its "expansionist" intentions.

A third answer is that refugees from any communist state should be welcomed by the West. Premier Castro opened the Cuban exit doors and Vietnamese Premier Pham Van Dong might do the same. North Americans may have an increased opportunity to show their hospitality to people who find it difficult to live and work under a communist regime.

A further question for people with a broad concern about displaced people is this: With all the emphasis given to Indochinese refugees in recent years, can we now shift our attention to the refugee situation in Africa and elsewhere, but without forgetting the Indochinese? It is important to recognize that Southeast Asia, while it appears to be the fountainhead of refugees, has only a fraction of the world's 16,000,000 displaced persons.

The refugee challenge seems impossibly broad in scope. Will we falter because we do not know how to take hold of it? What is a moral response to the refugee situation for those of us who come from the West? What do we do when we feel sorely tempted to withdraw into the safe innocence of ignorance and isolation?

A visit to the Vietnamese boat people at Songkhla in Southern Thailand was a reminder that even though we do not have a simple answer to all the questions about the refugees we must keep relating to the people involved while we struggle for solutions.



Ambitious goals approved for MBM

At least 75 percent of new program monies at Mennonite Board of Missions, Elkhart, Ind., will go to ministries that reach unchurched people living in major urban centers throughout the world, according to MBM goals and objectives for 1980-85 approved recently by the board of directors.

This ambitious objective is part of MBM's Goal 1 to "provide aggressive mission leadership for the Mennonite Church in the task of helping people find meaning in life through salvation in Jesus Christ."

Another objective under Goal 1 is to take specific steps to strengthen biblical living, mutual caring, and accountability among MBM office staff. Among other things, the staff will be challenged to model lifestyles of simplicity as a witness against North American consumerism.

Entitled *MBM Directions*, the goals and objectives tie into the Mennonite Church goals approved by General Assembly last year in Waterloo, Ont. The MBM response has been in the making for nearly a year, with a dozen drafts preceding the final six-page document.

Under Goal 2, to "stimulate new, creative forms of ministry through caring communities of faith," MBM hopes to initiate congregational mission education programs, solicit proposals from each conference for creative ways to develop and extend the church, and develop a new contingent of short- and long-term self-supporting missionaries for home and overseas.

In addition, MBM is encouraging a major 18-month churchwide mission emphasis in 1982-83 with the working theme, *Caring Communities—Being God's Missionary People*.

Goal 3 is to "challenge individuals and congregations to exercise accountability in the use of personal gifts and financial resources in God's mission." One of the objectives of this goal is to challenge each congregation to recruit, send, and support one percent of its membership each year.

To "discern and embody a prophetic witness to our society in word and deed" is Goal 4. The objectives call for attention to human rights, social justice, simple living, resource conservation, and peacemaking. The handicapped and the elderly are given special attention.

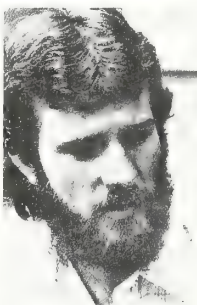
One of the objectives of Goal 4 is the formation of 20 mission support groups, with four to seven families each, to support one mission worker and commit themselves to live at the same standard as the missionary they support.

Goal 5 is to "foster interdependent

partnership among churches throughout the world." Ways for improving interaction are set forth in the objectives. Leadership training and Anabaptist-Mennonite studies are given priority in the type of assistance that is offered overseas churches.

MBM Directions concludes with Goal 6: "Lead the Mennonite Church in accepting all brothers and sisters, regardless of ethnic background, as full participants in the life, work, and festivities of the church."

One objective is to provide models whereby traditional Mennonites in the spirit of Romans 14 affirm newer Mennonites' cultures, backgrounds, and lifestyles.



Richard Steele



Peter Moll

South Africans Steele and Moll granted CO status

Two South African Baptists, Richard Steele and Peter Moll, were granted conscientious objector status August 8 by the South African Defense Force (SADF). They have been serving 18-month terms of internment in military barracks, often in solitary confinement, for their refusal to participate in the SADF.

Steele and Moll will now receive treatment similar to that of recognized conscientious objectors such as the Jehovah's Witnesses, remaining in detention but no longer subject to solitary confinement. They will wear the blue uniforms of conscientious objectors rather than a military uniform, and will work with other conscientious objectors in gardening and in upkeep of military sports fields. The length of their terms is still uncertain.

Also uncertain is the effect that the SADF decision will have on other potential conscientious objectors since there is still no provision for their position outside of certain so-called "peace churches." But according to Suzanne Lind, Mennonite Central Committee country representative in Transkei, "It does seem an important precedent has been set."

Steele is a pacifist opposed to all wars and Moll is a selective conscientious objector objecting particularly to the present situation in South Africa in which military activity pits white and black South Africans against each other. The writings of Mennonites were influential to them as they formed their positions and they have had contact with MCC workers in Southern Africa.

Until now the South Africa government has not granted conscientious objector status except to those whose churches forbid them to do military service. The Baptist church in South Africa leaves the question of conscientious objection to individual members, although it has publicly supported Steele and Moll.

An important factor in the SADF decision seems to have been repeated pressure from the families of Steele and Moll through visits to authorities and wide publication in South African newspapers of a letter by Beryl Moll, Peter Moll's mother.

An SADF spokesman said it had decided to give Moll "the benefit of the doubt" after observing him to determine whether he was a "bona fide conscientious objector" rather than a "radical politically inspired service dodger." Both Moll and Steele turned down repeated offers to serve as noncombatant members of the military in exchange for suspensions of their sentences.

According to Steele's parents, John and Dorothy, his response to the decision was "deep wonder and joy." He said to "tell the people that I receive this action on the part of the SADF with humility and deep thankfulness."

Steele's parents still hope for the "principle of official accommodation for 'free church' conscientious objectors to be written into law." They ask for prayer that "the next important steps will be taken and that alternative service opportunities will be considered by the authorities to utilize the willing service and skills of the lads in the years that may still be imposed upon them."

Bible Society thanks Mennonites for support

"The tremendous advances for the Bible cause during 1979 were made possible because of gifts received from organizations such as the Mennonite churches," said Arthur C. Borden of the American Bible Society.

In his annual report, Borden noted that Mennonites contributed \$34,972—or 25 cents per member—to ABS during 1979. This is down slightly from 1978. Mennonite giving since 1971 has stayed each year at the \$30-40,000 level.

"Starting out with a distribution of 6,410 Bibles in 1816, ABS has through the years steadily increased its ministry of sharing the Scriptures to reach its current annual distribution rate of more than 250 million Bibles, New

Testaments, Portions, and Selections," Borden said.

"The most significant developments in Bible work during 1979 occurred in eastern Europe," Borden continued. Nearly 400,000 Scriptures were circulated, thanks in large part to the publishing and distribution efforts of local churches in the Soviet Union, Romania, Czechoslovakia, and Yugoslavia.

"The year 1979 will also be remembered as the year in which the Word of God became more easily available to the Chinese people in the People's Republic of China," the ABS administrator said.

Twenty-seven languages were added last year to the list of languages and dialects in which at least one book of the Bible has been published, bringing the total to 1,685.

The General Board of the Mennonite Church has encouraged support for the American Bible Society and for the worldwide United Bible Societies, of which ABS is a member. Wilbert R. Shenk, vice-president for overseas ministries at Mennonite Board of Missions, Elkhart, Ind., is the Mennonite Church representative on the ABS advisory board.

Ethiopians cooperate for health improvement

In the Bale Region of Ethiopia, the health of displaced Oromo in some resettlement areas has improved recently.

In one such settlement whooping cough, common earlier, has nearly disappeared in the past eight months. The newly settled people treat scabies with soap and water and are learning that tropical ulcers respond to drugs and cleansing.

Better health is at least partly due to efforts of Arlene Kreider of Mountville, Pa., and Peg Groff of Strasburg, Pa., Eastern Mennonite Board of Missions and Charities (EMBMC) workers assigned to Mennonite Central Committee since November 1979. The two work as a mobile health team among the Oromos.

Oromo are people local to Bale who have been resettled for from one to two years following dislocation during the 1977-78 Ethiopia-Somalia war. In this region MCC has been working under the direction of the Ethiopian Meserete Kristos Church.

Emergency needs for food, clothing, and shelter were supplied by the time the two arrived in Bale. In consultation with the government Relief and Rehabilitation Commission (RRC) and Ministry of Health, Kreider and Groff established weekly or biweekly clinics in seven of the 60 settlements. They have emphasized child health care and nutrition through health education, providing growth charts and treating ill children, as well as other ill family members.

"It has been rewarding to recognize the absence of the terrible whoops from whooping

cough that we heard throughout one settlement when we began our work. We have seen deep, oozing tropical ulcers respond to drugs and soap and water cleansing, and babies dehydrated from diarrhea and vomiting rehydrate after drinking a sugar-salt-water solution," Groff writes.

But results may come slowly. Groff and Kreider are learning more about the traditional beliefs which direct the actions of the people. One example is the belief that if babies are taken out of the house to the sunshine or view of people, they will be "eaten by the buddha (evil eye)," which causes diseases such as scabies. Groff notes, "We teach that scabies is due to lack of cleanliness and stress the use of soap and water for its prevention and cure. We realize the need to try to understand and then adapt our approaches to the prevailing beliefs and attitudes about illness and health."

Since many of the health problems are caused by lack of sanitation, the two have supported local village health workers who are attempting to mobilize the people to dig and use latrines.

In five settlements, where springs and rivers are available for irrigation, Kreider and Groff are working with the settlers in planting, watering, cultivating, and harvesting cooperative vegetable gardens. Although the people are familiar with carrots, swiss chard, red beets, and tomatoes, they do not include those vegetables in their diet regularly.

Since most of the people are largely dependent on grain rations supplied through RRC, their diet consists of corn and wheat made into bread or porridge. Vegetable gardening is being encouraged as a supplement to their diet, although there is a desire by the people to market the vegetables rather than to eat them themselves.

At four settlements, the people have harvested their first crop of vegetables. The women gathered the vegetables, collected pots and knives, carried water, built fires in their traditional method using three stones and wood, cooked the vegetables, and called the village together for eating.

Groff describes: "As we watched the children gulping down handfuls of swiss chard, saw strange shapes protruding from under the women's clothes where a big round tomato was hidden or discovered young fellows' pockets bulging with carrots, we did not question whether they liked the food."

For the second planting one settlement has taken seeds provided by the Ministry of Agriculture and has started a large cooperative garden without assistance.

The school director at another settlement has asked for help with a school garden. Seventy-five first-graders, ages eight to 18, worked together digging, planting, and watering the seedlings.

The government, has asked MCC to assign additional health workers to Ethiopia to work on similar health terms.

Aid for famine relief in Kenya

Responding to the initiative of Kenya Mennonite Church leaders, Mennonite Central Committee has agreed to send \$17,000 to buy maize for hungry Mennonites and others in famine-stricken areas of Kenya.

An overall maize shortage now exists in Kenya, due partly to insufficient rainfall and to the mismanagement of export maize. Farmers are reluctant to sell their grain at present low market prices, increasing the crisis. The urban areas are feeling the shortage most acutely for city people must buy the maize they need.

In areas where there are Mennonites the food shortage is serious. In the area from the edge of Lake Victoria inland some twenty to thirty miles, almost no rain fell during the past growing season and there is now no harvest. Most of the Kenyan Mennonite membership live in this area.

Without a harvest these farmers need to sell something to obtain cash for buying maize. Some sell cattle, goats, and fish. Many have nothing to sell. Since the new crop of maize is only now being harvested and is in areas much farther inland, the amounts for sale are neither large nor locally available.

Transportation restrictions aimed at petty smugglers operating around Lake Victoria further inhibit the quick access of maize by local residents. The government does have plans to eventually set up depots in the area, where they will sell maize to the farmers. Until that materializes the need is crucial.

A second area of Mennonite involvement is Northeastern Province where, due to the complete absence of rain during the past season, nomadic people are finding little forage for their cattle. Consequently very little milk, their food staple, is produced. They are going farther and farther afield to graze their animals. They cannot even sell their animals to get money to buy maize, since the Kenya Meat Commission is not buying animals from that area.

To alleviate these needs the Kenya Mennonite Church (KMC), in cooperation with Eastern Mennonite Board of Missions and Charities (EMBMC) and other church groups, has begun a relief effort, asking MCC for financial assistance.

In consultation with Joseph Shenk, EMBMC missionary and MCC's East Africa representative, the KMC leaders determined how much maize each congregation needs, depending on the regional severity of the famine and the number of people in the congregation.

Their total estimate is 300 bags of maize (200 pounds each) and 100 bags of beans to provide supplemental protein.

The KMC will buy the grain with the \$17,000 and transport it to the needy areas. Each congregation will be responsible to distribute the food it receives, both to Mennonite and other needy families in its area.



38 Volunteers attend Winnipeg orientation

Thirty-eight volunteers and ten children attended a Mennonite Central Committee orientation in Winnipeg, Man., Aug. 5-15. Twenty-five of these are going to Canadian locations and 13 to locations in the U.S. Eleven are Americans and 27 are Canadians. Six are members of the Mennonite Church and are seen above (l. to r.): Joetta Handrich, Grand

Marais, Mich., to MCC offices, Akron, Pa.; Doris Horst, Lancaster, Pa., to Blue Diamond, Ky.; John and Marlene Nighswander, Elmira, Ont., to Whitesburg, Ky.; Linda Ramer, Markham, Ont., to Marymount Residential Treatment Centre, Winnipeg, Man.; and Jo Yoder, Clearwater, Fla., to Warden Woods Community Centre, Scarborough, Ont.

Chinese teachers arrive for study program

Tired, but enthusiastic, eight Chinese teachers of English arrived in Goshen just before 9:00 p.m. Friday, ending a 26-hour journey from Peking. The arrival of the Chinese visitors marks the beginning of an exchange program between Goshen College and the People's Republic of China. In late August, 20 Goshen students and their faculty advisers began their 17-week stay in China. Goshen College President J. Lawrence Burkholder and his wife, Harriet, who negotiated the exchange during their visit to China in January, received the Chinese group at their home Friday evening.

"I can't say how pleased I am to welcome you to Goshen College and to the Goshen community," said Burkholder. "We have been waiting for this moment for at least a year."

The eight teachers, who will spend the entire academic year at Goshen College, were met at Chicago's O'Hare International Airport at 1:30 p.m. by four persons representing the college. They were Arlin Hunsberger, director of international education; Mark Sherer, a free-lance photographer; My Luc, a Cantonese Vietnamese woman who speaks fluent Chinese; and Deb Hostetler, an information services writer.

A Chicago-style traffic jam offered the visitors a quick introduction to one of the realities

of American life. One of the teachers reacted philosophically: "I enjoy seeing such heavy traffic because it's the first time I've seen it in all my life," said Tian Shou-ming. "There are as many cars here as there are bicycles in Peking."

Changing of the guard at Salunga

Three persons who together have served over 80 years with the Eastern Mennonite Board of Missions, Salunga, Pa., terminated their employment in August.

Chester L. Wenger, home ministries secretary for the past 13 years, served with his family as Eastern Board missionaries in Ethiopia from 1950 to 1966. Wenger will continue to carry responsibilities with the Lancaster Mennonite Conference serving on the Leadership Council and the Board of Brotherhood Ministries. He is also executive director of Keystone Bible Institutes and serves on the Board of Trustees for Eastern Mennonite College. David W. Shenk, former missionary to Somalia and Kenya, succeeds Wenger as home ministries secretary.

Arlene Mellinger, administrative assistant in

the home ministries office, has served on the Eastern Board office staff for the past 26 years. She is employed part time in the Lancaster Conference office at Salunga by the board of congregational resources.

Donald R. Jacobs, who served as overseas secretary since 1975, had been a missionary in Tanzania and Kenya from 1953-73. Jacobs became full-time executive director of Mennonite Christian Leadership Foundation, Landisville, Pa., on Sept. 1. He is succeeded by former associate overseas secretary Hershey Leaman. Jacobs will continue as a consultant to Eastern Board.

Board president Paul Landis in a farewell message noted the relationship between long-term service and effective programs. He cited the Paul-Timothy Program, Keystone Bible Institutes, and Christmas International Homes developed by the home ministries office and youth evangelism service and co-missioner programs begun by the overseas office as examples of programs which fill significant needs in the life of the church.

GC homecoming features potpourri of activities

Artists and home economists, the class of 1930 and current students, and professors and professionals will convene on the Goshen College campus Oct. 3-5 to celebrate alumni weekend.

The opening of the second Mennonite Artists Contemporary Exhibition and the annual Olive G. Wyse Honor Lecture in home economics will get the weekend started Oct. 3.

The artists exhibition will feature 56 works of 45 Mennonite artists who were not part of a similar exhibition in 1975. Friday activities include the opening, lectures, and a reception.

New Horizons: Using Less and Living More is the title for the Wyse lecture by Ramona Smith-Moore, coordinator for the Mennonite Central Food and Hunger Concerns Committee for a four-state region. Evelyn B. Kreider, head of the Elkhart County MCC Hunger Concerns Committee, will speak on Home Economists Get Involved in Hunger Concerns. And Paul Longacre, secretary for MCC Hunger Concerns, will conduct a workshop on Living More with Less to help introduce the book with the same title edited by his late wife, Doris Janzen Longacre, a 1961 home economics graduate.

Social activities include reunions for classes which graduated in years ending in 0 and 5, with special activities scheduled for the classes of 1930 and 1955. Of 31 members in the 1930 class, 27 are still living.

Alumni weekend plans also call for workshops, seminars, and informal gatherings among faculty, alumni, and current students in 15 academic departments.

The annual alumni banquet will be held Oct. 4.

Peace to be given prime time at GC

Though retired from teaching since 1960, Guy F. Hershberger has not retired from peace concerns. Having helped Goshen College develop plans for an enlarged peace education program, he is working toward establishing the Peace Education Endowment to move the planning into reality. It is a program he believes is crucial to the life and witness of the last decades of this century.

Hershberger has worked closely with GC professor Atlee Beechy to outline the enlarged peace education vision. The Peace Education Endowment will provide for a full-time faculty member in this area, add courses in peacemaking methodology and research, utilize the Study-Service Trimester more effectively for peace education, and offer more student seminars in conflict areas such as Ireland.

The program will also expand resource materials on campus, bring lecturers to campus, and provide for more contact with congregations in North America and around the world on peace issues. A goal of the expanded peace

curriculum is to have nearly all GC students take at least one peace-related course.

"The needs of this decade demand more than marginal attention to this issue," Hershberger asserted. "Faithfulness to the Bible and to our heritage means prime time for serious study of peace issues."

Menno artists in focus

The second Mennonite Artists Contemporary Exhibition will highlight the 1980-81 series of exhibitions in the Goshen College Art Gallery.

The four-week exhibition will feature works by 45 Mennonite artists who did not take part in the first exhibition in 1975, said GC art department chairman Abner Hershberger. Pieces for the exhibition were chosen by Rudy Pozzatti, a nationally known artist and distinguished professor in the School of Fine Arts at Indiana University, Bloomington.

The show will begin during alumni weekend at the college Oct. 3-5, with the gallery opening from 9:30 a.m. to 12 noon, Oct. 3, and a reception for the artists, 7:00 p.m. to 9:00 p.m. the same day.

The Oct. 3 program will be a one-day

conference. It will include two lectures by Dale Cleaver, professor of art history at the University of Tennessee, on *The Role of Art in Society* at 9:00 a.m. and *Recent Directions in American Art* at 1:40 p.m. A panel will discuss *Exhibition Alternatives* at 2:40 p.m., and the film *"Artists in America: Pozzatti"* will follow at 4:00 p.m.

The exhibition, which is funded in part by a grant from the Schowalter Foundation, will close Nov. 2.

Opening toward a program for women

Through *Patterns for Living: A Program for Women*, community women will have the chance to explore unifying common experience and diversity in their individual and collective lives.

Shirley Showalter, director of continuing education at Goshen College, and Rebecca Pigott from the department of education and pastoral services at Oaklawn Community Mental Health Center have built a program of 12 courses to be offered throughout the coming year.

"We hope to enlarge the worlds of women who are teachers, homemakers, secretaries, executives, social workers, engineers, nurses, and librarians," said Showalter. "We hope to offer something for any woman or man ready to reflect and learn."

Women in these diverse roles will discover unifying elements as they explore the outer world of personal relationships and work and the inner world of self and relationship with God, said Pigott.

"We planned courses with several purposes in mind," Pigott said. "Some will emphasize women's past and build understanding of women's concerns and issues. Others will teach leadership skills to help women in their public roles and work relationships or skills for family living. Still others will try to create a healthy environment for spiritual growth."

Seven courses will be offered this fall. The first, "Womanhood in America," begins Sept. 15, taught by Showalter. An American studies scholar, she will lead the class in a survey of women's creative and social contributions to American life from colonial times to the present. The course will meet on 13 Monday evenings and is available for college credit, for continuing education credit, or audit.

People who want to communicate more effectively may sign up for sessions in assertiveness training or for a course in family communication.

Assertiveness training will be offered twice, the first sessions beginning on Sept. 25 and the second on Nov. 6. Kay Evans Ball and Jeff Antioho, both of Oaklawn Center, will help participants learn how to express themselves in an honest, straightforward, and appropriate manner while respecting the rights of others.

New volunteers prepared for overseas assignments

Thirty-four workers were oriented for overseas assignments at Akron, Pa., under Mennonite Central Committee, Aug. 6-15. Among these were 14 from the Mennonite Church.

(Seated l. to r.) Paul and Julie King Keim, Goshen, Ind., a three-year university study/service program in Poland; Doug and Nancy Cressman, with Paul and Sarah, Waterloo, Ont., a three-year term in Botswana, where Doug will be teaching; Paul and Suzanne Ford, Parma, Ohio, three years in the Sudan with teaching assignments.

(Standing l. to r.) Dorothy Hunsberger,

Spring City, Pa., three years in health care development in Upper Volta; Anita and Marc Hostetler, Harrisonburg, Va., three years as administrative assistant in the Zaire Protestant Relief Agency (Kinshasa) and hostess; Jean Snyder, Goshen, Ind., to Zambia for two years as office manager with the *Zambian Helpers' Society*; Gloria and Harold Good, Lititz, Pa., to Uganda in development for three years; and Dennis and Rachel Hess-Maust (Rachel not pictured), Harrisonburg, Va., three years in Egypt, working with community development and self-help.



Pigott, experienced family therapist, will teach Communication in the Family. The class will explore four common family patterns which prevent effective communication and ways to overcome these difficulties. The course will meet on six Thursday evenings beginning Oct. 16.

Keeping a journal can enrich women by increasing their awareness of memories, body image, dreams, and fantasies. The instructors for the journal writing course, Judy Billman and Hunter Daly, will create an atmosphere which encourages sharing while respecting privacy. Billman is an educational consultant with special training in Gestalt psychology, and Daly is a writer, artist, and teacher. The course runs Friday evening, Oct. 10, and Saturday, Oct. 11.

Madonna Kolbenschlag, American studies scholar and author of *Kiss Sleeping Beauty Goodbye*, will teach two courses. In *Beyond Sexual Myths*, she will examine models presented in folk tales, children's stories, and film. The course runs on three Tuesday evenings, beginning Oct. 14.

Kolbenschlag will also lead a Nov. 15-16 retreat which will balance lectures, discussion groups, and personal reflection. Social progress, female identity, and ethical maturity will be among the themes for the weekend.

A noted authority on management and group effectiveness will lead a one-day workshop entitled Managing the Changed Roles of Men and Women in the 80s on Nov. 20. Edith Whitfield Seashore will help current or aspiring managers confront issues growing out of changed sex roles.

GC to host high school students

To help high school students make more informed college choices, Goshen College will sponsor a series of four campus open house weekends in 1980-81, said June Yoder, director of admissions.

"Visiting is by far the best way to get acquainted with the personality of a college and decide whether you'd be comfortable there," said Yoder.

Participants in campus open houses do more than walk around campus with eyes wide open, however. They attend classes, meet with professors, stay in a college dorm, learn about financial aid, and talk with current students. Visitors also have the chance to discuss specific questions in individual meetings with admissions counselors.

The first campus open house, Oct. 3-4, will feature a workshop on the process of making decisions. "We hope to give students tools to help them make some of the big decisions they face during the last years of high school," said Joy Neumann Landis, assistant director of special programs who is directing the series.

Parents are specially invited to two of the campus open houses, Nov. 14-15 and Feb. 20-21, 1981. Sessions with college administrators will give them the chance to ask questions and discuss their role in the student's college choice.

"We strongly encourage high school students who are considering Goshen to make a campus open house part of their decision-making process," said Yoder. "If such a visit is taken seriously, it can lead to a much more satisfying decision."

The dates for other campus open house weekends are:

—Student-Parent Campus Open House, Nov. 14-15.

—Student-Parent Campus Open House, Feb. 20-21.

—Campus Open House, Mar. 6-7.

Resources available on solving disputes

Two recent publications on mediation and resolution of community disputes are now available from Mennonite Conciliation Service (MCS).

Repairing the Breach, a new booklet, is a collection of accounts of attempts by church

groups and individuals to be reconcilers in conflicts in their communities. Written by MCS Director Ron Kraybill, the 41-page booklet includes chapters on "The Bible on Reconciliation," "The Role of Advocate," "The Role of Resources Expander," and "The Role of Mediator," plus an insert entitled "A Practical Model for Mediating Inter-Personal Disputes."

According to Kraybill, the booklet is not primarily a how-to manual, but aims rather at planting ideas and encouraging church people to think about concrete ways to get involved in conflicts in their own communities.

The second publication is a collection of essays and articles entitled *Mediation: A Reader*, coedited by Kraybill and Lynn R. Buzard, executive director of the Christian Legal Society. Papers range in focus from examination of relevant Scripture texts to the ethics of dispute intervention to an article by a Harvard Law School professor analyzing the current trend toward alternative means of dispute resolution. The book also includes a seven-page bibliography and a listing of organizational resources.

Repairing the Breach is \$1 and *Mediation: A Reader* is \$8.50, postpaid. Orders should be sent to Mennonite Conciliation Service, c/o Mennonite Central Committee, Akron, PA 17501.

mennoscope

John and Bonita Driver, workers for 30 years in Spain, Uruguay, and Puerto Rico with Mennonite Board of Missions returned to the U.S. on Aug. 11 for a special four-month assignment with the Hispanic Ministries Program at Goshen (Ind.) College. In January they will go to Argentina for a one-year assignment in leadership training for local Mennonites before returning to their current work in Spain. Drivers' address is 1916 Woodward Place, Goshen, IN 46526.

Greencroft, a retirement community in Indiana, now has 720 residents from 23 states and three foreign countries. Sponsored by Mennonite Board of Missions the community includes Greencroft Villa and Nursing Center in Goshen and Greencroft Center in Elkhart. Statistics released recently also show that 38 of

the residents are more than 90 years of age. Sadie Berkey, 98, is the oldest.

A family missions fiesta featuring an international buffet lunch, an intercultural coffeehouse, and "tours" of five continents will be a part of the Fall Missions Festival Oct. 10-12 in Goshen, Ind. Sponsored by Mennonite Board of Missions, Elkhart, Ind., and Indiana-Michigan Conference of the Mennonite Church, the weekend event marks the transition in MBM leadership from H. Ernest Bennett to Paul M. Gingrich. The fiesta will be held from 9:30 a.m. to 3:30 p.m. on Saturday, Oct. 11, at Bethany Christian High School.

TTYs for the Deaf is the first 1980-81 Children's Caring Project at Mennonite Board of Missions. Children are being asked to help buy telephone teletypewriters (TTYs) for hearing-impaired persons in the Mennonite Church who cannot use a regular telephone. "We also want to help children understand how deaf people experience the world and learn how Jesus responded to the deaf in His day," said project manager Maretta Hershberger. Leaflets, posters, teachers' guides, and other information are available from Maretta at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Restoration 80, a spiritual renewal

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$134,649.27 as of Friday, Sept. 5, 1980. This is 18.0% of the total needed. 217 congregations have made contributions.

conference for southeast Iowa, is being planned for October 3-5 at Iowa Mennonite School near Kalona, Iowa. Speakers will be John I. Smucker, Dan Yutzy, Wally and Sue Fahrner, Harold Bauman, Robert Reinke, Marion Bontrager, and Mahlon and Dorothy Miller. Weekend activities will include mass meetings, teaching sessions, activities for children ages 3-12, a youth rally, and a prayer breakfast. Babysitting will be available for children from infancy through age two during all teaching and evening sessions. Restoration 80 is sponsored by representatives of local Mennonite churches. For information on program or lodging contact Gary Mullet, Box 197, Kalona, IA 52447, or call (319) 656-2170.

Robert Petersheim was ordained to the ministry on June 8 at the Neffsville Mennonite Church, Neffsville, Pa. Robert serves the Neffsville congregation as youth minister on a half-time basis and the Atlantic Coast Conference along with his wife, Cindi, as a youth ministry team on a half-time basis.

Edward Bontrager was installed as pastor of the Neffsville Mennonite congregation, Neffsville, Pa., on July 13. Ed has returned to the East after serving several years in the ministry at Santa Ana, Calif.

Melville Nafziger was installed as pastor of the Faith Mennonite congregation on Aug. 24 at Oxford, N.J. Melville brings many years of experience in Christian ministry to his new responsibilities.

A project director for the new Illinois elderly service program, to be based at Maple Lawn Homes in Eureka, Ill., is needed this fall by Mennonite Board of Missions. Persons over 55 are especially invited to apply for this Voluntary Service position. Contact the Personnel Office at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

A visual communicator is needed by Oct. 1 at Mennonite Board of Missions. Technical skills required are photography, design, typing, and acquaintance with the visual arts. Interested persons may contact Dale Schumm at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Copies of *MBM Directions* (See news story,

"Ambitious Goals Approved for MBM") can be obtained from Paul M. Gingrich at MBM, Box 370, Elkhart, IN 46515, or by calling (219) 294-7523.

John Garber was installed July 6 as assistant pastor at Mt. Vernon Mennonite Church, Grottoes, Va. August 17 marked 50 years that John was ordained to the Christian ministry. John and Anna May Garber live at R. 2, Grottoes, VA 24441. Phone: (703) 249-4484.

York Street Community Services has part-time job opportunities in the following categories: tutoring program development, club development, and coordination, and secretary/bookkeeper. Write Lawrence Ressler at 3033 W. York Street, Philadelphia, PA 19132, or call (215) 225-0747.

What should Christian schoolteachers do when fellow teachers go on strike? What factors are central in making such a decision? Would teachers welcome the opportunity to dialogue with others about dealing with strike situations? As a result of concerns raised by several teachers, Mennonite Conciliation Service (MCS), sponsored by Mennonite Central Committee U.S. Peace Section, is asking for responses to the above questions. If interest is strong, MCS will make plans to provide a forum for dialogue among Mennonite teachers. Of particular interest are responses from teachers who have lived through school strikes. How did they respond? Beyond the initial questions relating to whether or not to honor a strike, what peace-making roles are open to Christian teachers in a strike situation? Are there ways to increase involvement as reconcilers? Individuals interested in pursuing dialogue on these or related questions are requested to contact Ron Kraybill, director of Mennonite Conciliation Service, 21 South 12th Street, Akron, PA 17501.

Special meetings: Kenneth Good, Westover, Md., at Forest Hills, Leola, Pa., Oct. 19-22. Roy Koch, Goshen, Ind., at Leetonia, Ohio, Oct. 26-29.

New members by baptism: Seven by baptism and three by confession of faith at Salem, Ore.; two at East Bend, Fisher, Ill.

births

Alger, Victor and Judy (Yoder), Broadway, Va., second child, first daughter, Katrina Elizabeth, Aug. 21, 1980.

Arner, Daryl and Sandra, Wooster, Ohio, second son, Philip Neal, Apr. 1, 1980.

Bawell, Elias and Nancy (Miller), Haven, Kan., Elizabeth Dawn, July 21, 1980.

Beeler, Rex and Marian (Brenner), Wooster, Ohio, second child, first son, Darrel Albert, Aug. 9, 1980.

Boettger, Derril and Wanda (Good), Tofield, Alta., third child, second son, Ryan Kendall, Aug. 11, 1980.

Christophel, John and Mary Joyce (Slabaugh), Harrisonburg, Va., second son, Jesse Reuben, Aug. 14, 1980.

Dorsch, James and Doretta (Hostetler), Nairobi, Kenya, East Africa, first child, Jennifer Lynn, Aug. 18, 1980.

Diener, Larry and Doris (Steiner), Mio, Mich., second child, first daughter, Deborah Louise, Aug. 19, 1980.

Eby, Lynn and Betty (Miller), Sarasota, Fla., second child, first son, Joshua Michael, Aug. 25, 1980.

Esch, Merrill and Benjie (Palmer), Mio, Mich., fourth child, third daughter, Daisy Amanda, Aug. 21, 1980.

Gerber, Kenyon and Karen (Lehman), Orrville, Ohio, second child, first daughter, Jacinta Marie, Aug. 22, 1980.

Gingerich, Elwin and Linda (Kauffman), Haven, Kan., third son, Bradley Dale, Apr. 29, 1980.

Groff, Floyd and Cindy, Wellman, Iowa, first child, Lindsey Rae, Aug. 19, 1980.

Horst, Allen and Viola (Vogt), Elkhart, Ind., first child, Adrian Kyle, Aug. 12, 1980.

Jaquet, Dale and Marilyn, Wooster, Ohio, third child, second daughter, Angela Marie, Apr. 18, 1980.

Kauffman, Elwood J. and Chris (Smidt), Goshen, Ind., first child, Mardell Cherie, Aug. 5, 1980.

Keever, Dwain and Joy, Portland, Ore., second child, first daughter, Tiah, Aug. 25, 1980.

Kurtz, Duane and Debbie (Buchwalter), Smithville, Ohio, second daughter, Emily Alyson, May 30, 1980.

Lehman, Larry and Lora (Orr), Dalton, Ohio, second child, first son, Lance Jeremy, Aug. 21, 1980.

Lehman, Carlin and Sandy (Hill), Dalton, Ohio, fourth child, second son, Edward Carlin, Aug. 23, 1980.

Miller, Andrew and Cora (Troyer), Millersburg, Ohio, second child, first son, Michael Anthony, Aug. 6, 1980.

Miller, David A. and Brenda (Bricker), Millersburg, Ohio, third child, second daughter, Ellen Margaret, Aug. 22, 1980.

Miller, David S., Jr., and Carol (Schrock), Hutchinson, Kan., fourth child, third daughter, Katharine La Ree, Aug. 4, 1980. (One daughter deceased.)

Miller, George and Liz (Miller), Oxford, Iowa, third child, second son, Zachary George, June 16, 1980.

Miller, Philip and Karen (Scarr), Sugar Creek, Ohio, Justin Thomas, Aug. 3, 1980.

Mullet, Merle and Rosie (Garber), Dundee, Ohio, first child, Michael Craig, Aug. 22, 1980; received for adoption, Aug. 26, 1980.

Paris, Wayne and Linda (Miller), Haven, Kan., Brandon Wayne, Aug. 11, 1980.

Pasnack, Ray and Anne (Schmidt), Elmhurst, Ill., third child, first son, Nicholas Raymond, July 15, 1980.

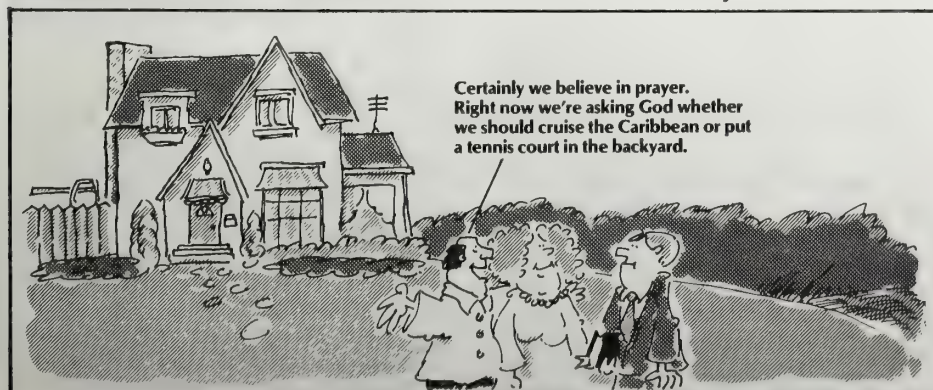
Riblett, Lyle and Barb, Wooster, Ohio, first child, Sita Marie, July 17, 1980.

Sengsourichanh, Boun-om and Ouanmaly, Smithville, Ohio, sixth child, fourth son, Oakley, June 29, 1980.

Snyder, Jerre and Karen (Showalter), Haven, Kan., second child, first son, Jamie Ray, Aug. 10,

Sisters and Brothers

by Joel Kauffmann



Certainly we believe in prayer. Right now we're asking God whether we should cruise the Caribbean or put a tennis court in the backyard.

1980.

Stutzman, Morris and Diane, Wooster, Ohio, second child, first son, Mark Alan, Apr. 18, 1980.

Warrington, Monte and Connie (Yutzy), Hutchinson, Kan., second daughter, Jennifer Rae, Aug. 11, 1980.

Correction: There was an error in the listing of the Childs birth announcement in the Aug. 26 issue. It should have read as follows: **Childs**, Art and Jane (Schrag), Hutchinson, Kan., second son, Isaiah Graham, born May 28, 1980; received for adoption July 24, 1980. (First son deceased.)

marriages

Allen—Kropf.—Trip Allen, Exeter, N.H., and Rosemary Kropf, Eugene, Ore., Eugene cong., by Harold Hochstetler, Aug. 2, 1980.

Billups—Hochstetler.—Steven E. Billups, Story City, Iowa, and Patricia Lynne Hochstetler, Kalona, Iowa, East Union cong., by Lonnie Yoder and J. John J. Miller, Aug. 23, 1980.

Burkholder—Miller.—Daryl E. Burkholder, Akron, Pa., Bethany cong., and Susan R. Miller, Walnut Creek, Ohio, Walnut Creek cong., by Alvin Kanagy, Aug. 9, 1980.

Dickhut—Hemminger.—Barry Dickhut, Sterling, Ill., Science Ridge cong., and Mary Hemminger, by Phillip Helmuth, Aug. 23, 1980.

Heinold—Kennell.—Dale L. Heinold, Congerville, Ill., Congerville cong., and Betty Louise Kennell, Roanoke, Ill., Roanoke cong., by Percy Gerig, Aug. 2, 1980.

Hertzler—Shantz.—Thomas M. Hertzler and Helen M. Shantz, both of Elverson, Pa., Hopewell cong., by Merle G. Stoltzfus, Aug. 23, 1980.

Hochstetler—Byers.—Lamonte Hochstetler, Mt. Pleasant, Iowa, and Valerie Byers, Salem, Ore., Salem cong., by John Willems, Aug. 22, 1980.

Long—Hussong.—Steven Long, Sterling, Ill., Science Ridge cong., and Jane Hussong, Sterling, Ill., Nazarene Church, by H. C. Hatton, Aug. 2, 1980.

McMullin—Amstutz.—Jack McMullin, Apple Creek, Ohio, Baptist Church, and Pam Amstutz, Apple Creek, Ohio, Kidron cong., by Gerald Reed, Aug. 10, 1980.

Mast—Hamsher.—Bryan Lee Mast, Walnut Creek, Ohio, and Debra Elaine Hamsher, Sugar-creek, Ohio, both of Walnut Creek cong., by Alvin Kanagy, June 21, 1980.

Miller—Wenger.—Dean Miller, Middlebury, Ind., First Mennonite cong., and Rhea Wenger, Pryor, Okla., Zion cong., by Richard Birky and Samuel J. Troyer, Aug. 16, 1980.

Miller—Litwiller.—Merrill Miller, Wellman, Iowa, Lower Deer Creek cong., and Cindy Litwiller, Parnell, Iowa, West Union cong., by Merv Birky, Aug. 2, 1980.

Miner—Thiessen.—Bert Miner, Vancouver, B.C., and Velma Thiessen, Wheaton, Ill., both of Lombard cong., by L. P. McClenny and Emma Richards, Aug. 22, 1980.

Mishler—Reinford.—Dennis Mishler, Elkhart, Ind., Prairie Street cong., and Patti Rae Reinford, Elkhart, Ind., Souderton cong., by Dorsa Mishler, father of the groom, and Richard C. Detweiler, Aug. 23, 1980.

Nitzsche—Erb.—Wayne Arthur Nitzsche and Mary Erb, both of Beemer cong., Beemer, Neb., by Ernest Kauffman and J. Frederick Erb, father of the bride, July 20, 1980.

Smith—Richer.—Robert Smith, Kitchener, Ont., First Mennonite cong., and Margaret Richer, Normal, Ill., Normal cong., by Martha Smith Good, David Augsburg, James Waltner and Robert Schloneger, July 5, 1980.

Root—Weber.—Douglas Root, Manheim, Pa., East Petersburg cong., and Barbara Weber, Baden, Ont., Steinman cong., by Vernon Zehr, Apr. 19, 1980.

Tracey—Oaks.—Michael Tracey, Hillman, Mich., Free Methodist Church, and Dolores Oaks, Fairview, Mich., Fairview cong., by Virgil Hersberger, Aug. 23, 1980.

Unruh—Christenson.—Eric Unruh, Skokie, Ill., South Hutchinson cong., and Gayle Christenson, Bentonorf, Iowa, Lutheran Church, by J. R. Christenson, father of the bride, Aug. 23, 1980.

Weaver—Roth.—Roger Weaver, Elkhart, Ind., Locust Grove cong., and Betty Roth, Elkhart, Ind., Sunnyside cong., by Clare Schumm, Aug. 23, 1980.

Whitcomb—Weaver.—Timothy A. Whitcomb and Laura H. Weaver, both of Evansville, Ind., by David T. Lyon, Aug. 27, 1980.

Wiebe—Meyer.—Carl Wiebe, Goshen, Ind., Oak Grove cong., and Mary Meyer, Goshen, Ind., Smithville cong., by Peter B. Wiebe, Aug. 16, 1980.

Yoder—Hostetler.—Marlin E. Yoder, Mbabane, Swaziland, Locust Grove cong., Belleville, Pa., and Mary E. Hostetler, Mbabane, Swaziland, Mt. Joy cong., Mt. Joy, Pa., by Darrel M. Hostetler, Aug. 23, 1980.

Yordy—Drzal.—Jeffrey Yordy, Lyons, Ill., Lombard cong., and Patty Drzal, Stickney, Ill., Catholic Church, by Father Conley and Joe Richards, Aug. 9, 1980.

There was an error in the Yoder—Unzicker marriage listed in the Sept. 2 issue. The bride's name should have been Darlene Unzicker (daughter of Alta Unzicker).

obituaries

Dekker, Evelyn L., daughter of Stanley and Bernadette Olejniczak, was born at South Bend, Ind., Apr. 14, 1932; died at Good Samaritan Hospital, Lombard, Ill., July 13, 1980; aged 48 y. On Aug. 31, 1963, she was married to Launcelot Dekker, who survives. Also surviving are one daughter (Marcia—Mrs. Daniel Nelson), one son (David William), 3 grandchildren, 2 brothers (Gerald and James), and 2 sisters (Elizabeth and Kathleen). Funeral services were held at Lombard Mennonite Church, July 16, in charge of Ivan J. Kauffmann and J. Shimanek; interment in St. Joseph Cemetery.

Lehman, Alvin, son of John K. and Susanne (Wideman) Lehman, was born in Mayton, Alta., Sept. 25, 1904; died of a heart attack at Ryley, Alta., July 25, 1980; aged 75 y. On Apr. 22, 1934, he was married to Goldie Soma, who survives. Also surviving are 5 daughters (Arlene—Mrs. Wilbur Stauffer, Gladys—Mrs. Lars Rude, Carol—Mrs. Ray Zook, Judy—Mrs. Rennie Jensen, and Linda—Mrs. Ernie Wilks), one son (John), 23 grandchildren, 8 great-grandchildren, and 3 brothers. He was a member of Salem Mennonite Church, where funeral services were held July 29, in charge of Harold Boettger and Carl Hansen; interment in Salem Church Cemetery.

Miller, Ida B., daughter of Solomon and Sarah (Lenhart) Beechy, was born in Holmes County, Ohio, Apr. 10, 1892; died of cancer at Pomerene Hospital, Millersburg, Ohio, July 15, 1980; aged 88 y. On Feb. 16, 1916, she was married to Alvin W. Miller, who died Jan. 15, 1966. Surviving are 3 daughters (Sarah Frances Lehman, Orpha Ellen Weaver, and Sue Jaberg), 2 sons (Luke and James), 19 grandchildren, 14 great-grandchildren, and one sister (Mrs. Orpha Stoltzfus). She was preceded in death by 2 sons (Wilson and Thomas). She was a member of Walnut Creek Mennonite Church, where funeral services were held July 19, in charge of Alvin Kanagy and Paul R. Miller; interment in Walnut Creek Mennonite Church Cemetery.

Miller, Katie, daughter of Jacob and Elizabeth (Brenneman) Marner, was born in Johnson County, Iowa, July 17, 1898; died at Pleasantview Home, Kalona, Iowa, Aug. 23, 1980; aged 82 y. On Dec. 24, 1919, she was married to Murrie Miller, who died in 1964. Surviving are 2 sons (Stanley and Wayne M.), one daughter (Pauline—Mrs. Lester D. Yoder), and 4 brothers (Roy, Chris, Omar, and Walter). She was

preceded in death by one brother and one sister. She was a member of Lower Deer Creek Mennonite Church, where funeral services were held Aug. 26, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

Stoltzfus, Abner, son of Isaac and Leah (Glick) Stoltzfus, was born at Morgantown, Pa., Jan. 30, 1906; died at Hershey Medical Center, Hershey, Pa., Aug. 9, 1980; aged 74 y. On Nov. 6, 1929, he was married to Lena Stoltzfus, who survives. Also surviving are 3 sons (Virgil, Richard, and Ronald), 2 daughters (Marlene—Mrs. Eby Hershey, Janice—Mrs. Donald Carper), 13 grandchildren, one sister (Mrs. Lydia Smucker), and 3 brothers (Elam, Jacob, and Reuben). He was ordained to the ministry in 1945 and served the Maple Grove congregation. He was a member of Maple Grove Mennonite Church, where funeral services were held Aug. 12, in charge of Herman Glick, Robert Hershey, Ira Kurtz, and Sanford Shetler; interment in Maple Grove Mennonite Cemetery.

Swartz, Jonas H., son of Samuel D. and Myrtie (Wenger) Swartz, was born at Elida, Ohio, Jan. 19, 1906; died at his home near Honey Brook, Pa., Aug. 18, 1980; aged 74 y. On June 28, 1930, he was married to Dorothy C. Plank, who survives. Also surviving are one son (Carl J.), 3 daughters (Gladys—Mrs. Carl Keener, Carolyn—Mrs. Duane Albrecht, and Lillian—Mrs. Samuel Knause), 13 grandchildren, one great-grandchild, 2 brothers (Paul and Chester), and 3 sisters (Ruth Poper, Mrs. Anna Long, and Mrs. Laura Miller), 2 half brothers (Charles and Samuel Swartz), and 2 half sisters (Mrs. Edith Bishop and Mrs. Mildred Mast). He was a member of Hopewell Mennonite Church. Funeral services were held at Conestoga Mennonite Church, Aug. 22, in charge of Merle Stoltzfus, Christian J. Kurtz, and J. Edward Kurtz; interment in Vincent Cemetery, Spring City, Pa.

Yoder, Alta M., daughter of Daniel E. and Magdelene (Bontrager) Yoder, was born at Goshen, Ind., June 4, 1925; died at her home, Aug. 23, 1980; aged 55 y. Surviving are 7 sisters (Catherine—Mrs. Neil Miller, Maggie—Mrs. Gerald J. Yoder, Ruby—Mrs. Ora D. Wyse, Mrs. Elma Eichorn, Ida Yoder, Lucille—Mrs. Ernest Blue, and Mary—Mrs. Alvin Bontrager), and one brother (John E. Yoder). She was a member of Maple Grove Mennonite Church, where funeral services were held Aug. 27, in charge of Joe J. Swartz and Ellis Croyle; interment in Maple Grove Cemetery.

Zehr, Albert R., son of Samuel and Lena (Unzicker) Zehr, was born at Foolsland, Ill., Feb. 19, 1906; died of a heart attack at his home in Foolsland, Ill., Aug. 25, 1980; aged 74 y. On Aug. 18, 1927, he was married to Bertha Reedy, who survives. Also surviving are 3 sons (Carl, Loren, and David), one daughter (Norma—Mrs. Milton Schrock), 18 grandchildren, 5 great-grandchildren, and one brother (Sam Zehr). He was a member of East Bend Mennonite Church, where funeral services were held Aug. 28, in charge of Wilbur Nachtigall; interment in East Bend Memorial Gardens.

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calendar

Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12

Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12

Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18

Black Council, Newport News, Va., Oct. 24-26

Southeast Convention, Oct. 24-26

Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

Gulf States Fellowship annual meeting, Nov. 1

Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9

Franconia Conference fall assembly, Franconia, Pa., Nov. 8

Mennonite Church General Board, Lombard, Ill., Nov. 18-20

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22

Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28

items and comments

Nuclear war threat looms larger as more nations acquire weapons

A panel of nuclear experts has gloomily predicted that the threat of nuclear war may rise dramatically in the next 20 years—from odds of 100-to-1 now to 10-to-1 in the 1990s. A regional nuclear war is more likely than a global conflict between the U.S. and USSR, said the 32 nuclear armament and military experts who participated in the Delphi Poll conducted by *Next* magazine in New York City. They said the most likely participants in a first nuclear regional war would be Israel and the Arab nations. War between India and Pakistan was cited as the second most likely possibility, followed by a war between China and the USSR.

Five nations currently have nuclear weapons: U.S., USSR, Britain, France, China. Within 10 years, India, Israel, South Africa, Iraq, Pakistan, South Korea, Taiwan, Argentina, and Brazil are expected to have nuclear arms.

The women's room by ABC-TV attacked by anti-smut unit

A media monitoring group in Pupelo, Miss., says the decision by ABC-TV to broadcast a television adaptation of "The Women's Room" reveals the "anti-family, anti-marriage, anti-traditional social values" of the network. The broadside was launched by Donald E. Wildmon of the National Federation for Decency.

Mr. Wildmon, a United Methodist minister, is well known for his boycott efforts against networks, specific television shows, and the companies that sponsor them. However, this time he has urged his audience of churches across the country to view the film to see for themselves "the open advocacy of an anti-family, anti-marriage position by ABC and those advertisers who want to spend their money promoting such a stance."

Cross in state seal challenged

The American Civil Liberties Union of New Mexico has threatened to sue Bernalillo County unless the county's official seal, emblazoned with a religious cross, is removed from the doors of the county's vehicles—more than 200 of them. Bernalillo County is New Mexico's most populous county and site of the city of Albuquerque. New Mexico ACLU Executive Director Grace Williams, in a letter to County Manager Alex Abeyta, said, "The

cross is a Christian symbol which cannot be preferred over any other religion."

The County Commission directed its attorney, Joe Diaz, to write Mrs. Williams, telling her in effect the decals will remain where they are. The seal was designed about 20 years ago and features a cross (which symbolizes "faith"), the motto "Con Esta Vencemos" (which is translated "With This We Conquer"), mountains (which symbolize the county's eight original Spanish land grants), and the colors, white, green, gold and blue (which symbolize the county's surrounding beauty), according to a history of the seal provided by county clerk Tenny Culp.

Clergy see Christian reconciliation as way to peace in Northern Ireland

Three Irish clergymen on separate visits to America have brought essentially the same message about the sectarian violence in Northern Ireland. The Christian denominations which became notorious symbols of division there will eventually be the instruments of peace, they said. What added weight to the unanimity of their analysis was that one of the visitors was a Presbyterian, another was an Anglican, and third was a Roman Catholic;

U.S. cuts back on drug enforcement as new epidemic looms, priest says

Huge quantities of rich heroin are flooding the West, almost unchecked, threatening a new addiction epidemic, a Catholic priest and drug expert said in New York City. But instead of attacking the problem, the Carter administration has reduced funding and drastically cut its drug enforcement staff in Europe, according to William O'Brien. He said Germany and Italy are in the throes of a "major epidemic" due to the availability of "the flood of pure, cheap, and plentiful heroin" from Asia and the Middle East.

The priest, who is president of Therapeutic Communities of America and runs Daytop Village, Inc., a drug-free treatment center, said that the influx has already hit San Francisco and will quickly spread throughout the U.S. The new heroin wave comes at a time when U.S. drug enforcement officials were expressing optimism at the apparent downward trend of heroin use in the U.S. The national estimated number of heroin addicts in 1978 was 450,000—the lowest in recent years. However, the figure began rising in mid-1979, and current data shows the numbers are increasing sharply.

Gallup reports little change in American views on abortion

A new Gallup survey shows abortion views of Americans have changed very little in the past five years, and the views of Catholics and Protestants are similar. However, a slight movement toward greater acceptance of abortion rights was indicated in a comparison of the responses from 1975 to 1980. The proportion who believe abortion should be "legal under all circumstances" increased from 21 percent in 1975 to 25 percent in 1980. The proportion who believe abortion should be "legal only under certain circumstances" dropped from 54 percent to 53 percent. Those who believe it should be "illegal under all circumstances" dropped from 22 percent to 18 percent. Those having "no opinion" rose from 3 percent to 4 percent.

Liquor veto powers removed

A Massachusetts law allowing church and school officials to prohibit the establishment of a bar or liquor store within 500 feet of their property has been ruled unconstitutional by U.S. District Judge Joseph L. Tauro. The case that prompted the district court ruling arose from efforts by the Holy Cross Armenian Catholic Church in Harvard Square to block the transfer of a liquor license to Grendel's Den, a restaurant located directly behind the church.

Rock 'n roll fans yield to pleas of ex-musician

Jeff Hare broke his 206 rock 'n roll albums and 105 hit singles on a recent Wednesday night in Jackson, Miss., after Calvary Baptist Church's youth service. Before the service, a number of other youths filled two metal drums with broken records and tapes at the church. Young Hare's musical library, at today's prices, was worth about \$2,000.

Mr. Hare said he and about 80 other youths in grades seven through 12 turned against rock music at a church camp at Roosevelt State Park. "It wasn't like there was a blinding light," he said. "We're not holy rollers or anything like that." Instead, Mr. Hare said, the seeds of their anti-rock stance were sown one evening, by the week's guest speaker, Tony Dyer, minister of youths at the First Baptist Church of Winter Park, Fla. Mr. Dyer talked about what rock musicians have said about themselves in magazines such as *Rolling Stone*, *Circus*, *Billboard*, and *People*, according to Don Witzel, Calvary's minister of youths. He also examined the words to various hit songs.

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Facing issues

What is an issue? In the lead article this week, Denny Weaver probably assumes that we have a common understanding of the meaning of the term "issue." Maybe we do and maybe we do not. A discussion of its meaning could be useful.

An "issue" as Denny uses it refers to a subject on which there is likely not to be common agreement. If the issue is of minor importance, such as whether the climate in Pennsylvania is more desirable than that of Indiana, there is no need to give it much attention. But if it is a major one, such as the Person of Christ, there is need to consider it carefully.

How does an issue develop and how do you face it? An issue arises from differing perspectives growing out of different information, separate experiences mediated by varied personalities. Some years ago I witnessed a near accident at the corner of Pittsburgh and High. As I approached from South High a driver on North High began to enter the intersection in the face of a stop sign. At the last minute the driver saw an approaching car on Pittsburgh and stopped, but not before the driver of the car on the through street had come to a screeching halt. From my vantage point on South High, I saw that this driver looked over at his wife with a pained expression on his face.

If the issue of a near accident had been an important one, my perspective could have been important, for that small part of the happening was probably not seen by anyone else. The value of receiving all perspectives on an issue is that the subject is more fully represented than if only one side is seen.

If issues develop because of diversity of information, a move toward solution is to share the data so that all parties have access to the same fund of information. If the argument is over the shortest route from Pittsburgh to Wichita, examining the same road map should help to settle the issue, assuming that all can agree the map is reliable.

Reliability of evidence is one of the problems affecting issues. If people cannot accept a common fund of information, they will have difficulty holding the same view on a subject. Nationalistic history books are a good example of this. My elementary school teacher helped me to understand this problem. The influence of my home and Sunday school took it further. So I never accepted the idea that the kingdom of God resided in the United States.

An issue may be more complex than simply different views of a common fund of information. Take for example the "issue" of Mennonite identity, the first on Denny's list.

Who or what is a Mennonite? The question may have dozens of answers, none of them fully correct, some more error than truth. A problem here is that the definition of Mennonite identity is not only our formulation, but is provided in part by others' perception of us.

People tend to form their opinions of a whole group from stereotypes or a very small sample. The common stereotype of Mennonites is that they travel with horses and buggies. Given the state of the energy market, this may not be a bad stereotype, but it annoys some Mennonites no end. Indeed a Mennonite Brethren congregation I visited some months ago deliberately played down the Mennonite connection to avoid the stereotyped association.

It may be that they worry too much. We can sit loosely with a stereotype of this sort. Indeed it may provide an occasion for surprise and challenge when people get to know us better. The one danger I see is that it can serve as a foil so that others need not take us seriously. It is a pity when we are written off because of cultural peculiarities before the inquirer has an occasion to face the fact of our radical faith—a faith to which none of us measures up, but which nonetheless guides us if we will be guided.

So a basic part of the Mennonite identity issue is how to give testimony to our faith in Jesus and not have others distracted by our efforts to work out our salvation through a lifestyle which brings glory to God.

Not all will agree that the list of issues which Denny has chosen are the most important for us in the '80s. Some would state them differently. Yet I believe he has put together an impressive list. If we can come to terms with these, we will do well.

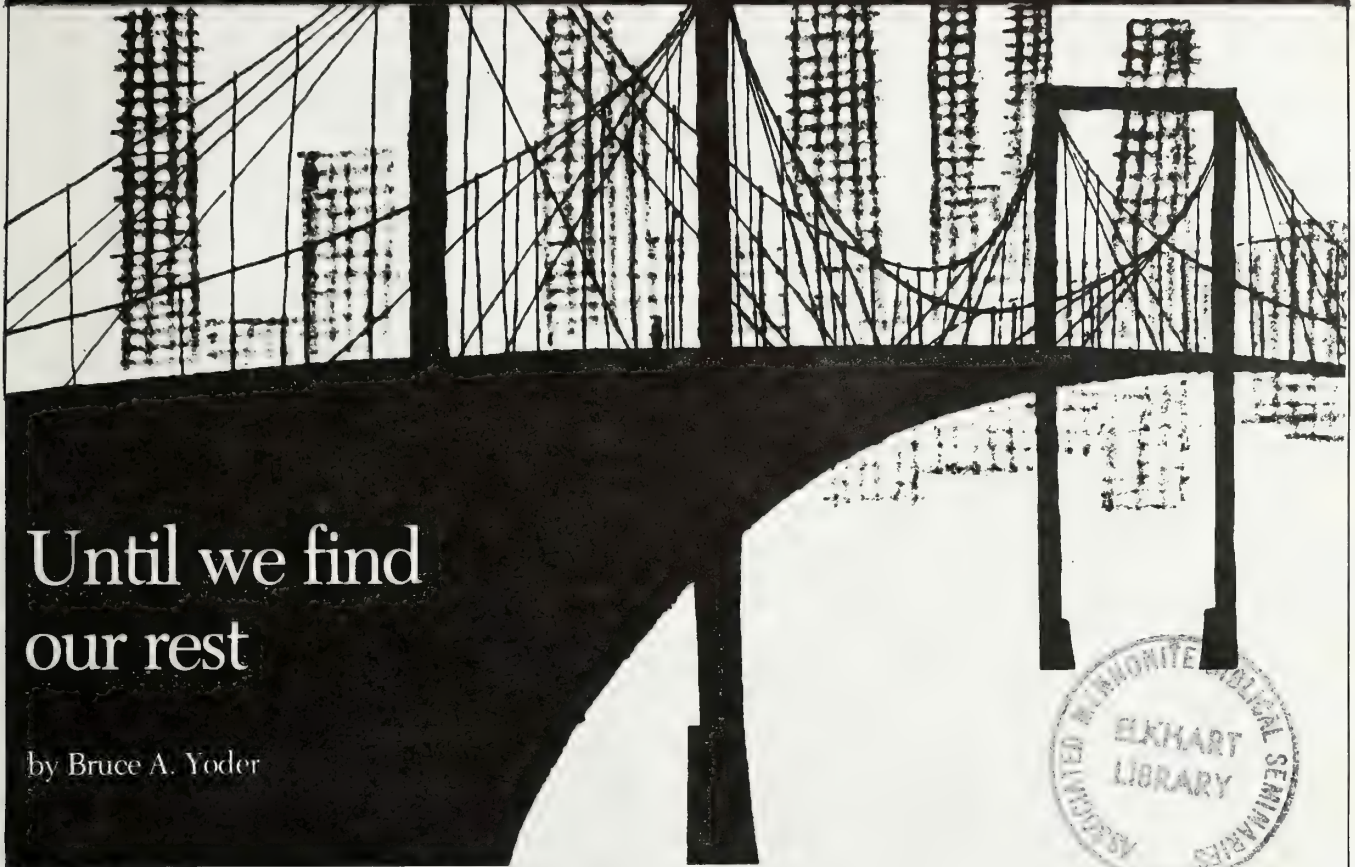
Can an issue be solved and settled so that it is no longer an issue, but a tenet of doctrine? Perhaps this can be done for certain issues, at least in the short run. But it is hard to see how those he has listed will cease to be issues at any time in the '80s. For example, can affluence ever stop bothering us in this decade? Will we cease to need help, new perspectives, more information, better examples?

The only final solution that I can see to the issue of affluence would be to agree that we are no longer bothered by the fact that 6 percent of the world uses 40 percent of the resources. As an issue affluence could be solved by declaring that we no longer care if some starve while others feast, that some are unemployed while others have multiple incomes. Affluence could be solved by ceasing to consider it an issue. God grant that we be spared from such a solution.

—Daniel Hertzler

Gospel Herald

September 23, 1980



Until we find our rest

by Bruce A. Yoder

A host of worthwhile endeavors fills our lives. We read books, we take night classes, we play on the church softball team. We teach Sunday school, we help the neighbor in the field, we sew, cook, and quilt. We visit friends, we go to the symphony, we putter around the house. We remain restless.

"Lord, we are restless, until we find our rest in Thee." That confession of the early church father, Augustine, was echoed by a native North American prayer, "Great One from whom we come and to whom we go, be with us on our journey." We, too, know the One who walks with us on the way and who waits for us as we walk. We also recognize the restlessness of our spirit when we fail to maintain that relationship. Yet, how often that restlessness, that stirring within, that wanting of something more, prompts us not to look to God but to turn our attention toward more of our own activity, activity that has failed to satisfy us in the first place.

There is within our heart of hearts a desire for intimacy. We want to be connected with something other than ourselves, and we want that union to be in the depths of our soul, the very root of our being. Wholeness

cannot come in isolation. We know that. So we reach out to others, trying to find in them something that will satisfy. The connection that matters is not made. Henri Nouwen has written in *Reaching Out*, "No friend or lover, no husband or wife, no community or commune will be able to put to rest our deepest cravings for unity and wholeness." Lord, we are restless until we find our rest in Thee.

This is no great theological or psychological insight. All any of us would have to do is stop, look, and listen to our own hearts and we will find this truth. We all know what it means to be lonely, to be cut off, to be broken, to know that something in our lives is missing. When lights go out in the cabins the first night, young campers often feel the quiet tears of loneliness filling their eyes. Men and women who work in offices may be surrounded by friends, diplomas and certificates framed and hanging on the wall, and pictures of family on the desk. Yet they, like the little tots, will sometimes feel alone. The same is true of the mother who is busy from breakfast to bedtime. She finishes her work and wonders silently if anyone would notice that she were gone if a maid were hired to cook,

clean, and chauffeur. We may be doing lots of good things, be around friends and family, have positions of respect and responsibility, and still be troubled by the restlessness that finds no rest. We discover that we are lonely and we learn that the more we fill our lives the more clearly we see that we are alone.

In *Celebration of Discipline*, Richard Foster observes that Jesus calls us "from loneliness to solitude." The difference between these two spheres of life lies in our expectations of others. A lonely person, whether in a crowd or alone, whether busy or bored, whether actively searching or passively fantasizing, wants someone else to take the loneliness away. Expectations are high as these persons cling to others, almost as though releasing the grasp meant sinking into the inescapable quicksand of loneliness. The other is valued only for what he or she can do to provide stability and friendship.

In solitude there is stillness. Quietness that does not scramble for attention characterizes the relationships of a person in this state. There is an openness and a willingness to receive all that the other person offers, not merely what is of pragmatic use. Solitude allows the other person the space in which to do nothing. Such a solitude of the heart is possible only when we have found our rest in God.

Solitude is the stillness of heart and mind that comes from relaxing with God in any and all circumstances. But it is also the silence, the desert into which we go to discover God. Solitude, therefore, is a discipline that begins in silence. Teresa of Avila advised four hundred years ago, "Settle yourself in solitude and you will come upon Him in yourself." Carlo Carretto in *The Desert in the City* quotes a Russian mystic now living in America: "The desert is the place where we purify ourselves to act as if touched by the burning coal that was placed by the angel on the lips of the prophet." In the midst of our restlessness we are asked to make the conscious choice to be still, and in that stillness expect to hear the voice of God.

This discipline strips away the veneer of all-is-well busyness and reveals the knotty and gnarled loneliness that we have attempted to hide even from ourselves. "To live a spiritual life we must first find the courage to enter into the desert of our loneliness and to change it by gentle and persistent efforts into a garden of solitude" (Nouwen, *Reaching Out*). Solitude is a discipline, perhaps the first discipline, for how can we expect to hear the Spirit's voice "out there" if we cannot first tend to it "in here"? If we are unable to face our own pain and loneliness, we will be of little use in ministering to others. Unless we move from loneliness to solitude, we will not be able to be present to others, offering God's love without demanding that we also receive attention and affection.

But we have a problem. We have heard that Christians are not supposed to feel lonely. If we experience it (and we all do), we hide it not only from others but from ourselves as well. Far from summoning the courage to enter the desert of our loneliness, we hesitate to admit that it is there. Persons who remind us of our brokenness are shunned. As Stayskal had one of his cartoon characters say to her husband, "Okay,

so the cities are more evangelical than the suburbs. But I'll tell you one thing—our unsaved are nicer than their unsaved!" (*Christianity Today*, 12/24/79). Nice people don't remind us that we are not all that nice.

A recent *Evangelical Newsletter* contained an article about the revival of born-again Christianity. "We hear little about those who would visit prisoners or the elderly, be in prayer for the terminally ill, stand in vigil with families of alcoholics, work with the poor, the ugly. Instead, we hear about born-again beauty pageant winners, testimonies of winning athletes, the newfound faith of white, wholesome, successful businessmen." The message is clear. We are not supposed to experience the pain of loneliness, of isolation, of brokenness. There is something sinful about feeling cut off and alone.

Such a position is built along the following lines. "Jesus Christ is Lord. As Lord He wants the best for His followers. He wants us to be winners. He wants us to be happy." Yes, Jesus is Lord. But before middle-class values are baptized as what Jesus wants for us, we must also realize that Jesus is a lousy bum. Jesus Himself said, "If you have done it to one of the least of these persons, you have done it to Me." "If you have cleaned the bed sores of the senile woman in the nursing home, you have touched the wound in My side. If you have listened to the frustrations and anger of an unemployed black man in the city, you have heard My Garden of Gethsemane cry. If you have opened your heart and your home to a refugee family, you have given Me a manger in which to be born." Mother Teresa sees Jesus in the dying lepers she scoops from the gutters of Calcutta, the poorest of the world's poor.

Jesus is Lord. Jesus is the scum of society. We dare not separate the two. Jesus became the lowest of the low, a Man ostracized by the respected, isolated by the accepted, and finally crucified by the powerful. "He entered into the way of suffering and was killed as a blasphemer, as a threat to national security, and, on the cross, as one abandoned by God. The severity of the cross contradicts the old and new triumphal theology (*theologia gloria*) which we produce in the churches" (Moltmann, *The Experiment Hope*).

Only after the cross, the symbol supreme of society's garbage, did God resurrect Jesus in power and hope. Why should our path be any different? As we have the courage to enter the pain in ourselves we will discover the power and the presence of God, and with it a call to enter the pain of the world. There again, we will meet Jesus. There we will

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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find rest. The more we buy into the Christianized myth of easy happiness, however, the lonelier we will be. We cannot afford to baptize a culture that suggests that everything from denture cream to detergents to Datsuns will bring us into the right company and produce instant peace. We get set up and we get let down. The bind, then, is that since everyone still appears to be happy we can't admit we are not. We live in a world of bubbling smiles and underground rivers of tears.

Jesus calls us from loneliness to solitude. He calls us to face the pain of the "Godforsaken cross" (Moltmann). But we cannot move out of something we fear to enter in the first place. The path to the promised land leads through the desert. And the first step is taken in silence, without apologies or justification. "Go near to listen," says the writer of Ecclesiastes, "rather than to offer the sacrifice of fools" (NIV). Don't offer explanations and rationalizations for why this is so and that is not. Don't cover problems and pains with words. Summon the courage to stand in silence before God, even if the silence makes you feel like a lousy bum, because so much of who you are (which is so very little) comes into view.

Jesus went onto the desert not to get away from the crowds, but to hear their cry more clearly. Over and over He returned to the solitary place that marked the beginning of His ministry. And there His call was confirmed. "That is why I have come. Let's get on with it" (Mk. 1:35-39). And in the garden at the end of His ministry, the same held true. In silence we forfeit all reason to speak, to justify our being. In silence we enter ourselves, the desert of our loneliness, and there we meet God.

The discipline of silence is not easy. Courage and hope are crucial as we enter the desert, away from the sounds that dull our pain and the activities that cover our loneliness. Even as we move from loneliness to solitude there will be times of deep darkness. When that happens we can take comfort from these words of St. John of the Cross. "See the blackness as a sign of God's love. God is freeing you from yourself. No matter how well you traveled before, you did not travel well enough. Now God must lead you by the hand and guide you in the darkness. You would never have succeeded in reaching this place, no matter how good your eyes and your feet."

Lord, we are restless, until we find our rest in Thee. 

Iowa post office steps, July 1980

I watched them coming—
 nineteen- and twenty-year-olds,
 hardly weaned,
 smooth and beardless,
 with little understanding
 of life and death
 —coming to sign Caesar's line.

I watched them coming—
 mothers' sons
 from farms and towns
 in every corner of our county,
 T-shirts and Levis
 and seed-corn caps
 —coming to explore the ways of war.

I watched them coming—
 in the glory of youth,
 blustering and naive;
 Hamburger Hill and My Lai
 ring no bells for them.
 Carter's commandos
 —ready to underwrite the fight.

I watched them coming—
 the cream of our crop,
 "to do one's duty"
 "to kill the commie"
 "to fight old men's wars"
 uninformed and unquestioning
 —ready to give their right to live.

I watched them coming—
 to sign the form
 that draws them into the line.
 When will their blood stain the soil?
 Where will their limbs be left behind?
 Still they come like sheep to the stall
 —coming to answer Carter's call.

I watched them coming—
 and I wondered how long,
 how long
 'til the Golden Rule is law,
 'til swords become plowshares,
 and young men refuse to kill anymore
 —but come to enlist in the slain Lamb's war?

—Robert Hartzler



John E. Zercher singing, "His banner over me is love"; with Meetinghouse editors in 1974*; washing the feet of Aaron Ncube in Rhodesia (now Zimbabwe), 1973.

In memory of John E. Zercher

(1916-1979)

by Daniel Hertzler

I first encountered John Zercher at Mennonite World Conference, Kitchener, Ontario, in 1962. He read a paper to the Christian education section and I in the back row raised what I meant to be a sharp question. I was more than two years into my religious education studies at the University of Pittsburgh and by this time I thought I should be able to raise at least one question.

I can no longer recall either my question or John's answer, but I do remember an impression that John was annoyed, even defensive about my question. As I reflect on later contacts with him, his reaction at this time was probably neither of these, but more likely earnestness and vigor.

I was not to meet John personally for another dozen years, although I became aware of his work as editor of *Evangelical Visitor*, the semimonthly official publication of the Brethren in Christ Church beginning in 1967. In September 1974 an editor's seminar was held near Chicago, sponsored by Meet-

inghouse, an inter-Mennonite editors' fellowship and planning group which until that time had included only the staffs of *The Mennonite* and the *Gospel Herald*. These had been meeting periodically to plan special issues of the two magazines which were issued simultaneously with a special "Meetinghouse" label.

With the encouragement of a grant from the Schowalter Foundation, it was agreed to invite a wider range of Mennonite and Brethren in Christ editors to an editors' seminar. John became *the* Brethren in Christ editor in the group. He also served on the planning committee as shown by the minutes of that meeting on January 11, 1974. From here on he became a Meetinghouse regular.

As I recall our experiences together, I remember John for his candor. He was the first to admit that as a churchman-editor, he was not as professional as some others in the group whose editing was less mixed with denominational-establishment activities. But when he felt some of us got a little too free in criticizing the establishments, he said so.

Two years later, in October 1976, we had a second seminar, this one in eastern Pennsylvania. John and I roomed together at the Historic Strasburg Motel, and he told me a little of his personal history. He had been in the U.S. Army in World War II. I would not have guessed it, for

*Left to right, front to back: John E. Zercher, Margaret Reimer, associate editor *Mennonite Reporter*; Harold Jantz, editor *Mennonite Brethren Herald*; Daniel Hertzler, editor *Gospel Herald*; Lois Barrett, former associate editor, *The Mennonite*; Dave Schellenberg, editor, *Messenger*; Larry Kehlar, former editor, *The Mennonite*; P. B. Wiens, former editor, *Der Bote*; Dave Kroeker, former editor, *Mennonite Reporter*; David Hostetler, news editor, *Gospel Herald*; Andrew Rupp, editor, *Build*.

in conversation with John I had observed great sensitivity to the issues of war and peace and a concern to preserve the Anabaptist peace position.

The story of his army experience is told in *Lantern in the Dawn*, a memorial book for John published by Evangel Press. In a brief biography by E. Morris Sider, we learn of John's boyhood in a pious Brethren in Christ home in Kansas. It is reported that John was a serious lad who would ask his brother Harold to be quiet so that John could think.

Later the family moved to Pennsylvania because of financial difficulties, but also so that the boys could attend their church school at Grantham. Thus it comes as a shock to learn that when World War II began both John and Harold accepted regular army service. "They claimed in later years that the teaching of the church on nonresistance was not then as clear and vocal as it became during and after the war" (p. 17).

John's army service was with the engineers and not in actual combat, but it put his church membership in jeopardy. However, through the influence of the late C. N. Hostetter, Jr., John's name was not stricken from the list. Yet when he returned there was a period of probation and he was required to write a satisfactory confession. Having left the army in 1946, he was not received back into full fellowship until 1949 after resigning his commission in the reserves.

Soon after this he enrolled in Princeton Seminary, from which he graduated in 1952. He then served as pastor of the Pequea Brethren in Christ congregation in Lancaster County, Pennsylvania. In 1958, he was called as manager of Evangel Press at Nappanee, Indiana, and in 1967 was appointed as editor of *Evangelical Visitor*.

John left the 1976 Meetinghouse session early to meet an appointment. A month later he wrote to me: "I was sorry that I could not meet with the Meetinghouse editors for the concluding sessions. . . .

"My purpose in writing is twofold:

"First, to express my appreciation for being included with the Mennonite editors in the experience of fellowship and work.

"Second, to inquire if I should be sending you any additional funds to meet my share of the pooled expenses. If any is due, please send me my bill."

A year later he missed a meeting and wrote: "I was sorry I could not attend the Chicago meeting, but my schedule this year is unbelievable."

John's final contact with Meetinghouse was to serve as host for our meeting in Goshen, Indiana, in early May of 1979. He arranged for a historical tour of the area with J. C. Wenger as guide, gave us a view of the Brethren in Christ headquarters and printing plant at Nappanee, and took us to dinner at an Amish restaurant.

In addition to the biography, *Lantern in the Dawn* includes a compilation of editorials from *Evangelical Visitor*, which he edited for twelve years. As I perused these editorials, I was impressed by their good sense and wondered why I had not taken them more seriously in the pages of the *Visitor* which the *Gospel Herald* receives regularly on an exchange basis.

In "Just One Generation Away" he wrote, "If the church is to continue, each generation needs to experience a per-

sonal encounter with Christ and a personal commitment to Him. . . . Although the eternal quality of the church is assured from the viewpoint of God's power and grace, from the human aspect the church is always just one generation away from extinction" (pp. 79, 80). All of us know this, but how often do we stop to think about it? John thought about it and in the editorial spelled out what he considered some appropriate responses.

In "Morality and Horsepower" he said, "Billy would have been a sophomore this year in the local high school. But Billy was not present for the opening of school. He had been killed in an automobile accident at a culvert on a country road five weeks before school was to open.

"Donna might well have been the Homecoming Queen. But . . . she had died two weeks before the homecoming game as a result of a crash at a rural crossroad.

"There is a murder committed every forty-three minutes; there is a highway death every ten.

"Has not this loss of life taken on moral proportions?" (p. 87).

In "Lantern in the Dawn," the editorial from which the title for the memorial book is taken, he told of how in his youth he would go with his father to the barn to do morning chores, illuminated by a kerosene lantern. Gradually as they worked, the daylight would appear, but the lantern continued to burn, for busy with work, they had not noticed that it was no longer needed.

So, he wrote, is the coming of Jesus. "The Incarnation means that the night is over. Put away your lanterns—smoky, dim, and flickering—for the dawn has come. The day is here. The sun of righteousness has arisen" (p. 73).

In addition to his public work as editor of the *Visitor*, John served on a long list of boards and committees. At the time of his death he was a member of the editorial council of The Foundation Series, a curriculum project involving Mennonites and Church of the Brethren as well as his own denomination.

It is a consensus that John worked too hard. In his biography, E. Morris Sider observes that "the work ethic to which he had been born clearly remained a strong one for John. Even his most enjoyable recreation, gardening, was a form of work. . . . Holidays were combined with church work, as on the family's camping trip to General Conference in 1965 during which he did pressing office work while his family relaxed and played." But "John took additional assignments because it was difficult for him to say no to a new challenge" (p. 28).

The account of John's death in the memorial book is simple and direct, like John himself. "On the morning of August 24, 1979, he drove to the Nappanee church to participate in a promotion meeting for The Foundation Series curriculum. Shortly after entering the building he suffered a heart attack and died immediately" (p. 30).

J. N. Hostetter was asked to edit *Evangelical Visitor* on an interim basis, but recently I learned that Glen Pierce has been appointed as editor and that *Evangelical Visitor* will continue to participate in Meetinghouse activities. I am eager to meet Glen and to work with him as I did with John.

As I reflect on my experience with John Zercher, I realize that this overworked man of the direct word contributed something important to my life. I miss him. 



Brethren in Christ weather

by John E. Zercher

It may be my age.

It may be because the quiet and secure town of Nappanee was for the first time out of gas for several days last month.

It may be because Salt II which promised so much appears to have produced so little.

Or perhaps I am reading the wrong newspapers, watching the wrong networks, or subscribing to the wrong magazines.

But I am beginning to believe that Chicken Little was right—the sky is falling.

This, I believe, is Brethren in Christ weather.

I believe that a correct reading of the signs of the times indicates the decline of Western culture. The age of economic abundance is coming to a close. A loss of purpose and a lack of moral undergirding is undermining our political life. The center of gravity for the Christian faith will shift to Third World countries. Along with this shift the light and salt will disappear from Western cultures.

Christian presuppositions which have undergirded our institutions and community life are already disappearing. We will find less and less support for moral and ethical standards in our laws and in our customs.

The closing decades of the twentieth century will not be easy years for the West. Nor will these decades be easy for nominal Christianity. But these decades will offer a unique opportunity for those churches who find in the New Testament the pattern for their new life in Christ and their life together. The Brethren in Christ have the potential to be such a church.

This is an excerpt from *Lanten in the Dawn*. Used by permission.

Incorporated in the early confessions and included in teaching and preaching was the concept of costly discipleship. We may miss an element of joy in that early preaching and teaching; our fathers would no doubt miss the seriousness in ours. Their teaching reflected Jesus' command to count the cost before beginning a building, or engaging in a war, or following Him. Such teaching has a way of producing "all-weather" Christians.

We have a sense of community. Experience and teaching were not sufficient for our fathers. In this they were reading the New Testament correctly. There needs to be a community to support one another. This community is identified by love and caring in our life together, and by a sense of destiny in the life to come.

As society's structures disintegrate and the fabric of our culture comes apart, the sense of community in our society will fade. Hurts will not be healed. Fears will multiply, suspicion and mistrust increase. There will be no balm to heal.

In this social wasteland the Christian church, if it is truly a loving and faithful community, will be a refuge and an oasis. This concept is not foreign to us as a church. Like our concept of discipleship and our understanding of the world, it has remained residual in our life and doctrine—recognized at times more in lip-service than in practice. But it is there.

We may not look with anticipation to the weather ahead, but I believe that it is weather for which the Brethren in Christ are prepared by heritage and doctrine.

We are a believers' church. When we get behind the words to the meaning of a "believers' church" we are speaking of a church in which membership is based on a firsthand faith—a personal and responsible decision to follow Christ.

This is in contrast to a secondhand faith—a birthright faith—by which one sort of automatically becomes a part of the Christian community. When church membership is no longer the expected and popular position in a community, a secondhand faith will not be sufficient.

It will need to be a firsthand faith to stand.

We have an understanding of the tension between the world and the Christian life. Writ deep in our history is the biblical teaching of the peril of the world. If we take seriously this understanding of the world, we will be the better prepared theologically when the tension becomes greater.

As our structures disintegrate, freedom will be curtailed. The more secular our society becomes the greater the pressures on those with Christian conscience. This should come as no surprise to us. In our own history and especially in our Anabaptist roots the world was an ever-present danger.

It is our present task to define the world that is this peril in order that we are not charmed by it in the present age nor taken by surprise in the years to come.

We have a heritage of costly discipleship. We find it in our roots. Men and women paid for their faith with their lives. Those who were not martyred were aware of the possibility of their dying for their faith.

I recently stood by the grave of Ulrich Engle, the father of Jacob Engle, identified as a leader in the founding group of the Brethren in Christ. I was reminded again that he and others were part of a band who left Switzerland to accept the promise of religious freedom offered by William Penn. 

hungry

and you gave me food



I was

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

When the monsoon rains come to Bangladesh the rice fields stretch green and fertile and hands are busy planting and transplanting the precious rice. In other years drought or floods prevent a harvest.

Since 1970 Mennonites have worked side by side with the resourceful people of Bangladesh, sharing ideas for ways to grow more food—planting nutritious winter crops, seeking improved varieties of rice seed.

In a land where growing population and limited food production leave many malnourished, the opportunity to produce food is the gift of food to the hungry.

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An interview with Walter Janzen in East Berlin

It was a gray day in East Berlin. A distinguished-looking gentleman was leaning out of a second-story window when we drove up to the large apartment building. Below, the woman standing at the car ahead of us wasn't sure she was going to let us park where we had stopped. When J. Michael (Mike) Loss, my host, explained who we were, there were no further problems. The man in the window with silver hair watched us in dignified silence and, then, smiled.

We rang at the entrance to the building and soon were ushered in by the gentleman with white hair. He introduced himself as Walter Janzen. Comfortably seated in his apartment a few minutes later, we explained briefly why we had come. I was on a visit to the two Berlins to broaden my understanding of the East and West German churches.

Janzen was pastoring the scattered 250 Mennonite Church members. He had the responsibility of encouraging and caring for those who retained membership in the East German church. Janzen, himself, has always lived in what is now East Germany. He comes from Prussia. He has stayed with his people through transition.

Though the official stance of the government is atheistic, East German Christians have as much liberty to worship as anywhere in the communist countries, Mike had explained earlier. Various sorts of pressure have been brought to bear on Christians, including the Mennonites, to conform to policy. But, according to Janzen, the Mennonites have gotten off better than some of the other denominations, especially the state churches which were addicted to government support. Free churches were never dependent on the state, he explained.

Two years ago, in 1978, continues Janzen, a number of free church leaders met with a high-ranking East German official to discuss the problems they were facing and since then there has been an improvement in the relationships of the Mennonites, and other free churches, with the state.

"What about new members?"

Candidly, Brother Janzen admitted that people simply were not joining the Mennonite Church.

"And what about the young people?"

"Unfortunately," he said, "we are also losing our young people." He attributed the loss to increasing materialism. But he did not deny that the pressures of the state were having

some effect.

"What does the East German church need?"

We need a young German-speaking minister, Janzen said. I have been telling people from the West that this is what we need, but there seems to be no response, he asserted.

Upon further questioning, Janzen admitted that such a person would have to enter the country as a worker and establish residence. Then he would have to take out citizenship as soon as possible. In the meantime, there would be no problem ministering to the needs of the Mennonites in Berlin itself as well as in the rest of East Germany. Also, he continued, this person might never be able to leave again. Well, that's a pretty stiff order, we observed. He agreed.

One ray of hope he seemed to see was that a number of German-speaking Russian Mennonite *Umsiedler* (resettlers) are choosing to enter East Berlin rather than to continue westward to West Germany and North America. A number of immigrating families in northern East Germany, Rostock, for example, are beginning to form a fellowship there.

Is it possible for Mennonites and other Christians to attain positions of responsibility? Yes, their talents can make way for them. Janzen told the story of a young Baptist woman somewhere in East Germany who wanted to become a medical doctor. She had to take the tests that everyone else took. The problem was that, though her record was brilliant, she had to repeat tests a number of times and still couldn't get into medical school. So she took a job at a hospital as a cleaning lady. When one of the doctors discovered her academic record, he suggested that this girl ought to enter medical school. With his help, arrangements were made for her to continue her studies, and she was able to go on to become a doctor of medicine.

His parting words to us were: People should know that we are clear about our Christian convictions. The state knows where we stand and we know the position of the state. But we have an agreement that while they are pursuing their goals and we are pursuing ours, we can work together for improving the lot of the people.

As we crossed Checkpoint Charlie back into West Berlin, there were two thoughtful people reflecting on the meaning of faith in East Germany.—David E. Hostetler



Bruno and Ruth Schottstaedt of East Germany with MCC's Peter Dyck (center).

East German church leader building bridges

Bruno Schottstaedt, outgoing secretary of the Gossner Mission in East Germany (the German Democratic Republic), spoke at Mennonite Central Committee headquarters in Akron, Pa., recently, and met with administrators. Sponsored by MCC overseas services, he and his wife, Ruth, will be spending the next three months of an 18-month U.S. stay visiting with Mennonites in Pennsylvania, Kansas, Virginia, and Indiana. He expects to be in Canada early in 1981.

One of Schottstaedt's goals in visiting the U.S. was to build a bridge with the Mennonite and Church of the Brethren peace churches. "I want to learn from you in your peace movement and inform you of our experience in living as the church in socialism," he said. Eastern Mennonite Board of Missions and Charities and MCC have also been maintaining contact with the church in East Germany.

The Schottstaedts will spend September and the first weeks of October visiting with Mennonite congregations in central Kansas and Eastern Mennonite College in Harrisonburg, Va. They will then reside at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., where Schottstaedt will participate in the "Symposium on Anabaptism and Marxism in Eastern Europe," which Peace Section and the Institute of Mennonite Studies are sponsoring. He will also attend the New Call to Peacemaking national conference in Green Lake, Wis., Oct. 2 to 5.

Schottstaedt first became a lay preacher while in prisoner of war camp after World War II. The German army had drafted him three months before the end of the war and in camp he began reading the Bible and theological books. The experience produced "a deeper understanding of the gospel as not only personal salvation but as the people of God involved in the world."

Schottstaedt later attended seminary in West Berlin and became a missionary candidate of the Gossner Mission. The Gossner Mission was founded in the 19th century, has sent missionaries to support local churches around the world, and founded an inde-

pendent Gossner Church in India, which now numbers 350,000. Division of Germany into two states after World War II prompted a separate organization of the Gossner Mission in East Germany, and in 1955 Schottstaedt became its first secretary.

The Gossner Mission in East Germany has considered its task the building of smaller communities within the larger Lutheran church. In the late 40s and 50s its workers conducted a trailer ministry in Eastern villages, which were rebuilding from war damages. They gathered congregations and did manual labor. Later it sent "working missionaries" into urban areas and it has begun a number of house churches, especially around East Berlin.

Through various kinds of study camps, workshops, and ecumenical conferences, the mission has provided resources for pastors in East Germany and promoted East-West exchanges on how the church can best serve within socialist societies.

Schottstaedt is cautious about criticizing the socialist state, saying that "when we have served and worked with people long enough, when we have built trust, we will be able to say at which points we don't agree." Yet he also speaks of instances in which he has personally taken a stand against atheistic education in his children's schools. He believes the church can play a prophetic role on behalf of disarmament and peaceful East-West relations.

"The government has realized that there is a church," said Schottstaedt. According to him, there are nine million believers, 5,000 congregations, and no one in prison for their faith. There are opportunities for radio and television programs on state stations for large Christian youth rallies. "The leaders of the state have to see that a generation of belief in Jesus Christ is coming."

Sichuan-Goshen exchange well under way

The 20 Goshen College exchange students and their faculty advisers are now living in Chengdu, capital of Sichuan Province in the People's Republic of China, where they will spend the next 15 weeks studying language and preparing to assist English teachers at Sichuan Provincial Teachers College.

At the same time, cultural adjustments, conversations with the press, and the beginning of classes marked the first week in the U.S. for the eight Chinese teachers of English who are a part of the exchange program between the college and China.

While the Chinese enjoyed meeting large numbers of people, they were eager to move on to their course work. To that end, they took an exam to test English skills on Monday and began classes on Wednesday.

Rosemary Wyse, assistant professor of English, will direct their language study. "We will work on listening skills; speaking skills,



Goshen College students, their faculty leaders, and several Chinese guides pause in front of an ancient temple in Peking's Forbidden City.

including stress, intonation, and structure; and writing skills," she said.

Prior experience with English varies among the Chinese, and three of them plan to concentrate on language study during the fall trimester. Several of the others will audit a British literature course and take courses in cross-cultural communication and the short form for academic credit.

Of the first class meetings, Tian said, "All of us have found the lectures very difficult to understand." Each lecture will be recorded on

tape so the Chinese can listen to them several times if necessary.

Because Chinese are taught British English and because opportunities to converse with native speakers are rare, listening and pronunciation are special problems. Tian said he plans to listen to the radio in his spare time to accustom himself to American pronunciation. Although the next few months may be difficult, Tian said he draws inspiration from two English proverbs: "It's never too late to learn" and "Where there's a will, there's a way."

Detweiler outlines views on 'community of learning'

College is a calling to life, not an escape from reality, the new president of Eastern Mennonite College told an audience of some 1,200 students, faculty, and staff on Wednesday morning (Sept. 10).

The convocation address by Richard C. Detweiler in EMC's chapel-auditorium formally opened fall term of the 1980-81 academic year.

"A community of learning should regularly ask the question: What is the substance of life?" Detweiler said. Then he added, "Real life can best be discovered in relationships with other people and with the center of all life, Jesus Christ."

"The college and seminary community should be a place to explore new levels of faith, to ask questions and take risks, and to discover whether one's faith is real or secondhand," Detweiler said.

He pointed out that EMC is "truly a global village," with students coming to campus from around the world to prepare for going out in worldwide mission and service.

"The sun never sets on EMC's 8,000 alumni," Detweiler said.

Showalter reports on Books Abroad

In a recent four-month period, a ton and a half of books and printed matter were sent overseas by the Harrisonburg, Va., office of Books Abroad—an effort started nearly 20 years ago by Elizabeth Showalter to assist Mennonite missionaries and local Christians in many countries.

Elizabeth, now 73, serves as coordinator of Books Abroad, using office and storage space in Harrisonburg donated by Virginia Mennonite Board of Missions and Charities.

"Books Abroad in Virginia gets lots of traffic," Elizabeth reported. "This puts a strain on my financial resources and therefore keeps me from sending out as many books as would be possible."

All books are donated and postage is paid with subsidies from Mennonite Board of Missions and contributions from local individuals and groups. The Virginia chapter of the Women's Mission and Service Commission (WMSC) of the Mennonite Church has been increasingly supportive.

"I give the religious books priority and move them along," Elizabeth said. In recent months, missionaries and pastors from Tanzania, India, Ghana, Kenya, Jamaica, and Puerto Rico have personally picked out books for their countries.

Books Abroad is sometimes deluged with surplus textbooks. "A school superintendent in Connecticut insisted on sending 2,000," Elizabeth said. Local Harrisonburg donors have included Eastern Mennonite College, James

Madison University, and Rockingham County schools.

Other Books Abroad services are the ordering and mailing of encyclopedias for missionary families and the sending of books for their personal libraries.

Elizabeth oversees three other Books Abroad units. The Pennsylvania unit, under the leadership of Gladys Bender and located near Mennonite Publishing House in Scottdale, handles mostly surplus MPH products. Smaller efforts in Goshen, Ind., and Hesston, Kan., are managed by Sally Milne and Ed and Irene Weaver.

"Two areas in which I think it vitally important to expand are Goshen-Elkhart and Lancaster, Pa.," Elizabeth said. These are Mennonite population centers and the homes of various Mennonite mission agencies.

"A basic principle of Books Abroad has always been to stimulate local units to carry the program as much as possible within their own resources," said MBM Overseas Missions Director Wilbert R. Shenk. "Elizabeth has demonstrated by her own example that this is largely possible."

Time out for reflection

Thirty-one VSers and congregational members of the Phoenix, Ariz., Discipleship program gathered for a three-day study on St. Francis of Assisi. The retreat was held at the Franciscan Renewal Center, a Catholic lodge five miles outside of Phoenix, July 18-21.

The Discipleship program, under the Mennonite Board of Missions, combines Voluntary Service with certain disciplines designed to work at spiritual growth. This year, six persons from the local Phoenix Mennonite congregations have also followed the disciplines. Discipleship participants had been studying the life of St. Francis in preparation for this retreat, one of four during the year.

Father Alex Manville, Catholic priest and main speaker for the retreat, used the life of St. Francis as a springboard for the weekend's input on conversion. Basing his comments on the long conversion process in Francis' own life, Father Alex stressed, "Each of us is called to conversion," to that continuing process in ourselves. "The more fully we experience conversion, the more often we'll experience disorientation and alienation," Father Alex went on to say, since true change of heart runs us into conflicts with the world around us.

This call to conversion, Father Alex pointed out, is not a call to become something other than ourselves. Rather, the goal is to be *fully* ourselves, at one with our purpose, as Christ was. "Rightness comes in being who we are meant to be . . . in fulfilling God's dream for us," said Father Alex.

Bob McCarty, founder of Second Harvest, a federally funded food bank program, spoke Saturday afternoon. "We are instruments," said McCarty. "A hammer doesn't get credit

for making a cabinet," just as we can take no credit for what God accomplishes through us. Continued McCarty, "If I do good in this life, the only credit I deserve is in having gotten myself out of the way so God could use me."

Mary Vehr, staff member at the retreat center, led the group in a meaningful candle-light affirmation service on Saturday evening.

—Beth Graybill



A bobbin lacemaker.

Herr heritage day a summer success

The corn was high and so were interest and appreciation as an enthusiastic crowd gathered at the Hans Herr House on Saturday, Aug. 9, for its second annual heritage day.

Now administered by the Lancaster Mennonite Historical Society, this oldest surviving house in Lancaster County, Pa., was once used as a Mennonite meeting place. Built in 1719, its medieval Germanic architecture looked both sturdy and poetic as the 1980 summertime sun enhanced its stout stone walls and colorful old-fashioned garden.

Besides a spinner, a weaver, and a bobbin lacemaker working in the Hans Herr House, several other craftspeople shared their interpretations of early skills. They patiently answered questions in the midst of their work and offered examples of their work for sale.

Quality was everywhere evident in the candlemaking, rye straw basket weaving, broom-making, pottery making, wood carving, wood turning, and wheat weaving.

Some early farming equipment from the Hans Herr House collection was displayed and operated on the spacious grounds to show the scope of farming chores. Horses and mules added atmosphere to the celebrations as they evoked memories of longer, harder working days. The farm museum of implements and



The historic Hans Herr House.

tools—a wondrous conglomeration—was also open for inspection.

And household skills were not neglected on the day's nostalgic round. In the yard near the outdoor bakeoven, visitors watched buttermaking, canning, the washing and ironing of clothes, sauerkraut preparation, and bread-making in process. Freshly baked bread sold well at a dollar a loaf.

Rides in a horse-drawn reconstructed delivery wagon were popular with children and adults. So were the meadow tea, steamed corn-on-the-cob, homemade ice cream, and other crowd-pleasing food gratefully consumed through the day. And an impromptu male quartet enriched the afternoon air with treasured hymns.

In addition to all of these activities, genealogy was spoken. Six members from the genealogy committee of the Lancaster Mennonite Historical Society helped people interested in tracing their Herr ancestry. Herr artifacts were displayed. Books, including the recent reprint of the *Genealogical Record of Rev. Hans Herr and His Lineal Descendants*, township maps, and charts were provided for browsing and purchase.

The day proved to be an intergenerational event from 5-week-old Abigail Lee Deen to 92-year-old Russ Witmer.

Though this one-day presentation could focus only briefly on the valuable contributions of yesteryear, it quickly taught that the past-that-matters is something each of us should support and encourage with dedication and respect every day, lifelong.

Located five miles south of Lancaster near Willow Street on Hans Herr Drive, the Hans Herr House is open daily (except Sundays, Christmas, and New Year's).

Plate collectors might like to obtain a new colored china plate of the Hans Herr House

and its garden in full bloom.

Membership in the Hans Herr House Foundation now numbers about 300. Earl B. Groff is curator.—Mary F. Heisey

Health association develops personnel service

The board of the new Mennonite Health Association recently agreed that one of the services urgently needed in Mennonite health and service efforts is an effective inter-Mennonite recruitment process to bring human

service needs and Christian persons together.

To meet this need a Personnel Services Committee has been appointed and is developing a service called "Menno-Search" which consists of a contact listing of Mennonite health career persons who desire to be informed of openings as they occur.

The service will be primarily a contact and clearing house activity. Processing of applications, references, and conducting interviews will be the responsibility of agencies using the contact services.

Names of participants are kept confidential in the Menno-Search office and the contact is made by sending a memo to persons on the contact list outlining details of an opening in their field. Individuals may then follow up on the opportunity as they feel led. Testing of this concept the past year in recruitment of health administrators and business managers has proven successful.

At this point, the only operational career areas are for administrators, assistant administrators, and financial personnel. To develop the contact list on a broader basis for all health and/or welfare careers, a personnel listing form is currently being mailed to as many U.S. congregations in the MCC constituency as possible. Persons listed will then be given an opportunity to decide whether or not they wish to be on the regular contact list for receiving notices of career openings in their field. There is no charge to persons participating in the contact listing.

Agencies which are members of the Mennonite Health Association may use Menno-Search services without charge. Nonmember agencies will be charged a fee for using the service. Ken Schmidt, Box 370, Elkhart, Ind., is serving as contact person.

mennoscope

The Providence Mennonite Church, Newport News, Va., announces its annual homecoming for the weekend of Sept. 21, with Ross Goldfus, Lititz, Pa., Atlantic Coast Conference minister, as guest speaker in both services on Sunday. There will be a salad supper and a service on Saturday evening and a fellowship meal at noon on Sunday. Former members and any who formerly attended are invited. For lodging call pastor Godshall at

(803) 877-2007/2702.

On Oct. 1, Kenneth Good will assume a six-month interim pastoral assignment with the Maple Grove Mennonite Church, Belleville, Pa. This term will end on Mar. 31, 1981. His new address will be R. 1, Belleville, PA 17004.

Ross Bender, Elkhart, Ind., opens a series of four biblical studies weekends, Oct. 3-5. He will be discussing Christians and Family, including male and female roles, husband and wife relationships, and parenting. This particular biblical studies weekend also doubles as the Conrad Grebel lectures. Bender will be followed by Robert Kreider, North Newton, Kan., who will present "Stories from the People of God," Nov. 7 and 8. These will include Bible stories as well as "stories about Christians around the world and down through history. Each of the series begins on Friday evening and meets for most of the day Satur-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$136,723.61 as of Friday, September 12, 1980. This is 18.2% of the total needed. 218 congregations have made contributions.

day.

One hundred and fifteen persons registered for CPS (World War II) meeting held in Hungry Horse, Mont., Aug. 22-24. Various guests participated, including Roy E. Wengerd, the first director of the Smoke Jumper Unit. He brought with him a teacher in the public school system, Michio Yoshida from Tokyo, Japan. Michio was impressed with the Saturday evening discussion of a panel composed of Ray Horst, Lois Kenagy, and Si Hershberger. The topic: Peace Present and the Outlook for the Future. New officers are: Darwin Myers, chairman, and Si Hershberger, secretary-treasurer. The next reunion is scheduled for 1985.

Three fall events have been planned for young Mennonites in Chicago by Student and Young Adult Services (SYAS)—a program of Mennonite Board of Missions (Elkhart, Ind.). **Septemberfest** is a get-acquainted gathering in Grant Park on Sept. 28. **Workshop on Unemployment**, cosponsored by Chicago Area Mennonites (CAM), will be held on Oct. 4 at Englewood Mennonite Church. **Orientation to Chicago Day** on Oct. 18 will help newcomers learn to get around and survive in Chicago.

Paul and Esther Kniss, workers in India for 30 years with Mennonite Board of Missions, arrived back in that country in early August after a summer furlough in the USA. They assist the Mennonite churches in Bihar State as bookstore managers and pastoral advisers. Knisses' address is Box 50, Ranchi P.O., Ranchi District, Bihar, India 834 001.

Robert and Lois Witmer, workers in France for 24 years with Mennonite Board of Missions, returned to that country on Sept. 4 after a three-month furlough in the USA. They give pastoral leadership to Mennonites and others in the Paris area. Witmers' address is 63, Voie de Chatenay, 91370 Verrieres-le-Buisson, France.

Erma Grove, a worker in Ghana for 23 years with Mennonite Board of Missions, returned to that country on Aug. 11 after a three-month furlough in the USA. She is director of Good News Training Institute in the capital city. Erma's address is Box 6484, Accra, Ghana.

One hundred and twenty-five persons attended the Michiana Mennonite Relief Sale workers' meeting at the First Mennonite Church, Middlebury, Ind., on Tuesday evening, Sept. 2. Twenty-one of the 28 committee and project chairmen reported on preparations for the September sale and requested additional help or materials as needed. The thirteenth annual Michiana Mennonite Relief Sale is scheduled to begin at 6:00 a.m., Saturday, Sept. 27, at the Elkhart County Fairgrounds, Goshen, Ind.

"The Mission of Christ in the Missions of the Church" was the focus for the 1980 Missions Conference program, held at Belleville, Pa., in conjunction with the annual sessions of Conservative Mennonite Confer-

ence, Aug. 11-14. Attendants were continually reminded that effective mission work is done with the Lord Jesus Christ as the cornerstone, as the example to follow, and as the source of power to draw upon, with various speakers emphasizing this theme.

Recently the Lancaster Mennonite Historical Society board approved the employment of Glenn M. Lehman, Lancaster, Pa., as its first development director. He will work on a half-time basis for the rest of 1980 "in promotion of the Society's visibility with its constituency and with long-term fund-raising and publicity efforts," according to Carolyn C. Wenger, director.

H. James and Ann Martin of Ashley, Mich., arrived in Uruguay on Sept. 4 for a term of general missionary service with Mennonite Board of Missions (Elkhart, Ind.). They were reappointed after a 10-year stay in the USA. Martins, who served in Uruguay from 1954 to 1969 in a church-planting role, will live in Montevideo—the capital city—and work alongside Uruguay Mennonite Church, which is composed of six small congregations. For the past three years, James was pastor of Bethel Mennonite Church in Ashley, Mich. For seven years prior to that, he pastored First Mennonite Church in La Junta, Colo., and East Holbrook Mennonite Church in Cheraw, Colo. The MBM missionaries' new address is Av. Pedro de Mendoza 4000, Montevideo, Uruguay.

Minority pastors in the Mennonite Church are being issued identification cards by their conferences with the assistance of the Home Missions Department of Mennonite Board of Missions, Elkhart, Ind. "This is to help black and Hispanic pastors, especially in urban areas, gain easier access to places like hospitals and jails, where proper identification is required," said Jacob Tijerina of MBM. The cards include the holder's name and photo, a brief introduction to the Mennonite Church, the address of the Mennonite Church General Board, and the signature of a conference official.

Mary Hostetler of the Mount Joy (Pa.) congregation serving with the Eastern Mission Board was married in Swaziland on Aug. 23 to Mennonite Central Committee worker Marlin Yoder of the Locust Grove congregation, Belleville, Pa. Marlin and Mary will continue their assignments under a joint appointment by Eastern Board and MCC.

Construction on the new meetinghouse for the Sweet Home (Ore.) Mennonite Church, 1266-44 Ave., which recently celebrated its 40th anniversary, began last April. On Sept. 7, the congregation held its first services in the new building. The meetinghouse will be dedicated on Oct. 12, according to pastor Eugene Garber. Friends and former members are invited. Sweet Home Mennonite is located in a logging and lumber community near the Cascade Mountains.

Mennonite Disaster Service (MDS) has completed its eighth summer of Youth Squad

activities. Thirty-six youth and adult leaders took part in the 1980 ten-week period of volunteer service, bringing the total number of Youth Squad participants during the eight-year period to 400.

Nelson Scheifele has been appointed to the position of assistant to the president in resource management and communications at Conrad Grebel College, Waterloo, Ont. He will begin his new duties on Jan. 1. The position reflects a reorganization in the administrative team and includes responsibilities previously carried by the director of business affairs and the part-time position in community relations. President Lebold reports that the reason for this change is an attempt to reflect the vision that this office provides a support service enabling others to carry out the educational objectives of the college. Further, for the past year the college has not had a staff person directly responsible for the communications portfolio.

The 14th annual Virginia Relief Sale, formerly Augusta Relief Sale, will be held on Saturday, Sept. 27 at Augusta Expoland, Fishersville, Va. The sale is sponsored by Virginia Mennonite Conference churches. Last year's sale attracted an estimated 25,000 persons and resulted in a donation of \$60,000 to MCC, says Garland Martin, publicity chairman.

The churchwide assembly and conventions to be held next August at Bowling Green, Ohio, need a logo or artistic symbol. MYF members and members of young adult fellowships are invited to enter a contest to select a logo for Bowling Green 81. Interested persons should write for more information to Mennonite Church General Board, 528 East Madison St., Lombard, IL 60148. Contest closes on Jan. 10, 1981.

A new kind of tour is available to people involved with the sale of Self-Help Crafts in Mennonite Central Committee thrift shops and relief sales throughout Canada and the U.S. In cooperation with Menno Travel Service, MCC Self-Help Crafts is offering a tour to India and Bangladesh from Feb. 8 to Mar. 1, 1981. The tour will be limited to 15 members. Although this is the first time Self-Help Crafts is offering the tour, similar tours will be planned for 1982 and thereafter. Interested persons should apply to Self-Help Crafts, Mennonite Central Committee, 21 South 12th St., Akron, PA 17501.

Lancaster Mennonite Historical Society announces the creation of an annual research grant to assist qualifying individuals or groups. Priority will be given to scholarly research projects in Anabaptist-Mennonite studies and related topics of southeastern Pennsylvania. Students or groups applying for assistance shall be trained or experienced in methods of historical research, or be under the supervision of persons experienced in historical research. A proposal of the project shall be submitted in writing to the Lancaster Mennonite Historical Society Research Fund, 2215 Millstream Road,

Lancaster, PA 17602, by Nov. 1. The Society will determine the amount of assistance up to a maximum of \$2,000. One-half of the grant will be awarded upon the project's approval with the remaining appropriated upon receipt of the finished manuscript. Two copies of the completed work shall be supplied to the Society and will become the property of the library. Write to the Society at the above address for further details.

Missionary departures: Eastern Board—Murray and Loretta Snider and family, Kitchener, Ont., a second two-year term at Rosslyn Academy, Box 14146, Westlands, Nairobi, Kenya; Harley Wagler, Partridge, Kan., graduate studies in Bulgaria; Brent and Teresa Leichty and daughter Tasha, Harrisonburg, Va., a three-year term in leadership training with Kekchi Indians at Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala; Barbara Nafziger, Cochranville, Pa., a three-year term as teacher of missionary children at Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala; Janet Gehman, Strasburg, Pa., a one-year term as teacher for missionary children at Shirati Hospital, Private Bag, Musoma, Tanzania; Roy and Hope Brubaker and family, Cocolamus, Pa., another term of missionary service in Kenya, Mennonite Board, P.O. Box 47596, Nairobi, Kenya; Mark and Marion Brenneman and daughter Melanie, Milverton, Ont., a three-year term to work with the rehabilitation program of Amor Viviente at Apartado 978, Tegucigalpa, Honduras; Jane Myers, Elizabethtown, Pa., another two-year term to serve as assistant director of ACROSS, P.O. Box 44838, Nairobi, Kenya. Herb and Sharon Kraybill and family, Elizabethtown, Pa., another term as teachers at the Bible Academy, P.O. Box 144, Nazareth, Ethiopia. Wilbur and Lois Erb of the Steelton (Pa.) congregation arrived in Australia for a two-year term in leadership development with the Mennonite Fellowship at Fennell Bay. Their address is 9 Brougham Avenue, Fennell Bay N.S.W. 2283, Australia. Bob and Sandy Brubaker and family, Richfield, Pa., a three-year term in Guatemala. Bob is mission director. Their address is Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V. Guatemala. Bill and Lucy Yoder and son Jeremy, Milford, Del., returned to Germany in August for another term of service. Their address is Osdofer Str. 111, 1000 Berlin-West 45, West Germany. Kathy Fisher, Logan, Ohio, to teach English at the Riyadh University in Saudi Arabia. She was appointed by EMBMC as a co-missioner.

Missionary arrivals: Eastern Board—Mike Lehman from Honduras, R.R. 4, Box 294, St. Anne, IL 60964; Leon and Nancy Stauffer and family from the Philippines, 25 Brandt Blvd., Salunga, PA 17538; Millard and Priscilla Garrett and family from Guatemala, 2541 Marietta Ave., Lancaster, PA 17601.

Ernest J. Hershberger was ordained to the

Christian ministry on Sept. 7 at the Hartville Mennonite Church, Hartville, Ohio. He has served as associate minister for the last two years, with responsibilities as youth minister and director of Christian education, under licensing of the Ohio Conference. He will continue with the same responsibilities and relationship. Ordination services were conducted by Wilmer J. Hartman, Ohio Conference minister, and Richard F. Ross, pastor of the Hartville Mennonite Church and Stark County overseer. Ernest, his wife, Janice, and daughter Marlea, live at 318 Woodland, Hartville, Ohio.

Special meetings: Joe Miller at Cedar Grove, Greencastle, Pa., Sept. 21-24. William R. Miller, North Liberty, Ind., at Valley View, Criders, Va., Sept. 28 to Oct. 3, and at Mathias, Bergton, Va., Oct. 5-12. Richard F. Ross, Hartville, Ohio, at Lambert, Harman, W. Va., Sept. 28—Oct. 2. Stan Shirk, Lyndhurst, Va., at Mt. Pleasant, Chesapeake, Va., Sept. 28—Oct. 3.

New members by baptism: three at Maple Grove, Belleville, Pa.; one at Arthur, Ill.

Change of address: P. Melville Nafziger, from Gap, Pa., to R. 2, Box 304, Phillipsburg, NJ 08865.

readers say

Yours, rather ours, is quite a good magazine. It's been a stimulating and informative part of being new to the Mennonite Church. It's better than any other denominational rag we've ever seen, and we've seen a bunch of them, including well-financed monthlies from large denominations. Here's hoping you never get cut back.—John and Cindy Simpson, Pasadena, Calif.

Like Daniel Hess, I grew up in a market—in my case a grocery store where my father put an apron on me at age eight. Also, like him, marketing has not been my area of professional training. In eighteen years with the Mennonite Broadcasts board and in thirteen years of part-time work with an advertising agency, I have read the current literature on the subject. I strongly disagree with his conclusions. I believe the church had better be into marketing. Jesus taught it. "Preach ye upon the housetops. . . ."

Is it possible that Dan is still working with the meanings of marketing that went out of style years ago? In our market we thought it important to stock what the people found they needed and to let them know we had it to sell. That is exactly the commonly accepted definition of marketing that appears in some form in most marketing texts. For products, it means to develop something that meets a real need and then let people know you have it. It is a disservice to those who work to improve their wares and then accurately publicize them to imply that there is something shady in the act. Of course we agree that to falsify the facts or to overstate the case is wrong, but every marketing text I know promotes honest representation. Are there unscrupulous hucksters who make exaggerated claims? Yes. Both are wrong, but don't toss out the system because some misuse it.

I do not find that our church institutions are promoting what is not there. I find a new readiness for our institutions to seek out our needs and to attempt to honestly meet them. When Hesston College examined the needs of the church and

developed Career Education programs, they were marketing. When Goshen College set up a committee (on which both Dan Hess and I served) that developed the Study-Service Trimester, they were marketing. When the EMC faculty developed a new General Education package, they were marketing. When these institutions undertook to let the church know what they had done, they were marketing and in so doing meeting the commission the church had given them.

When two thirds of our youth go nowhere to college and only half of those going choose Mennonite colleges, then it is time for our colleges to examine whether they are offering what is needed, and they better tell the church what they have to offer. Those two acts are marketing. Let them continue to do it with integrity. There are too many who don't know what the church does through its institutions.—Henry D. Weaver, Santa Barbara, Calif.

births

Borntrager, Jonas and Barbara (Wenger), Humboldt, Ill., third son, Jon David, Apr. 24, 1980.

Brubaker, John and Barbara (Witmer), Christiana, Pa., first child, Andrea Rose, July 21, 1980.

Bueno, Heriberto and Mary Kathryn (Snyder), Moron, Argentina, first child, Ann Elizabeth, Apr. 19, 1980.

Derstine, LaMar and Rose Marie (Coccia), Lansdale, Pa., first child, Natalie Marie, Sept. 2, 1980.

Dorsch, James and Doretta (Hostetler), Westlands, Kenya, first child, Jennifer Lynn, Aug. 18, 1980.

Estep, Dennis and Marlene (Gingerich), Zurich, Ont., second child, first daughter, Alisha Michelle, Aug. 20, 1980.

Heatwole, Glendon and Cheryl (Miller), Harrisonburg, Va., third son, Neal Curtis, Aug. 3, 1980.

Heckard, Allen and Leta (Bitkofer), Canton, Kan., second child, first son, Kendall Allen, Aug. 27, 1980.

Herschberger, Richard and Paula (Horst), Arthur, Ill., second daughter, Geneva Marie, Aug. 26, 1980.

Martin, Dennis and Joan (Shantz), Baden, Ont., second daughter, Lisa Dawn, Aug. 21, 1980.

Miller, Emerson and Diane (Horst), Arthur, Ill., first child, Orva Detrick, May 29, 1980.

Neuschwander, S. John and Eleanor (Swift), Nampa, Idaho, first child, Laura Leigh, born on June 8, 1980; received for adoption on July 9, 1980.

Scarff, Ron and Wendy (Slagel), Wayland, Iowa, third child, first daughter, Sara Michele, Aug. 11, 1980.

Smucker, Glen and Lois (Rittenhouse), Orrville, Ohio, fourth child, second son, Michael Jay, Aug. 28, 1980.

Souder, Paul and Donna (Witmer), Port Republic, Va., first child, Laura Michele, July 30, 1980.

marriages

Bannon—Hartman.—Walter Norris Bannon, Sellersville, Pa., Rockhill cong., and Rose Hartman, Ambler, Pa., St. Andrew Church, by Henry L. Ruth, Aug. 23, 1980.

Carter—Buehler.—Harold Carter, Newton, Ont., and Cheryl Buehler, Listowel, Ont., both of Listowel cong., by Brian Laverty, Aug. 2, 1980.

Crilow—Miller.—Larry Crilow and Kim Miller, both of Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Aug. 2, 1980.

Davidhizar—Gongwer.—Enos Davidhizar, Wakarusa, Ind., Holdeman cong., and Connie Gongwer, Goshen, Ind., Yellow Creek cong., by Bob Detweiler and Russell Krabill, Mar. 8, 1980.

Gerber—Ferguson.—Myron Dale Gerber, Bright, Ont., and Joanne Elaine Ferguson, Hickson, Ont., both of Cassel cong., by Dan Nighswander, Aug. 29, 1980.

Gingerich—Nelson.—James N. Gingerich and Barbara J. Nelson, both of Goshen, Ind., by Marlin E. Miller, July 20, 1980.

Hertzler—Esbenshade.—Dale Hertzler, New Holland, Pa., Slate Hill cong., and Sharlene Esbenshade, New Holland, Pa., Weaverland cong., by Lloyd Horst, Aug. 23, 1980.

Horst—Bare.—Robert L. Horst, New Holland, Pa., Salem Evangel. Church and Julia A. Bare, Lancaster, Pa., Stumptown cong., by Paul G. Landis, Aug. 23, 1980.

Hunsburger—Kaufman.—David Hunsberger, Baden, Ont., Shantz cong., and Wendy Kaufman, New Hamburg, Ont., Catholic Church, by Vince Pautler and Ed Kauffman, Aug. 16, 1980.

James—Lapp.—Lester James and Vonda Lapp, Sterling, Ill., Science Ridge cong., Aug. 1, 1980.

Kraybill—Ruth.—Mark B. Kraybill, Elverson, Pa., Hopewell cong., and Ferne G. Ruth, Morgantown, Pa., Rockhill cong., by Henry L. Ruth (father of the bride), Merle Stoltzfus, and Don Kraybill (brother of the groom), July 19, 1980.

Lehman—Denlinger.—Stephen R. Lehman, Lititz, Pa., Millport cong., and Mary Ann Denlinger, Conestoga, Pa., River Corner cong., by Lester Denlinger, Aug. 23, 1980.

Miller—Graber.—Maynard Miller, Nappanee, Ind., and Tammy Graber, Goshen, Ind.; both from Yellow Creek cong., by Bob Detweiler, July 19, 1980.

Patterson—Albrecht.—Don Patterson, Elkhart, Ind., Grace Hill cong., and Sharlene Albrecht, Elkhart, Ind., Belmont cong., by Devon Bontrager, uncle of the bride, Aug. 9, 1980.

Rankin—Gingerich.—Charles Eric Rankin, Uniontown, Ohio, United Methodist Church, and Monica Renee Gingerich, Marlboro cong., by Jerry Miller, Jr., and Elmer S. Yoder, Aug. 23, 1980.

Schweitzer—Meduna.—Don Schweitzer and Nancy Meduna, both of Milford, Neb., Beth-El cong., by Bob McKelvey, Aug. 30, 1980.

Snyder—Divano.—Mark P. Snyder, Moron, Buenos Aires, and Graciela Ruth Divano, Plymouth Brethren Church, Buenos Aires, by Mario O. Snyder, father of the groom, and Keith Bentson, Apr. 26, 1980.

Weirich—Derstine.—Gordon D. Weirich, South Bend, Pa., Mount Pleasant cong., and Barbara S. Derstine, Blooming Glen, Pa., Blooming Glen cong., by Levi Weirich and David F. Derstine, fathers of the bride and groom, Aug. 23, 1980.

Yoder—Eberly.—Geoffrey Yoder, Meyersdale, Pa., Oak Dale cong., and Lauretta Eberly, Mt. Eaton, Ohio, Pleasant View cong., by John Eberly, uncle of the bride, July 12, 1980.

Yoder—Martin.—Rich Yoder, South Bend, Ind., Community cong., and Anita Martin, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, July 26, 1980.

Yoder—Witmer.—Mahlon C. Yoder, Harrisonburg, Va., Walnut Creek cong., and Arlene L. Witmer, Manheim, Pa., Erisman cong., by H. Howard Witmer, father of the bride, Aug. 29, 1980.

obituaries

Bontrager, Lydia, daughter of John A. and Magdalene (Miller) Glick, was born at Kalona, Iowa, June 16, 1911; died of a heart attack at Mercy Hospital, Iowa City, Iowa, Aug. 28, 1980; aged 68 y. On June 5, 1932, she was married to Tobe Bontrager, who died on July 6, 1963. Surviving are 3 daughters (Edna—Mrs. Emery H. Miller, Ada, and Ethel), one brother (Norman), 11 grandchildren, 3 great-grandchildren, and 3 sisters (Katie—Mrs. Mose Bontrager, Martha—Mrs. Ralph Schlabaugh, and Ada—Mrs. Enos H. Miller). She was a member of Sunnyside Cons. Mennonite Church, where funeral services were held on Aug. 30, in charge of David L. Yoder and John D. King; interment in Gingerich Cemetery.

Byers, Willis Abram, son of John and Elizabeth (Snyder) Byers, was born at Sterling, Ill., Sept. 2, 1902; died at Salem, Ore., Aug. 20, 1980; aged 77 y.

On Dec. 21, 1929, he was married to Edna Yoder, who survives. Also surviving are 3 sons (Glen, Willis, Jr., and Rod), 2 daughters (Lora Eason and Linda B. Gerig), one brother (Paul), and one sister (Gladys Martin). He was preceded in death by 2 sons (Cecil and James). He was a member of Western Mennonite Church. Funeral services were held at Golden Mortuary on Aug. 26, in charge of Eichard Wenger; interment in City View Cemetery.

Carlton, Charles E., Jr., son of Charles, Sr., and Virginia (South), was born in Newport News, Va., Feb. 17, 1947; died in New Kent Co., July 18, 1980; aged 33 y. On July 8, 1972, he was married to Sylvia E. Butcher, who survives. Also surviving are one son (Eric Scott), one brother (David), and his paternal grandparents (Mr. and Mrs. Granville Carlton). Funeral services were held at Providence Mennonite Church on July 20, in charge of Ernest Godshall, Wesley Boyer, and Marvin Kirby; interment in Peninsula Memorial Park.

Garman, Kristina Renee, daughter of Steve and Glenda (Benner) Garman, was born in Peoria, Ill., Mar. 10, 1980; died at Eureka, Ill., July 9, 1980; aged 4 mo. Surviving are her parents, paternal grandparents (James and Betty Garman), and maternal grandparents (Linford and Marian Benner). Graveside services were held at the Roanoke Mennonite Cemetery on July 11, in charge of Robert Harnish and Orie Wenger.

Graber, Wilma Mae, daughter of Solomon and Mary (Neuhauser) Yoder, was born in Grabill, Ind., May 30, 1904; died of a heart attack at Montpelier, Ohio, Aug. 31, 1980; aged 75 y. On Nov. 23, 1933, she was married to Clarence Graber, who died on July 11, 1966. Surviving are one son (James), 3 daughters (Geraldine—Mrs. Lawrence Kruse, Mary Lou—Mrs. Arthur Thomas, and Janice Graber), 5 grandchildren, and 2 sisters (Mrs. Pluma Short and Mrs. Martha Liechty). She was a member of Lockport Mennonite Church, where funeral services were held on Sept. 3, in charge of Keith Leinbach; interment in Lockport Cemetery.

Hartman, Dorothy, daughter of Amos and Amanda (Holdeman) Bechtel, was born in Harrison Twp., Ind., Aug. 5, 1900; died of cancer at her home in Wakarusa, Ind., Aug. 27, 1980; aged 80 y. On Mar. 9, 1918, she was married to Olen Ray Hartman, who died on Sept. 16, 1959. Surviving are 2 daughters (Mrs. Erma Hershberger and Norma—Mrs. David Hahn), 13 grandchildren, 18 great-grandchildren, and one brother (Albert Bechtel). One son (Ray) preceded her in death. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Aug. 29, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Hoover, Clara, daughter of John and Lydia (Good) Mumaw, was born in Wayne Co., Ohio, Dec. 26, 1905; died at Elkhart General Hospital on Aug. 23, 1980; aged 74 y. On Oct. 14, 1948, she was married to Ira Jay Hoover, who survives. Also surviving are 3 brothers (Enos, Henry, and Aaron) and one sister (Cora Tyson). One brother (Ira) preceded her in death. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Aug. 26, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Kauffman, Pearl, daughter of Aaron and Maggie Kauffman, was born at Minier, Ill., Jan. 6, 1909; died at Good Samaritan Hospital, Phoenix, Ariz., Aug. 23, 1980; aged 71 y. Surviving are 3 brothers (Melvin L., Russell E., and M. Dale Kauffman) and 3 sisters (Mrs. Erma Hanks, Gladys M. Kauffman, and Mrs. Dorothy Miller). She was a member of Trinity Mennonite Church, where memorial services were held; interment in Rest Haven Cemetery, Glendale.

Kennell, Susan K., daughter of Jacob and Susan (Schertz) Garber, was born at Metamora, Ill., May 6, 1902; died at Eureka, Ill., July 10, 1980; aged 78 y. On June 14, 1923, she was married to Noah Kennell, who died in February 1972. Surviving are one son (Frank), 4 grandchildren, 5 great-grandchildren, one brother (John Garber), and one sister (Martha Ken-

nell). She was preceded in death by one son (Donald). She was a member of Roanoke Mennonite Church, where funeral services were held on July 13, in charge of Robert Harnish and Orie Wenger; interment in Roanoke Mennonite Cemetery.

King, John Jacob, son of Rufus and Annie (Detweiler) King, was born at Belleville, Pa., July 15, 1907; died of cancer at Harrisonburg, Va., Aug. 31, 1980; aged 73 y. On June 15, 1938, he was married to Myrtle Metzler, who survives. Also surviving are 2 daughters (Janice Shanholtzer and Wilda Harding), one granddaughter, one brother (Paul King), and one sister (Mary Yoder). He was a member of Harrisonburg Mennonite Church, where memorial services were held on Sept. 3, in charge of Roy D. Roth and Phil Ebersole; body donated to medical science.

Myer, Enos B., son of John B. and Lizzie (Burkhardt) Myer, was born at Quarryville, Pa., Sept. 21, 1912; died at his home at Quarryville, Pa., Aug. 28, 1980; aged 67 y. On Jan. 16, 1935, he was married to Martha Harnish, who preceded him in death on Aug. 28, 1979. Surviving are 6 children (Mary Ellen—Mrs. J. Daniel Shertzer, Mervin H., Lois—Mrs. Ernest M. Hess, Dorothy—Mrs. Donald H. Strickler, Martha—Mrs. Elvin N. Shertzer, and Ruth—Mrs. Mark G. Brubaker), 19 grandchildren, 2 brothers (Paul B. and Amos B.), and 2 sisters (Mrs. Iva Bashore and Mrs. Ursula Bechtold). Funeral services were held at Mechanic Grove Mennonite Church on Aug. 31, in charge of Jesse Neuenschwander, Allen Weaver, Harold Breneman; interment in adjoining cemetery.

Swartzendruber, Mary Eimen, daughter of Peter and Anna (Miller) Eimen, was born at Kalona, Iowa, Jan. 1, 1904; died at Harrisonburg, Va., July 31, 1980; aged 76 y. On May 23, 1926, she was married to A. Lloyd Swartzendruber, who survives. Also surviving are one daughter (Ruby—Mrs. Robert Lehman), 2 sons (H. Dwight and J. Paul), 9 grandchildren, one sister (Mrs. Arvilla Amor), and 3 brothers (Rufus, Seth, and Omar Eimen). She was a member of Park View Mennonite Church, where funeral services were held on Aug. 4, in charge of A. Don Augsburg, Ira E. Miller, and Paul T. Guengerich; interment in Weavers Cemetery.

Weaver, Norman P., son of Christian Peter and Sarah (Martin) Weaver, was born in Elkhart Co., Ind., May 10, 1903; died at Goshen Hospital, Goshen, Ind., Aug. 27, 1980; aged 77 y. On Oct. 17, 1925, he was married to Mabel Weldy, who died on Oct. 16, 1954. On Dec. 22, 1956, he was married to Florence Troyer, who survives. Also surviving are 2 daughters (Florence Ringler and Elnora—Mrs. Donald Voth), one foster daughter (Doris—Mrs. Harold Rupright), 6 grandchildren, 4 foster grandchildren, 4 great-grandchildren, one foster great-grandchild, and 3 brothers (Oscar, Albert, and Paul). He was preceded in death by one daughter (Erma). He was a member of Waterford Mennonite Church, where funeral services were held on Aug. 30, in charge of Elna W. Steiner and Steve Bauer; On Sept. 2 services were held at the Maple Grove Mennonite Church, Gulliver, Mich., in charge of James Troyer and Etril Leinbach; interment in Fairview Cemetery.

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calendar

Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12

Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12

Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18

Black Council, Newport News, Va., Oct. 24-26

Southeast Convention, Oct. 24-26

Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

Gulf States Fellowship annual meeting, Nov. 1

Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9

Franconia Conference fall assembly, Franconia, Pa., Nov. 8

Staggered by electric bills church erects large windmill

Faced with "staggering" electric bills, a church in Madison, Maine, will erect the state's largest windmill in hopes of providing more economical power for both the church and its school. Stephen Getz, pastor of the Church of Blessed Hope of Jesus Christ, said the church paid \$4,000 for electricity last year. Steven Bell of Anson, owner of an Energy Shed and a church member, said the unit, mounted on a 60-foot tower, will have 23-foot blades and a 10,000-watt generator. It will be used in combination with a solar collector. The Central Maine Power Co. has agreed to buy the extra power produced. Mr. Getz said the windmill will cost \$15,000 and is being paid for by church donations.

ADL finds Jewish-Christian relations in 8 European countries "disturbing"

The Anti-Defamation League of B'nai B'rith has issued a report that paints a "disturbing picture" of Jewish-Christian relations in eight European countries. Despite "earnest efforts" by some West European Christian leaders to remove centuries-old prejudices transmitted through church teachings and liturgy, according to the new Jewish survey, there is little "urgency" about these measures. The eight countries studied were West Germany, Switzerland, Austria, Britain, France, Italy, Spain, and Belgium. The authors of the report pointed to "a growing politicization of anti-Jewish attitudes because of anti-Zionism and support of the Palestine Liberation Organization" in Western Europe.

Christian lobby rates legislators on how they voted on hunger bills

A Christian hunger lobby has rated members of the U.S. Congress on their voting records related to such issues as food stamp appropriations. The analysis of voting patterns was performed by Bread for the World, which claims 32,000 dues-paying members. The ratings were made according to votes cast on 10 major hunger-related bills brought to the floor of the current 96th Congress. Members of Congress who scored 16 or better received Bread for the World "loaves" citations. Those

tallying four points or less received a "crusts" designation.

Among the high scorers were: Rep. Morris Udall (D.-Ariz.), 16; Rep. Lionel Van Deerlin (D.-Calif.), 20; Rep. Patricia Schoeder (D.-Colo.), 19; Sen. John Culver (D.-Iowa), 20; Sen. Charles Mathias (R.-Md.), 19; Sen. Paul Tsongas (D.-Mass.), 19; Sen. Edward Kennedy (D.-Mass.), 16; Rep. Shirley Chisholm (D.-N.Y.), 19; Rep. Elizabeth Holtzman (D.-N.Y.), 16; Sen. Patrick Moynihan (D.-N.Y.), 16; Sen. Mark Hatfield (R.-Ore.), 16; Sen. George McGovern (D.-S.D.), 19.

The sampling in the unfavorable category included: Sen. John Stennis (D.-Miss.), 4; Sen. Paul Laxalt (R.-Nev.), 4; Rep. Jack Kemp (D.-N.Y.), 2; Sen. Jesse Helms (R.-N.C.), 0; Sen. Richard Schweiker (R.-Penn.), 2; Sen. Strom Thurmond (R.-S.C.), 2; Sen. Jake Garn (R.-Utah), 2; Sen. Harry Byrd (Ind.-Va.), 0; Sen. William Proxmire (D.-Wis.), 4.

Church gains access to media in Polish workers' settlement

The 18-day strike of Polish workers wrung from the government unprecedented political and economic concessions, including a curb on censorship and access by the Roman Catholic Church to the state-controlled news media. The agreement, signed in the strike center of Gdansk, grants for the first time to workers in a Soviet bloc country the right to form independent, self-governing trade unions and the right to strike.

Concessions included the televising of a Roman Catholic mass every Sunday, a departure from normal practice by which the government had effectively ignored recognizing in the media the strong and persistent Catholic faith of the people. A spokesman for the Roman Catholic Bishops' Conference in Warsaw, contacted by telephone, told Religious News Service: "It all sounds very good. But let us wait and see whether and how it will be implemented."

U.S. religious relief agencies form consortium to aid Somalia

Three U.S. religious relief agencies have launched an emergency program in response to the mass refugee influx and severe drought in Somalia. The consortium is comprised of Catholic Relief Services (CRS) of the U.S. Catholic community, Church World Service of the National Council of Churches, and Lutheran World Relief, sponsored by four Lutheran denominations. Called the Inter-Church Response for the Horn of Africa (ICRHA), the program will help tens of thousands of the neediest people among both refugees and indigenous Somalians with food and other items essential to survival.

"We are confident that by combining our resources and our experience, we can enhance the effectiveness and scope of assistance to the

people of Somalia," said CRS executive director Bishop Edwin B. Broderick, chairman of the consortium.

U.S., Soviet church leaders urge ratification of Salt II

American and Soviet delegates to a World Council of Churches meeting in Geneva jointly urged ratification of the SALT II treaty and reminded their respective governments of the "urgent moral imperative" of disarmament. The heads of several Protestant denominations within the National Council of Churches conferred with Soviet religious representatives following a Central Committee meeting of the World Council.

The delegates took note of the current "period of sharp deterioration in relations between our two countries...." The joint document also admitted to "various understandings" about the Soviet intervention in Afghanistan. But it once again advocated a speedy conclusion to the SALT II agreement so that negotiations for SALT II would begin.

Meatless Fridays suggested as "penance for arms race"

A Catholic peace group has called on the U.S. bishops to reinstate meatless Fridays as "a penance for and protest against the arms race." The statement, issued by Pax Christi U.S.A., at a two-day meeting in Maryknoll, N.Y., also calls for the establishment of a National Catholic Peace Week to promote disarmament, and urges American Catholics to "refrain from the manufacture or use of nuclear weapons" and to "support those people who refuse to pay for the war machine with their taxes." Pax Christi U.S.A. is a branch of the international movement founded in France at the end of World War II. The American unit was begun in 1971.

Gambling, drugs, alcohol targets of WCTU president

Alcoholism and drug abuse aren't the only major concerns of the Woman's Christian Temperance Union (WCTU). At the organization's 106th annual convention in Wichita, Kansas, its president gave an impassioned denunciation of gambling—legal or illegal—and warned that it can lead to as much of an addiction as drugs. "Compulsion is triggered by the first big win and starts the gambler on repeated efforts to win," Mrs. Herman Stanley said. "The growing number of pathological gamblers is increasing."

She noted that "this vice, too, has reached down to high-school youth. In New York State, a survey of three high schools found that fully one third of the students were regularly involved in off-track betting, horse racing, cards, numbers, and a variety of other gaming sports."

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The face of God

Ours is a troubled time and it seems that in a troubled time more people seek God more carefully than when the time is easy and peaceful. The point is made negatively by the story of the little girl who demurred when her father paused for prayer at the beginning of a meal. "Why pray, Daddy? Mommy's a good cook!" To push out the analogy, there is a lot of bad cooking in the world today and we need all the help we can get.

People of discernment seek to know God not only in storms, but in any kind of weather. As Psalms 111:10 puts it: "The fear of the Lord is the beginning of wisdom." A classic statement of the search for God is *The Practice of the Presence of God* by Brother Lawrence. There is good news in this pamphlet: One need not retire to a mountaintop to be near to or feel near to God. God is as close in the kitchen—where Lawrence worked—among the banging of the pots—as anywhere one can be. To be close to God requires only an open and teachable spirit.

But every such crusade toward the knowledge of God opens itself to the temptation to see God as an object to be revered, understood, even manipulated. If God is All Power, those who are fascinated by power would like to make use of this power. But the God of the Bible, we are given to understand, is not subject to manipulation, like the pagan deities. God in the Bible is subject, not object.

This is emphasized nowhere more vividly than in Exodus 33:12-23, a mysterious passage where Moses is reported to be seeking closer contact with God. "Show me now thy ways, that I may know thee and find favor in thy sight," says Moses (v. 13). The response is, "My presence will go with you, and I will give you rest" (14) Moses is not satisfied. In an uncertain, difficult time with a difficult assignment, he seeks assurance. "I pray thee, show me thy glory" (18). And the answer is, "I will make all my goodness pass before you . . . But . . . you cannot see my face" (19, 20).

No easygoing deity, the God of the Bible is not open to familiarity from even so great a saint and leader as Moses. Walter Brueggemann has commented on this passage in "The Crisis and Promise of Presence in Israel" (*Horizons in Biblical Theology*, Vol. I, 1979). He says, "The one who asked to *see* is driven back simply to a request to *know*. But he is in fact not given to know either. He is *known*. And that is enough" (p. 60).

"Putting it that way," continues Brueggemann, "with

Yahweh the subject of the verb, clashes with every royal religion that is enamored of image, vision, appearance, structure. The temptation of all such religion is to make God an object of adoration, visibility, observation, veneration, an object of a human subject."

Then Brueggemann moves to the New Testament and finds that the Face which Moses could not see has appeared, according to the testimony of the early church, in the face of a carpenter from Nazareth. This Face was an offense. As with the vision to Moses, the Face was no namby-pamby Sallmann's Head of Christ. It was, like Yahweh of old, subject, not object, and many resisted.

The issue is joined in Luke 9:51-62 where the Face determined to go to Jerusalem. Along the way He clarified the terms of following Him more stringently than the call to Israel under Moses: "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Lk. 9:58). That the Face was an offense is shown further in Matthew 26:67: "Then they spat in his face, and struck him; and some slapped him."

Brueggemann goes next to Revelation where in chapter 20:11 (KJV) there is "a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away." More positive is the final biblical reference to face in 22:3, 4 where "There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face . . ."

So the suffering Face in the gospels is the glorified Face in Revelation. Which is the true Face of God? These two emphases, says Brueggemann are brought together in Paul's writing, where the face of God and the quest for knowledge are both mentioned in 1 Corinthians 13:12: "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood."

As Brueggemann concedes, one cannot demonstrate fully that all of these New Testament writers intended their words as comment on Exodus 33. But the overlap of themes is impressive. The implications also. Do we wish to know God? Let us not think that God is approached like an ordinary deity with gifts and trinkets as tokens of appreciation or means of manipulation. If we wish to deal with God, we may expect that God Himself will set the agenda.—Daniel Hertzler

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Waterloo 79 with Raymond Jackson and Marvin Miller See General Board:
the story continues, page 762

Midbiennium report 1

General Board: the story continues



The Mennonite Church General Board officers in meeting at the Lombard (Ill.) office. Clockwise, beginning at far left: Wayne North, associate general secretary; Ross Bender, chairman-elect; Menno Heinrichs, secretary; Willis Breckbill, past chairman; David Mann, treasurer; Ivan Kauffmann, general secretary; Glendon Blosser, chairman; Mildred Schrock, administrative assistant; Freida Myers, administrative assistant; Daniel Hertzler, *Gospel Herald* editor.

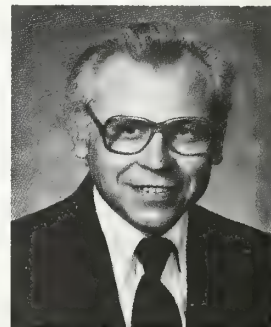
Over the platform at Waterloo 79, the biennial convention of the Mennonite Church, hung a banner reading "Acts—a Story Begun." This theme was most clearly focused in the Bible studies which emphasized that while the church had a dramatic beginning in the Book of Acts, the same life continues on in the church today.

Mennonite Church General Board, which serves between General Assembly and convention meetings on behalf of the General Assembly, is committed to keeping the story

progressing. It's not only a story that needs telling but a story that must be continually unfolding.

Is the Acts story continuing in our Mennonite Church? The officers of the Mennonite Church General Board have some things to say about the progress of the story as it relates to General Board responsibility.

The story of unity



Glendon Blosser

Ever since persecution scattered the believers at Jerusalem, the church has been decentralized in fellowship and localized in nurture. God's people also live in varied cultural settings with multiplied personal needs.

How does a North American Mennonite denomination of 107,000 members and 1,200 congregations maintain a common identity and a bond of togetherness in doing kingdom work? This can be worked at very efficiently at a churchwide assembly, but there you only touch three to four percent of the membership for five days every two years. What does the General Board do to strengthen the unity of the church between times and over the long haul?

The General Board believes that there must be a good flow of communication. The new arrangement with the membership of the Board having a representation from each of the 22 district conferences makes "reporting in" a live channel. Not only are the activities of church life shared but concerns are expressed. Issues that need the discernment of the larger constituency and trends that may tend to be divisive are noted. The representatives are also "carriers" of ideas and available resources that need to be shared with the membership "back home".

Another approach in communication that the General Board facilitates is to have district conference consultations where staff persons of all the churchwide boards can explain their programs and services along with listening and learn-

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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ing how to be better servants of our congregations.

Even with these opportunities for communication the heartbeat of the church may not always be appropriately monitored. Letters from individuals and statements of concerned groups are recognized. The Smoketown consultation of July 1979 received the attention of the General Board and has opened another level of conversation. Some of the officers and staff of the General Board have had two opportunities to sit with some of the Smoketown consultation leaders.

To maintain unity throughout our fellowship takes more than talk. There must be appropriate response and action. When a key issue needing attention is discerned, a task group is appointed to prepare a study statement for consideration. The document is designed to be a teaching instrument along with a way to clarify our common beliefs. We have recently put in print a final version of the basic statement of our beliefs, "Affirming Our Faith in Word and Deed." This biennium a statement called "Leadership and Authority" is being processed. Another statement on the "Use of the Law" is being prepared.

Meaningful relationships are also an important part of the story of unity. Our denomination is becoming more culturally diverse. To provide representation and staff services the General Board provides associate secretaries for black and Latin concerns.

Another unifying factor that is necessary for God's people is to interpret its pilgrimage of faith. The General Board budget provides for the services of our Historical Committee. Their work which ranges from collecting documents to supervising writing projects is monitored by the Board.

The story of unity is not always one with a plot that excites its readers, but if that story is not seen as a drama of life together, the church would be a fable ill-fated.—Glendon Blosser

Glendon Blosser is moderator of the Mennonite Church General Assembly and chairman of the General Board. His home is near Harrisonburg, Va., where he serves as moderator of the Virginia Mennonite Conference and bishop of the Central District.



Ross Bender

The Mennonite ship has rarely, if ever, sailed on steady seas. The coming decade is sure to be filled with its own storms battering our sails. But the horizons which summon us to new adventures and discoveries continue to expand before us. The General Board is not, of course, the captain of

the ship; perhaps it may be thought of as the second mate on one of the smaller boats in the armada of our great admiral, Christ.

A major task is sorting out program emphases and providing direction and clarity of focus. The Board listens carefully to the district conferences, local congregations, and other thoughtful leaders. It responds to the projections of the program boards and coordinates their efforts. It guides the congregations in a study/discernment process on current issues.

Behind the listening, coordinating, and study/discernment processes lies the more fundamental task of mobilizing the entire church to move forward in faith with a common confession and a common commitment to be God's people and do God's will. We cannot take it for granted that our history and ethnic bond will hold us together as we move into the fourth century as Mennonites on this continent.

We face the challenges of a growing pluralism among us in faith and culture, of increasing pressure to accommodate to a secular society, of an explosion of opportunity for witness and service. We are finding fellowship with other believers across the entire Protestant spectrum as well as among Catholic Christians.

All of these challenges call upon us to work hard at developing and maintaining a churchwide consensus on our identity and our mission, that is, on who we are and what God wants us to do.—Ross Bender

Moderator-elect of Mennonite Church General Assembly, Ross Bender has just returned from a year of study in Switzerland. He has served as dean of the Goshen Biblical Seminary at Elkhart, Ind., and is currently on the faculty and lives in Goshen, Ind.

The story of decision-making



Menno Heinrichs

Matthew 18 records for us the early church's conviction that in the context of unbroken relationships the Holy Spirit would be present in their decision-making process where two or three are gathered together in the name of Christ. That promise remains true for us today and continues in the context of the General Board's search for God's will.

In order to give some structure to our decision-making process, the General Board has divided into five committees with concerns in the following areas: personnel, urban and black/Latin agenda, finances, interchurch concerns, churchwide general assembly items. Board members are assigned to these committees. In the decision-making process the committee tries to focus and clarify the issues assigned to them. It examines various alternatives toward

resolution as well as examining the consequences of each proposed solution.

Recommendations made by these committees then come back to the General Board for further discussion. Final decisions may come through consensus of the proposed resolution offered by the committee or it may be modified by the larger group.

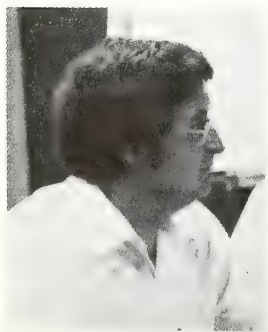
This process seeks to involve the various persons' gifts represented on the General Board. This process seeks to utilize each gift in an appropriate way and yet does not ignore the counsel and insights of persons who are not so-called experts in the area. I personally am excited about this process in which we seek to allow the Spirit of God to speak to us through brothers and sisters of differing perspectives.

The General Board also seeks to facilitate the decision-making process in our conferences and congregations. The General Assembly has adopted several issues for study in the church. The latest issue is on leadership and authority in the church. A group of persons prepared a study document which was then presented to the General Assembly in 1979. The General Assembly considered the document and recommended it for further study to the church. The document has been prepared for study in congregational settings as well as in conference settings.

All groups undertaking this study are asked to report to the task force chairman. Their own findings and insights resulting from this study are noted. These insights will then be recommended and incorporated into a new draft of this study to be considered again by the General Assembly in 1981.

This process takes seriously the story begun in the early church as recorded in the Book of Acts in which the whole assembled body of Christ was involved in the decision-making and the discernment of Christ's will.—Menno Heinrichs

Menno Heinrichs is secretary of Mennonite Church General Board and executive secretary of the New York State Fellowship. He is minister of Syracuse Mennonite Church.



David Mann

The story of stewardship

The Mennonite Church General Board is attempting to be faithful in its stewardship—both in its own program and budget, and in its responsibility for coordination of the program boards in behalf of the congregations and conferences. Since the MCGB is now composed of

representatives of all our conferences, we are able to counsel authentically from the grass roots of the church. The Board reflects the concerns and priorities of the church to the program boards and asks them to keep projected budgets within anticipated contributions.

In order to provide consistent and regular reporting to the church we have begun a coordinated quarterly report in the *Gospel Herald* of the contributions received as compared to budget needs for all boards. This kind of reporting will enable the church to have accurate and helpful information upon which to respond to the needs of the various boards. (For examples of this report, see *Gospel Herald*, June 3 and September 2.—ed.)

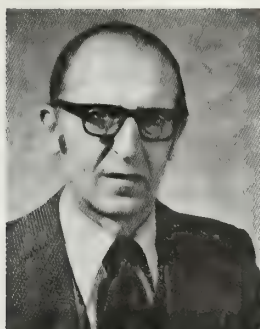
In the first six months of this fiscal year the MCGB has experienced a significant financial shortage. In response the staff and board officers canceled the July board meeting. A meeting of officers was held only to give counsel to the staff and program board executives. Items requiring urgent attention by the Board were processed by a mail vote. Staff and committees have been requested to cut back on travel wherever possible.

The blessing of the financial situation has been the opportunity to search for more creative and efficient ways to do our work. Board members will be asked to take a more active role in representing the Board in their conferences. Since contributions normally slump during the summer months, it has been necessary to borrow money for cash flow. Interest rates have been as high as 17 percent for these short-term loans. Plans are underway to invite special gifts for a cash flow fund of at least \$25,000 to eliminate the need to borrow. We are also attempting to raise money to reduce the \$32,000 indebtedness on the office building and eliminate annual principal and interest costs from the budget.

Considerable enthusiasm was generated in a recent stewardship consultation held in Elkhart, where most conferences were represented. Out of this meeting came a request for the General Board to give priority to calling the church to faithfulness in stewardship. Plans for a teaching thrust on stewardship will be coordinated with the ministry of Robert Yoder, Secretary of Stewardship, and with a new Special Task Force on Economic Concerns being developed by Mennonite Mutual Aid.

During 1980-81 Daniel Kauffman and John Rudy will develop a model to encourage dialogue among brothers and sisters in local congregations on the sensitive issues of getting, keeping, and using money. The objective will be to encourage a positive attitude toward money with full awareness of the opportunities and dangers involved in accumulating and using material possessions.—David Mann

General Board treasurer David Mann lives in Phoenix, Ariz., where he serves as pastor of the Sunnyslope Mennonite congregation and moderator of the Southwest Conference.



Ivan Kauffmann

The story of ministry

The call to urban ministry as heard at Estes Park 77 and Waterloo 79 is regarded by the General Board as a call from God to focus more effort and resources on the needs of urban congregations. In the past the Mennonite Church has been basically rural, and many of us continue with a rural mentality, even though we are rapidly becoming urban. It is not easy for us as a total church to change our way of thinking, and to shift to a new program with an urban emphasis. It will take a number of years to make this shift, but it is in process of happening.

The urban ministry is being worked at in a decentralized manner, much in the same way as the wall around Jerusalem was built in Nehemiah's time—"everyone over against his house" (see Neh. 4:28). Each of the district conferences is assigned the responsibility for the urban needs in its geographic area. If outside resources from the larger church are needed, the district conference applies for these from Home Ministries at Mennonite Board of Missions.

There is some evidence in 1980 that attention is being given to urban concerns. The Region V meeting for 1980 was held in the inner city of Philadelphia. Leadership education programs are now operating on the campus of Goshen College with 25 students enrolled in the Menno-Hispanic Ministries Program and seven students enrolled in the James Lark Leadership Education Program. District conferences and Mennonite Board of Missions are investing more efforts, persons, and finances in urban areas. A detailed report of these will be forthcoming at Bowling Green 81.—Ivan Kauffmann

As general secretary of the Mennonite Church General Board, Ivan Kauffmann lives in Lombard, Ill. He has had 25 years of pastoral experience in the Illinois Conference.

On the calling and continuing of congregational leaders

1. Monday morning after the pastoral vote

It is Monday morning and the decisive moment has come and gone. The Search Committee has put in long, hard hours of work but now have worked themselves out of a job. If they slept at all last night, it was likely sleeping done on cloud nine. Our congregation has called a new pastor!

The Indiana-Michigan Conference furnished the personalized help to guide us in the process. But in the main we followed the typical Mennonite practice. That is, our pulpits are filled on a hit-and-miss basis and, like new inexperienced parents without a snitch of child-rearing training in their twelve years of academic information, individual congregations-in-need form a committee and this group proceeds as committees normally do with their fund of common sense. If you happen to be as fortunate as our committee was to have a trained minister/teacher/counselor to unify the group at the beginning, things are likely to proceed with a sense of meaning in spite of the inherent difficulties. Without experienced, Holy Spirit guided "experts," congregations

can be left wounded, bleeding, and suffering greatly from dissension. We could feel our own polarization at points.

The constant raising of hopes, only to have them dashed repeatedly when prospective candidates withdrew from negotiations, is disheartening to a pastoral search committee. Surprisingly, the attitude of "we will have to take *anything* just to get this job done" never was detected. The intensely intimate and personal investment placed in that select person who will be present at the important crises and transitions of our lives dominated committee members and congregation alike.

Negotiations needed to be kept secret for a period of time in the early stages. This committee never leaked information indiscriminately in spite of occasions of clever prodding from interested persons. The report to the elders and to the congregation was likely the weakest portion of the committee's work. There was frequently a sense that, just around the corner, there will be something of significance to report, so let us wait until this happens. Furthermore, time and attention given to reporting only stole time from the superhuman task they were undertaking.

It seems simple to think that a group of seven people should contact and interview those persons whose calling is

to pastoral work and who are available. They give and receive information with these persons and then present the likely candidate to the congregation. A vote is taken and all is well. The closest model to what actually happens, however, is the model of courtship. Emotions seem to play a major role and, furthermore, the task is not that of picking one mate suitable for one person, but the committee needs to select and obtain assent from a couple to please 200 people. And, on top of that, no one is to be finally invited without a majority affirmative vote. At one point we felt reasonably certain that if God himself were to be presented, *our* congregation would not give *Him* a majority vote. Yet who would care to undertake a pastorate without the support of at least 75 percent of the people? We were asking for an 85 percent vote.

After the long series of dismal failures, the committee dared not raise their hopes when they discovered a young couple who were both interested and available and for whom the church structure of our congregation held great appeal. Do Christians keep their fingers crossed? Anyway, every contact between the committee and the candidates led to heightened mutual interest and excitement. It became time to present them to the congregation and all else that was programmed to happen needed to be laid aside to make room for this important encounter. It was a difficult time when both sides needed to proceed "as if" while knowing full well that the barbaric custom of a congregational vote, the decisive point, had not yet taken place. It is only from the perspective of Monday morning that these lines can even be penned.

The congregational vote? Ah, yes! It seems that our human nature overtakes us at times. We are adept at arguing peace with the government and perhaps do this so that we can put energy into quarreling among ourselves. Every normal group of siblings engages in in-house squabbles while maintaining a solid front to outsiders. We will not divulge our squabbles, either. When group processes are activated and people lose their individual mind-sets, emotions tend to go out of control, anger rises, and we all find ourselves exposed to raw, ugly feelings.

Human nature has not improved all that much since the day that people like you and me were shouting with the masses for the release of Barabbas and, also with one voice, demanding the crucifixion of Christ. I like to think that we were not in that mass-mind state since our vote was 86 percent and not 100 percent. A good many of us are still pinching ourselves this Monday morning.

Back 2,000 years ago, the one Man who was crucified said, "Father, forgive them, for they know not what they do." I need to go beyond my own being and territory to meet that attitude and stance even when less major wrongs are suffered. In fact, despite the reality that we sang about our "new humanity" in the Sunday morning service, that attitude is generally very scarce, although I hold that "others" ought to have it.

What about the 14 percent minority who voted "no." Do they simply need time to lick their wounds? How do we get them back into a unity? Will time do it? From my past experiences, I soon forgot my No vote and joined in the constructive efforts. The hard reality that not all situations are correctable if we try hard enough is tempered by the

reality that healing takes place from within, as a natural life force, for all kinds of physical and emotional bruises and cuts. Even the salt-of-the-earth is not to be applied directly to open wounds.

Finally, this Monday morning, comes a vagrant thought. Since we have no hierarchy to do it for us, how about returning to the method of casting lots? As a family, we suffered some anxieties the few times my father's name was in the lot but, at this moment (this Monday morning), our recent experience influences a certain appeal or bias toward the practice of arranging marriages instead of exposing everyone to the hazards of romantically, individually, finding, and securing a mate.—Rosa Stone, congregational chairperson, Belmont Mennonite Church, Elkhart, Ind.

2. Where is the place for our former pastor?

"I've got to move," said Karl Ericson. "I don't like it, but that's the way things are in our denomination. When the senior pastor of one of our Presbyterian churches resigns, all other associate pastors must move prior to the coming of a new pastor. But, it is right. I would be a threat to the new person. I know how it was always done. I'd be a continual sore spot and potential threat. It is a good system, even though I loved this church and would like to have stayed on for many years in this community." Karl and I had become close friends, and it was painful to me to see him leave. But to me also that policy felt good.

In other churches of this community I know of no pastors, retired or otherwise, who remain in the congregations they have once pastored. Recently a pastor who had served the Lutheran church for some thirty years, raised his family here (many married and living here), and who had many other ties to this area, retired and moved nearly fifty miles away. Only on special occasions has he returned. And most of those times by invitation only. Here also it was a clear policy that his presence was now unacceptable in his old congregation. With such clarity there were no hurt feelings or misunderstandings. It was accepted practice, and seemed to work well.

There has been no such clear policy in Mennonite congregations. For example, quite often the former pastor has remained in the congregation. At times this has been a happy experience, but all too often it is a path marked by repeated painful experiences.

A primary reason for this tension may be that in the past many if not most Mennonite churches chose their leadership from the local assembly. While this is a commendable practice, the lamentable part has been a failure of many of those pastors to train to sharpen their skills and the congregation's unwillingness to provide the resources to do it. In some places this may still be a need.

Since both the pastor and his family had grown up in the congregation and had their family roots there and had few experiences in living outside the "home" community, there has been great reluctance on the part of many of these former pastors to leave that security. Not infrequently they

have been self-supporting and thus tied to their employment. But the practice of keeping the former pastor in the congregation may cause pain for him and frustration for the new leader.

Problems for the former pastor. For the former pastors there have been some very painful spots. They have given a lifetime of service to the congregation (20, 30, or more years) and have only occasionally received token offerings. Time has been taken off from employment with little or no reimbursement. In time the congregation decides it needs a pastor with skills and training to meet the growing needs of the church in its mission to a modern world. Subtle pressure is brought to bear upon the pastor to resign. Sometimes it is not so subtle. Pain number one for the former pastor.

Suddenly a congregation which could not previously find the funds to do many things is now able to support in full the new pastor called in from elsewhere. Not only that, but many benefits are supplied. Even if the support is only partial, it is clearly pain number two for the former pastor.

The incoming pastor brings new skills, new gifts, and training along with freshness for the task. And the congregation in those honeymoon years sings the praises of the new minister. Often there are some not so subtle hints that the former pastor was a do-nothing. Congregations seem to forget that they did very little to provide the finances for time and training to carry through on the gifts which the former pastor had. When the compliments came, one incoming pastor attempted to remind the congregation of the handicaps under which his predecessor functioned. But it seemed to fall on deaf ears, and besides the new pastor was enjoying the good vibes coming his way. Pain number three.

In another situation the new pastor was a rather insecure person (some studies indicate that pastors as an average have a high insecurity rate) and attempted to keep the former pastor from active involvement. Even in his absence he refused to allow the former pastor to preach. He frowned on letting him teach a class. While this may be an exceptional situation, individual ingredients of it are not unusual. Thus the former pastor becomes a second-, third-, or even fourth-class member in a church where he once was the most involved member. Pain number four.

Few pastors who are called from another area as supported and trained persons see themselves as staying on for life. After a number of years of service, it may seem appropriate to move on. In his leaving, the congregation may have a sort of going-away celebration. In one congregation a special cake was baked with decorations commemorating his ministry. Gifts were given, and the day concluded with a commissioning service for the next church he was to serve. It was a meaningful experience for all. Even in the sadness of his leaving there was a celebration of his past ministry.

But participating that day was the former pastor who had served many more years than the pastor now leaving. Because the former pastor had never left, he had had no such celebration or affirming of his ministry. How sad not to have such an event, just because the former pastor was still there! While this man was a strong person in his own faith, he later poured out his hurt to another. Pain number five. There are likely other hurts that former pastors remaining in the congregation experience, but this will illustrate the problem.

Difficulties for the incoming pastor. What difficulties does the incoming pastor experience where the former pastor remains in the congregation? The pattern is varied. While in our Anabaptist faith we attempt to avoid the "almighty pastor" who is all and does all, there is a sense in which leaders need to be given opportunities to express their gifts. This does demand at least a minimal amount of loyalty and trust, and keeps a pastor somewhat center stage.

In one congregation the former pastor was asked to remain on the church council. In that position he retained the elder-statesman role, which might have been a valuable one. But although a gracious man, he squelched many an idea of the new pastor. The council and congregation were frequently supportive of the new directions, but did not want to hurt the former pastor by going against his wishes. The new pastor felt thwarted in his efforts, and after a few years began to question his own abilities. Frustration number one for the incoming pastor.

Very few leaders have identical views of what it means to be a pastor. Potentially, this is a blessing in the variety it can bring to the congregation. Preaching/teaching ministry may be needed for a particular era in an assembly's history. At another time it may be outreach/evangelistic efforts, or counseling/healing gifts, to move the fellowship to the next place. When the former pastor remains, this can be a troublesome time.

One pastor notes that his predecessor was gone much of the time in a pulpit supply ministry during the first years. As this lessened he became more involved in the congregation again. Repeatedly the new directions were questioned by the former pastor. This former pastor happened to be a soft-spoken and gracious man, but no matter how softly he spoke, his rapport of many years usually carried the day.

One new pastor who left in frustration recalled how he had attempted to lead the church into a ministry to new high-rise apartments built near the meetinghouse, and into a ministry to prisoners on a personal volunteer basis. The former pastor said there was already enough to do. Another incoming pastor wanted to use some of the newer Scripture songs and free forms of worship. The predecessor cautioned the church on moving too fast. In both of these instances the congregation may have been all too ready to avoid the new and cling to what appeared to be the tried and true.

The former pastor was also asking some hard questions that needed to be asked. This pastor also noted that while he was often angered by the former pastor's stances, he knew it was done from a deep concern for the congregation. There was no evil intent. Frustration number two for the incoming pastor.

One pastor focused on another problem area. As the honeymoon years drew to a close, persons with gripes against the new pastor began to pour out their woes to the former pastor. Since he did share a number of their views, he was drawn into the struggle as leader. Soon two camps developed, and today a few miles away stands another meetinghouse—a monument to the previous pastor's falling into the trap of the dissenters. Another pastor's experience was somewhat better. His predecessor refused to team up with those persons, even though he too held similar views, telling such persons that the brotherly way is to talk to the pastor. While the pastor was grateful for his predecessor's stance,

there was continual discomfort that the opportunity was so available for members not to face up to differences and deal with them. Frustration number three.

From all this, it is obvious there are no easy answers or solutions. One of the pastors mentioned earlier sums up his feelings thus: "I don't want to paint my predecessor as one who always holds back. That is not fair. Nor do I believe his motive or intentions were wrong. New ideas and visions needed to be tested in the brotherhood. The hard questions needed to be asked, and as a brother he needs to be heard, but how often I wished it were not heard here through him. He seemed not to recognize that his voice was not that of just any other brother."

One thing seems clear. Where the former pastor remains in the congregation, automatic tension points are built in. Wherever possible, it seems very important that the former pastor who is not taking another pastorate should attend and participate in the life of a congregation other than the one he has just been leading, for his own spiritual and mental and emotional growth and to free the new pastor to exercise his gifts freely. Each in the years ahead should have the fullest opportunity to grow to maturity in Christ and exercise to the fullest the gifts of the Spirit of Christ in each. It will not be easy, but rewarding.—Anonymous

Congregations and their leaders: A response to the two previous articles

These two articles on leadership-related areas in congregations present experiences which are real in the lives of many persons. The hopes and the pains described have occurred in a number of congregations.

On the other hand, there are congregations who have had good experiences in these same areas. Trust, face-to-face conversations, and broad information sharing have characterized these situations. In the context of growing trust they have developed the ability to express and test information (biblical and contemporary) and many views. There is a commitment to the congregation which is stronger than the attachment to personal views and preferences.

Such congregational relationships are not achieved once for all. There are elements which militate against positive relationships. Our understandings of a truth or a situation are partial, never total. Coming from differing backgrounds and experiences, we have differing expectations which color our views and discussion. We each want to be heard; if our view does not prevail, we tend to feel rejected. It is a work of grace when such people come to a common mind. When we desire the mind of the Spirit above all else, such miracles are possible and bear witness that Jesus is God's Son and has come among us!

Crucial to both of the articles is the view of "leadership." When leadership rests primarily in one central person who is

to come up with the new ideas and do nearly all the pastoring, then the potential for the tensions described in the articles is greatly increased. In other words, we are asking for an increase in the kind of problems described when the main congregational leadership is in one pastor. While shared leadership by four to six persons does not eliminate all potential problems (for they are in the process of growth also), it can reduce the focus on the preacher-teacher. The churchwide study on "Leadership and Authority in the Church" is an excellent opportunity for congregations to assess where they are going in their pattern of leadership.

We need to remember the problems described are not uniquely Mennonite, though our frequency may be higher because of the pattern of choosing ministers from the congregation. Some denominations require retired ministers to leave the congregation while others do not. While it is usually the preferred policy for a retired minister to attend another congregation, congregations can learn face-to-face address to encourage positive relationships.

Congregations need to deal similarly with a strong member whose voice by reason of training, ability, or wealth tends to be given deference by the members in untested ways. Spiritual gifts of retired ministers can be recognized and used. Congregations which have been trained by leadership to express appreciation can express it in return. When it is not forthcoming, conference leadership can give appropriate suggestions where needed.

While it is true congregations need to learn how to select their preacher-teacher, seldom is the selection committee composed of persons who led the process the last time since, we hope, it will not need to occur more often than every ten or 15 years. There are conference resource persons who can help congregations find fruitful ways to fulfill the task. There are printed resources ("Guidelines for Congregations Relating to Their Leaders—Calling, Supporting, Relating, and Evaluating") which are available through your conference leadership committee.

Some congregations are like adolescents who know how it should be done and are not open to experienced counsel. Accounts of pain in such situations are not infrequent. However, guidelines will not avoid all pain if congregations have not developed trust and the capacity for face-to-face address.

It is important in congregational decision-making to keep separate the feelings about the way the issue involved is being handled and one's feelings and views about the issue itself. Congregational leaders need ears to hear so that a confused voice of the congregation is not taken.

Finally, it would be nice to have 100 percent decisions and avoid the work of face-to-face address when differences and angry feelings arise. For growth together in truth and love to take place, the persons involved will need to take responsibility for their relationships. To look for another to make hard decisions is a fleeting temptation which we know in our better moments we want to resist.

I thank these two writers for the opportunity they provided me to do some reflecting on these issues.—Harold E. Bauman, Mennonite Board of Congregational Ministries

25 Years of Home Bible Studies

by J. Allen Brubaker

"Thank you for presenting God's Word to me and bringing about a stronger relationship between God and myself," a correspondence course student wrote recently. "I was lost to the meaning and understanding of God's Word . . . The Bible course I've studied ('Growing Toward Maturity') . . . has brought a new meaning into my life . . . It feels wonderful to be born again and to understand the meaning of God's Word."

This inmate pinpoints an important aspect of Home Bible Studies—getting persons into the Word so God can turn old lives into new ones. Home Bible Studies (HBS) also offers opportunities for repeated contact and pastoral ministry. October 1980 will mark 25 years of the correspondence course work of Media Ministries, Mennonite Board of Missions.

The past. The first course, "God's Great Salvation," rolled from the press in October 1955. Written by Marie Gingrich Snider and edited by Paul M. Lederach, the course was published by Mennonite Publishing House, in cooperation with MBM and the Mennonite Crusaders, forerunners of Media Ministries. Written in clear, easy-to-read English, it sought to answer life's most important question, "What must I do to be saved?"

The course served as a follow-up tool for *The Mennonite Hour*. It caught on rapidly with listeners, nearly 1,900 enrolling in it during the first six months. About half of these students were Mennonites or Amish. Around 50 other students were inmates from correctional institutions. By August of 1956, the course was being used as a radio follow-up tool in international settings—Canada, Puerto Rico, India, England, Japan, and Jamaica.

Encouraged by these results, a second course was developed and released in October 1956. Written by Grant M. Stoltzfus, at that time literature secretary for Mennonite Broadcasts, this "Sermon on the Mount" course described the Christian way. Themes included prayer, worship, use of possessions, living above worry, how to treat others, Jesus' call to obedience. It was written to serve as a broadcast follow-up tool. Five months after introduction, some 1,200 students had enrolled in it.

Because of the good reception of the first two courses, the Mennonite Broadcasts and Mennonite Publishing House staffs laid the foundation for a six-course curriculum. These 12-lesson courses were designed to lead the student from a basic understanding of Christianity to commitment to Christ and to a well-rounded understanding of Christian living. (See chart for a listing of all the courses and their authors.)

After Grant Stoltzfus resigned as literature secretary in



David D. Yoder, Director of Follow-up and Home Bible Studies, is setting up a network of local pastors and resource persons to whom he can refer students and counselees.

1957 to join the faculty of Eastern Mennonite College, John L. Horst, a retired editor of Mennonite Publishing House, became Home Bible Studies instructor until 1964. Following his death in 1964, Moses Slabaugh succeeded him. Slabaugh soon noted that radio listeners were grappling with problems of guilt, low self-esteem, anger, fear. Ray Keim, a psychologist at the Oak Lawn Psychiatric Center in Elkhart, Indiana, was asked to write a seventh course, "The Mature Person," to deal with these problems. He used the life of Jesus as an example of how to grow toward maturity.

Course eight, "Marriage and the Home," grew out of a family emphasis on *Heart to Heart* and *The Mennonite Hour* radio programs. Donald Miller of Family Counseling Services, Elkhart, Indiana, wrote the course, designing it to open conversation between husbands and wives concerning important aspects of marriage.

Other courses followed in the early 70s, as indicated on the chart. Three of these grew out of a project to provide easy-to-read materials for new believers in overseas settings: "The Gospel of Mark," a Bible book study; "The Christian Way of Marriage," a study of the Scriptures concerning marriage and husband-wife relationships; "The Acts of the Apostles," a Bible book study concerning the church. The

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HOME BIBLE STUDIES

Course Title	Author	Plan	Year Published	Year Discontinued
*God's Great Salvation	Marie Gingrich Snider	A	1955	1980
*Living for Christ	J. C. Wenger	A	1959	1980
*The Bible, God's Word to Man	J. C. Wenger	A	1960	1980
*Witnessing for Christ	A. Grace Wenger	A	1961	1978
*Living in the World	Grant M. Stoltzfus	A	1956	1980
*The Church, the Family of God	Edward Stoltzfus	A	1962	
The Church, Jesus and His People	Willard Swartley	A	1968	1978
The Mature Person	Ray Keim	A	1970	1979
Marriage and the Home	Donald Miller	A	1971	1978
Understanding God's Word	Howard Charles	A	1971	1979
The Gospel of Mark	Stanley Friesen	A	1976	
Witnessing for Christ (Revised)	Staff	A	1978	
The Christian Way in Marriage	Delores Friesen	A	1978	
Growing Toward Maturity	Staff	A	1979	
The Acts of the Apostles	Harold/Christine Wenger	A	1979	
God's Great Love	Janice Glanzer	A	1980	
Growing in the Christian Life	Janice Glanzer	A	1980	
Growing Through Bible Study	John Martin	A	1980	
Friendship Evangelism	Art McPhee	B	1980	
The Gospel of John	Irving L. Jensen	B	1980	
When You Don't Agree	Jim Fairfield	B	1980	
*Six-course curriculum				

latter was developed from Harold and Christine Wenger's work among independent churches in Swaziland. The move toward more Bible-centered courses in the 70s coincided with the new interest in theology that surfaced during the decade in North America.

Use of the first courses in Home Bible Studies was tied very closely to follow-up with radio listeners, both in North America and overseas. A few of the earlier courses were translated into Spanish, Japanese, Italian, and German. "God's Great Salvation" was requested most often. "Living for Christ" and "Living in the World," follow in second and third place respectively.

By the mid-1960s, response to free broadcast offers in North America were tapering off. One factor seemed to be reduced interest among listeners to take correspondence courses for educational or Bible study value. Instead, listener interest began to focus more on personal needs and problems of daily life, as reflected in "The Mature Person" and "Marriage and the Home" courses. Closely related to this trend was the need for a strong pastoral-type ministry for radio listeners and students. Paul M. Roth, pastor for some 30 years at Masontown (Pa.) Mennonite Church, filled this role from 1968 to 1976. During the 1958-1975 period, a Home Bible Studies office was also maintained in Elkhart, Indiana, where Wilbur Hostetler, former missionary to India, directed a prison ministry in northern Indiana and southern Michigan.

The present. Major use of Home Bible Studies during the

mid to latter 1970s grew out of the work of prison chaplains and the renewed interest of congregations and conferences in offender ministries. Prison chaplains at Lake Butler in Florida and Jefferson City in Missouri triggered extensive use of Home Bible Studies in their states by making the free courses available to inmates. The center in Lake Butler serves as a clearing place for persons entering the Florida penal system. The chaplain found Home Bible Studies superior to others because they are easy to understand, practical, and solidly biblical. Because Media Ministries has a policy of making lessons available to prisoners free of charge, the chaplain began offering the courses to everyone entering the Florida penal system.

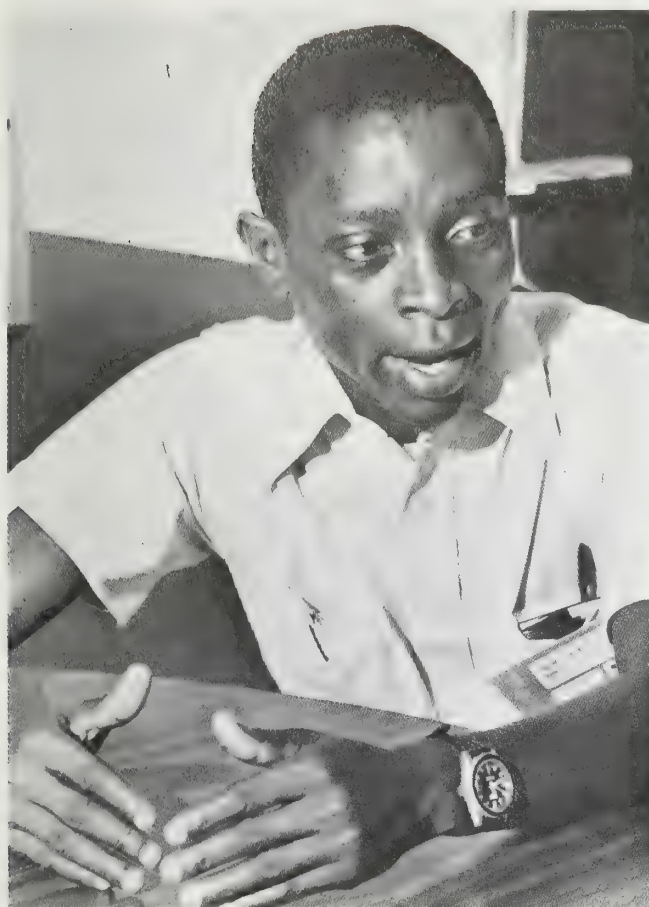
Not surprisingly, free use in prisons jumped dramatically. On June 21, 1976, an order for 1,350 courses (19,200 lessons) arrived from Lake Butler. In mid-1977 the chaplain ordered 250 courses (3,000 lessons) *per week* to give to persons entering Lake Butler. From 1974 to 1976 free use in prisons mushroomed from 1,416 courses to 2,917 courses.

This big jump in free distribution began adding red ink to the Media Ministries HBS budget. The staff began contacting conference representatives to see if they could purchase lessons and provide volunteer graders to serve correctional centers in their area. The prison ministry in Florida was turned over to the Southeast Mennonite Convention in early 1977. David D. Yoder, employed in 1977 to head up HBS and broadcast follow-up, began extensive dialogue with other conferences and groups geared up for offender ministries. A prison work in Ohio, ready for expansion, was turned over to the Ohio Conference in 1978.

In 1979 the Southeast Convention, Ohio Conference, and Media Ministries worked out an agreement with Gospel Echoes Team (GET), an independent offender ministries group based in Goshen, Indiana, for administering the prison work in these two conference areas. The Southeast

HOME BIBLE STUDIES DISTRIBUTION, 1979

	Sponsor	Where Used	Type of Ministry	Courses Distributed	Totals
Overseas	Virginia Mennonite Board of Missions	Jamaica/Trinidad	Radio Follow-Up	963	
	Mennonite Board of Missions	Ghana	Mainly Prisons	800	1,763
Mainly in U.S.	Small Groups	North America	Community Outreach	873	
	Eastern Mennonite Board of Missions	Lancaster area mainly	Community Outreach	480	1,353
	Southeast Convention	Mainly Florida	In Prisons	500	
	Ohio Conference	Ohio	In Prisons	4,435	
	South Central Conference	Missouri	In Prisons	2,578	
	Allegheny Conference	Pennsylvania	In Prisons	151	
	Eastern Mennonite Board of Missions	Alabama	In Prisons	495	
	Dayton (Va.) Mennonite Church	Tennessee	In Prisons	285	
	Harrisonburg (Va.) Mennonite Church	Georgia	In Prisons	474	
	Mountain View Mennonite Church	Pennsylvania	In Prisons	160	
	Gospel Echoes Team (Goshen, Ind.)	Across U.S.	In prisons	3,330	
	Miscellaneous Groups		In Prisons	131	12,509
Media Ministries	U.S. Army	Army Bases Washington State	Military Personnel	4	4
	Mennonite Board of Missions	Mainly U.S.	Mostly Prisons	1,237	
	Mennonite Board of Missions	Mainly U.S.	Free Individual Enrollments	1,001	
	Individual Students	Mainly U.S.	Paid Individual Enrollments	227	2,465
			Total Courses Distributed	1979	18,094



Abraham Wetseh, acting secretary of the Ghana Mennonite Church, oversees the use of Home Bible Studies in his country. Most of the courses are used in prison ministries.

Convention turned their offender ministry in the state prisons completely over to GET beginning January 1, 1980. The Ohio Conference continues to operate its ministry in partnership with GET.

One of Yoder's goals is to move the HBS ministry closer to local churches to provide more effective follow-up of students, such as relating them to local congregations for nurture and fellowship. These sponsoring churches provide free courses to local students and recruit volunteers to grade the lessons, provide pastoral counseling, and relate personally with their students. The accompanying chart shows where and how the courses are currently being used.

On another front, Yoder took steps to make HBS a ministry in its own right rather than just a follow-up tool for broadcasts. A five-year plan drafted for 1979-1984 set in motion steps to reshape and infuse new life into the program. Two plans of study were approved. Plan A is basic, with structured lesson materials. Plan B is advanced, with independent research needed. Both plans deal with Christian faith, Bible text, and personal growth studies. A review of all the courses every five years was also begun. New courses have been designed to reduce unnecessary staff work.

For example, self-test questions in the newer courses have been incorporated into the lessons to allow students to check their own progress. Four check-point work sheets are all the student needs to send back for grading. These are designed to help the student deal with substantive points or to dia-

logue about personal needs. Steps were also taken to increase paid enrollments or to find additional sponsors for non-paid distribution to correctional centers. Ads were developed in 1979 for placement in selected magazines to solicit paid enrollments. Posters with self-addressed coupons were created and placed in laundromats, offices, libraries, stores, and similar high-traffic areas.

The work of volunteers, the changes in course design, and increased sponsorship from churches enables us to reduce staff while increasing the use of the courses. The use of volunteers permitted Anna Marie Steckley, Home Bible Studies instructor for five years, to pick up most of the pastoral correspondence with students and radio listeners after Eva Stauffer retired early this year.

The future. Yoder projects a number of goals to continue to increase the use of Home Bible Studies: upgrading the quality of all the courses on a systematic basis and developing new courses, such as the three released earlier this year (see chart). A course is now being developed on sharing one's faith. Next year it will replace "Witnessing for Christ." Dave is also exploring possible new courses on subjects that relate to the increasing number of older people, people living alone, and Christians concerned about the responsible use of resources. A primary focus is to design the lessons so they help the student to share inner needs and problems rather than merely assimilate knowledge and restate facts.

Other goals for the future include: developing additional Plan B courses for advanced learners; adding courses that can qualify students for college credit, such as "The Gospel of John"; and exploring new markets for the courses: among the U.S. Armed Forces, offender ministry groups, and readers of consumer magazines.

Encouraging congregations to use Home Bible Studies for outreach and pastoral ministries is another important goal. Yoder wants to recruit more local volunteers to grade lessons and to assist students, to encourage more congregations to become involved in purchasing courses for offenders who often cannot afford to pay for them, and to provide seminars and learning experiences for employed and volunteer staff to increase their skills in dealing with course content and the personal needs of students. He would like to see the number of fee-paying students increase.

The words of a student in Arizona may serve to summarize the significance of Home Bible Studies: "The Lord is doing a great work in my life—changing my attitude, my heart, my spirit. I love Him for this. The blessings I am receiving are peace, patience, happiness, joy, and learning how to love." 

(?)

Perhaps
The proper draft age
Would be the age of those
Who draft our laws (?)

—Dorothy Shank



Cut and run or do it all?

by J. Denny Weaver

A small cartoon book in one of my files describes a cut-and-run solution to the problems of the world. The solution is presented to a despairing young man who, because he can do nothing about the world's problems, attempts suicide by jumping in front of a moving car. When the driver discovers the situation, he has an answer. He explains that very soon the rapture will occur, when Jesus will return to meet His people in the air.

Those who accept Jesus as Savior need not worry about correcting things in the world, as they simply wait to escape from the world with Jesus. The booklet ends with the young man's happy acceptance of Jesus and the fact that he can stop caring about world problems and the injustice done to many people in the world.

Two approaches contrasted. To some people this is an easy solution to suffering in the world, but it leaves some questions unanswered. Is it right to ignore Genesis 1, which says that all of God's creation is good and tells us to care for it? If Jesus came into God's good world, is it right to understand His salvation as merely an escape from the world? Is it enough only to tell a needy person that God loves him, when we also have the capacity to help his or her physical needs?

J. Denny Weaver teaches Bible and religion courses at Bluffton (Ohio) College.

Some time ago I stood in line to see the House of Commons in London, England. For 2½ hours I was the neighbor of an active socialist, who gave quite a different answer to the question of working at problems in the world, one I could call "doing-it-all-with-my-own-hands." Rather than waiting to escape, it was in the world that he found his reason for living. He saw as our task to discover the good within each person and then to organize society around that good. According to my new friend, we have within ourselves, and apart from God, the capacity to create a better and more just society.

This answer cares for the world, but it also leaves some questions unanswered. If we ourselves can make a better and more just society, why do poverty, injustice, and war still exist? Does change come through humankind, if God's act in Jesus is the focal point of all history?

These two examples represent two extreme answers to the question of involvement in the world's problems—total withdrawal or complete immersion. The one has no need for the world, and focuses attention on God's supposed plan for the events which will end the world. The other sees only the world, and affirms humankind alone as the source of a better society. If one calls the first solution the Christian answer to injustice, it is not difficult to see why many people are becoming impatient with Christianity and the church. Op-

pressed and hungry people are joining the political party which promises better lives and living conditions now. In what follows, I will outline a Christian approach which takes seriously both justice for the world and the coming of Jesus to complete the kingdom of God.

Amos the farmer prophet. From the writings of prophets such as Amos, we see that God expects His people to live rightly and to work for justice within their society. Amos, a fig grower in the Southern Kingdom, was God's messenger to the Northern Kingdom during the reign of King Jeroboam II.

Amos saw that oppression stood at the center of Israel's life. The national court which should have defended poor and oppressed people was actually used by rich and powerful persons to steal from the poor (Amos 2:6-7; 5:12, RSV). Yet in their worship, the wealthy celebrated their riches, and they expected God to continue to bless them and to provide the success and security which they enjoyed at the expense of the poor (Amos 5:21-23; 2:8; 4:5, RSV).

God desired something quite different from His people. In one of his best-known declarations, Amos says: "But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24, RSV). When we consider the question of whether to work for justice or to wait for an escape to heaven, it is obvious that Amos would include working for justice. Unless God has changed His expectations, it is still true that the people of God must work for justice in the world.

Jesus for this world. The story of Jesus teaches several things about working for justice in the world. For one, God's coming into the world in Jesus shows us that the world is a valued piece of God's creation, and that it is the place where God works. Thus as a part of honoring God, we must try to keep God's world good and care for the people in it.

Second, Jesus' teaching makes it clear that the kingdom of God includes a place for justice. In the words of Isaiah, Jesus describes His mission as "to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19, RSV). Jesus taught His disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." These verses leave no doubt but that God expects justice to be done in the world.

Third, Jesus' own activity plainly included working to correct society. When the law produced oppression, Jesus brought justice or freedom by breaking that law. For example, he healed a withered hand on the Sabbath and interacted with a supposedly unclean Samaritan woman rather than merely telling them to sit tight and bear their problems until they would escape from the world.

To sum up, the material from Amos and the life of Jesus demonstrated a strong biblical tradition which calls God's people to work for a better society.

Jesus for the next world. John's Apocalypse, the Book of Revelation, displays a different biblical tradition. John indicates that evil and injustice are beyond our control, and that the course of events in the world lies entirely in the hands of

God. In this case, the Christian's task is to prepare for the return of Jesus by becoming a member of God's people through faith.

What Revelation reveals concerns the meaning of Jesus for the history of the universe. John uses many images to discuss the universal significance of Jesus.

In Revelation 12, John pictures a woman in bright clothing giving birth to a child who is snatched up to heaven. A dragon pursues the baby boy to heaven where war breaks out. The dragon and his angels are defeated and thrown down from heaven and a loud voice proclaims that God's kingdom and the authority of Christ have come. The voice also warns the world below against the anger of the defeated dragon, who has a short but limited time for vengeance.

John uses these images to tell the significance of Jesus. The male child born and snatched up to heaven obviously represents the birth, death, and resurrection of Jesus, while the dragon symbolizes the evil which killed Jesus and which continues to persecute His followers. The resurrection of Jesus, as explained by the voice, signals the defeat of evil, even though it continues to bother Jesus' followers, the church, for a long time.

Writing during the mid 90s AD, John intended his message to be one of comfort for Christians experiencing persecution, most likely from Roman Emperor Domitian. It assures them that no matter how hopeless things may seem, evil has *already* been defeated by Jesus; and that God controls the course of history which will end with the return of the victorious Jesus to claim His own.

Get involved! Each of these two biblical traditions, if taken alone, would produce conflicting evaluations of the kind of activities in which Christians should engage. One view requires us to work for justice as though this world and our life in it mattered. The other indicates that the correction of evil and the course of history are beyond our control. To be truly biblical, we must work for justice and also accept the fact that evil can be completely eliminated only by Jesus' return.

An illustration from sports may clarify how we can accept both biblical traditions at once. A football game quite often is decided before time runs out. Even though the players from both teams know which team has won, they still play out the clock. The substitute players on the winning squad *want* to get into the action and participate in a win. All who play on the winning side—even if late in the game—have a part in the victory, although it may have been actually won by some critical plays in the first half. A player on the winning team may be injured in his only play, even the last of the game. He is no less a winner. On the other hand, a squad member who refused to play because the game was already decided could not claim to be part of the victory.

Somewhat like this football game, we Christians will want to make Jesus' victory over evil visible by efforts to improve the quality of life in our society. Suffering for Jesus' sake, like the player's injury, is compensated for by Jesus' ultimate victory over evil—His resurrection—in which we will share one day. Failure to make Jesus' victory visible while simply waiting to escape from the world would be the same as trying to claim credit for having won a football game in which we had not even played.



Evangelical leaders confer on the future of the church

Several thousand persons who label themselves "evangelicals" gathered on the campus of Wheaton College in Illinois in mid-September to dedicate a new \$13.5 million building "for research and planning in world evangelization."

The facility, called the Billy Graham Center, was built with funds donated by the Graham Evangelistic Association. In addition to housing a library, archives, and museum on the history and work of evangelicals, the structure also includes a research center "to probe creatively for ways to enhance gospel outreach."

That probe began prior to the dedication with a three-day forum of some 175 evangelical leaders, who met to discuss the future of the church. Though the forum considered such diverse topics as the church's future in world missions, higher education, communication, and church/para-church relationships, the theme of missions and evangelism colored all other topics the leaders considered in their six sessions together.

"The world is dying before us, and we have the answers," Juan Isais of Mexico City told the forum—and struck what seemed to be a stance for evangelicals for the '80s, if this gathering is any indication. "Our task is infinitely worthwhile; we are changing the world," said David McKenna of Seattle Pacific University. Arthur deKruyter, pastor of a 3,500-member church ministering to the affluent in Oak Park, Ill., said, "We know where we're going, and we ask the community to go with us."

Forum participants took little time to define or develop this direction, this answer. While James Engel, of the Wheaton College graduate school faculty, challenged the assumption that evangelism is an event rather than a process and that coming to Christ produces "abundant living" as defined by Western culture, most other speakers concentrated on methods of evangelism and assumed the content of that message. Evangelicals must befriend all sorts of persons so that "by the time people are asking the questions we're longing to answer, our message is credible," said Ruth Siemens of InterVarsity.

Nor were forum participants inclined to define the church whose future they contemplated. Most seemed to assume a local congregation on its own, struggling, often not be-

ing very faithful. In fact, most para-church organizations would not have come about had the church not failed in its mission, said James Kennedy, of Evangelism Explosion International, explaining why his organization and others like Youth for Christ and Campus Crusade have developed in recent years. Kennedy said these organizations are prophets to the church, "calling it back to its basic purpose."

Again it was Engel who sounded a different note. "A healthy church is the key to evangelism," he stressed. Therefore, to carry on the task of reaching the world, priority must be given to making local congregations the kind of communities that attract the unsaved. Evangelicals must rid themselves of the notion that "church renewal is what the liberals do."

This contrast of evangelicals with other Christians was noted several times throughout the forum. Evangelicals cannot follow Rome, liberal churches, or secular theologians, Peter Beyerhaus of the University of Tübingen, Germany, said; they must follow the Word. Bill Bright of Campus Crusade said, "We are responsible to be faithful to God, not to the whims of other persons."

This stance of being over against may have limited those attending the forum. While organizations such as those of Jerry Falwell and Moral Majority were not present, also missing were evangelicals represented by the *Sojourners* and *The Other Side* communities.

Mennonites received favorable notice twice during the forum. Leighton Ford of the Billy Graham Evangelistic Association told how his organization had learned about helping congregations set goals for outreach from a group of Mennonite churches in Kansas. "Mennonite-Your-Way" was noted as a program which tapped "one of the greatest potentials for evangelism—the beautifully decorated spare bedrooms in American homes." Both mentions came in the forum on New Models for Evangelism.

Some observations. Discussions by evangelicals, as in this three-day forum, have several things from which Mennonites might learn. One is the deep concern for missions and evangelism as a primary task of the church. Another is the positive note that pervaded these discussions: that although the world situation continues to deteriorate, Christians have an

assurance of triumph through Jesus Christ.

At the same time, Mennonites would do well to continue dialogue with other groups of Christians also seeking to do God's will, groups of persons many evangelicals seem to have written off: mainline churches, "liberals," socialist Christians. The forum on the church's future also showed that many who call themselves evangelicals still tend to equate their Christianity with Western democracy and God's favor with affluence.

There were signs, however, that this attitude, too, is changing. "As Christians, we must become aware that we are more than just Americans," Ted Ward, an educator from Michigan State University, told the forum. May it be that the research and development in evangelism spearheaded by the new Billy Graham Center at Wheaton College will find ways to make this happen?—J. Lorne Peachey

Loneliness, dating, lifestyle, subjects of young adult meeting

Early in 1980 there seemed to be interest in a retreat for single young adults in the Pacific Coast Conference of the Mennonite Church. A late June retreat was planned at Crooked River Ranch in central Oregon, but registrations came in slowly and after the requested deadline. Consequently, the event was postponed until Aug. 22-24.

The word was again spread that a retreat was being planned and that single young adults should come enjoy a weekend of fun, sun, and challenge with guest speaker Larry Hauder of Boise, Idaho.

Thirteen women and 11 men, representing eight congregations, attended. The group was housed in the new Ranch Chapel, a recent mission project of Pacific Coast Conference.

Lyn Hershey, pastor of Ranch Chapel, and his wife, Jeanie, served as hosts and cooks. Excellent meals included fresh fruits, salads, and foods that went well with vigorous activity.

Afternoons were scheduled to provide recreation time. Activities included swimming, hiking into the Crooked River Gorge, basketball, Ping-Pong, billiards, golf, Frisbee throwing, and tennis.

During the sessions with Larry Hauder, participants focused on the single lifestyle as a viable option, dealing with loneliness, and dating and companionship. At the close of each session the group divided into small discussion groups to respond to the presentation. After five or ten minutes the groups reunited to share discoveries with the larger body.

Those attending felt the experience was a good chance to meet other single Christians. Several persons felt the input and discussion sessions were too short. The group would like to see similar retreats held on a regular basis. Other areas of interest to the group included: relating to the church as a single young adult,

developing a Christ-centered lifestyle, taking on the role of peacemaker, discipleship, and dealing with self-centeredness.

The weekend event was partially funded by a grant from Student and Young Adult Services of Mennonite Board of Missions, Elkhart, Ind.—Mike Baker, *youth and young adult minister for Pacific Coast Conference*

Ontario Conference majority favors amalgamation

Amalgamation of three conferences in Ontario is favored by a majority of members of the Mennonite Conference of Ontario (MCO).

A report from the MCO's amalgamation study paper processing committee concluded recently that an average of 67 percent of the membership from the 29 churches that responded favor joining of the three groups. The MCO has a total of 37 churches.

The MCO executive, meeting here Aug. 28 to study the amalgamation committee's report, agreed that the findings reflect the mood of the conference. Members do not see their congregational identity threatened by amalgamation. The executive supports a cautious but continuing consideration of amalgamation.

The MCO began its study of the issue in July 1979 when the amalgamation committee was formed. (The study paper from the Inter-Mennonite Conference of Ontario appeared in June 1979.) Regional meetings with congregational representatives were held last fall.

The study paper from the Inter-Mennonite Conference was sent to congregations for study and individual response was received through an additional questionnaire.

The amalgamation committee compiled responses at its May 20, 1980, meeting. Of the 29 churches responding, 22 followed the prescribed procedure. Seven responded through their leadership but their conclusions deviated little from those who sent individual responses.

The majority favoring amalgamation ranged from those urging total amalgamation to those favoring a cautious progression to eventual amalgamation. An average of 23 percent of all the respondents rejected the idea completely and 8 percent were uncommitted.

Respondents generally affirmed the amalgamation document as a helpful tool. There was also a great deal of affirmation for the inter-Mennonite cooperation already in effect (from those who rejected amalgamation as well).

A need for care and caution was expressed by a majority, but most saw a joining of the three groups as inevitable in the future.

The notion of a "federation" of the three groups, maintaining some separate identity, received more support, at least as an initial step, than total amalgamation. A need to simplify structures was expressed, as well as a concern to maintain congregational decision-



At reconstruction project in Juan Baron, Dominican Republic, Neil Frey of Stevens, Pa., and Dominican workers construct a window frame.

Reconstruction continues in Dominican Republic

Mennonite Central Committee continues reconstruction of 500 houses destroyed by last year's Hurricane David in the community of Juan Baron, Dominican Republic. Committee representatives have surveyed damage from this year's Hurricane Allen on other Caribbean islands but found that it calls for only limited assistance.

When MCC committed itself in September 1979 to help the community of Juan Baron recover, the project was organized into two phases. It is completing the first, building 336 houses in fiscal year 1980, ahead of schedule. The committee expects to begin phase two, building the remaining 164 houses, Oct. 1, and is negotiating a contract with the National Institute of Housing (INVI).

The INVI will cover much of the \$220,000 cost of the remaining houses. MCC has authorized \$50,000 above 1980 budget to begin phase two.

In response to the less-extensive damage

making.

The biggest problems with amalgamation were seen to be the decision-making process and relating to churchwide agencies.

The Western Ontario Mennonite Conference has completed its study of the issue with 15 of its 16 congregations having dealt thoroughly with the study document. The executive received and acted on the findings at its Aug. 11 meeting.

The United Mennonite Churches of Ontario heartily affirmed present cooperation at their April 12 annual meeting, but caution

from this year's Hurricane Allen, the committee has begun a small relief project in Port Maria, Jamaica, in cooperation with the Jamaica Mennonite Church. Dan Norell of Iowa City, Iowa, newly appointed to cottage industries development in Ochos Rios, will delay his regular assignment and supervise a team of six Jamaica Mennonite volunteers in cleanup and reconstruction.

The organization's representatives have also surveyed the hurricane damage in southern Haiti but found that it was not as great as earlier reports had suggested. Other organizations are adequately helping meet those needs which do exist. MCC is continuing to monitor a possible food shortage in coming months due to the loss of crops which were ripening when the hurricane struck on Aug. 5. Currently MCC plans to help a Beachy Amish worker in Haiti, Clyde Bender, transport a shipment of food.

dominated discussion of amalgamation. Delegates from the 16 UM churches expressed concern about what would happen to wider conference affiliations (Canadian and North American), autonomy of congregations and cultural distinctives.

The official statements from all three conferences are being submitted to the Inter-Mennonite Amalgamation Study committee. This committee will prepare a report and recommendations for the Feb. 14, 1981 annual session of Ontario Inter-Mennonite Conference.—*Mennonite Reporter*

Corn shipment underway

Congregational contact persons are newly chosen and active, grain elevator owners are ready to cooperate, and each constituent home in the Great Lakes region is receiving information as Mennonite Central Committee Great Lakes prepares to gather corn for refugees in Somalia.

At the Sept. 6 meeting of the Great Lakes Board, project organizers reported that plans are well underway for the drive. They hope to gather 1,000 tons of field corn from Great Lakes area farms to be shipped to Somalia by November.

MCC plans to have as much oversight of distribution in Somalia as possible. Shipping costs are high and observers point out the need for long-term development in Somalia so people can grow their own food, which is less costly than relying on outside food.

Board members stressed that this is a one-time project and not a replacement for annual projects such as CROP walks for hunger.

Board member Cecelia Wyse and Ramona Smith Moore of the Millindo Food and Hunger Concerns Committee presented their folding display, which is ready for use at relief sales and other events this fall. A handout brochure explaining MCC Great Lakes is being prepared.

A staff job description report was presented and will be worked on again by the subcommittee. Articles of Operation were presented to be acted on at next meeting.

Future planning includes the first annual membership meeting for which a planning committee was chosen. Reg Toews of MCC U.S., Ramona Smith Moore, and members Roger Kennell, Cecelia Wyse, and Dan Beachy will do groundwork and plan for the 1981 meeting.

Focus on mission

Mission Focus: Current Issues, a book put out by Mennonite Board of Missions and Mennonite Publishing House's Herald Press earlier this year, discusses "mission" from numerous points of view: biblical and theological, mission and the world, and strategy and policy. The book is a collection of essays published in *Mission Focus* from 1972 through 1978 as edited by Wilbert Shenk, associate secretary for overseas missions.

"Some people were calling for back issues," Shenk said, and this led to the idea of doing a book. He sees the book as being useful to serious students of missions and in college or seminary level missiology courses.

"I'd been aware for some time of the significant articles which were appearing regularly in *Mission Focus*," said Herald Press book editor, Paul Schrock. "I'm pleased that we are able to share 35 of these seminal essays in book form for the even wider readership they deserve among Mennonites and others who are serious about the mission of the church in the 1980s."

North American delegation to visit Japanese church

Twelve North Americans leaving on a Sept. 25-Oct. 16 Mission Fellowship Visit to Mennonites in Japan have been asked to provide some of the speakers for the annual Spiritual Life Conference of Japan Mennonite Church scheduled for Oct. 10-12 in Obihiro on the island of Hokkaido.

Lois Gunden Clemens, an author and longtime church worker from Lansdale, Pa., has been asked to give the keynote address on *The Secret of Unity*.

Willis Breckbill, a pastor and former moderator of Mennonite Church General Assembly from Cambridge, Ont., will preach the Sunday morning sermon on "A Family Within the Family of God."

Also in line with the conference's goal of strengthening unity and fellowship within the Japanese church, John Koppenhaver, former missionary and college administrator from Hesston, Kan., has been asked to discuss "Brotherhood Across Barriers" as part of a panel.

Sponsored by Mennonite Board of Missions (Elkhart, Ind.), the Mission Fellowship Visit is led in Japan by MBM missionaries Charles and Ruth Shenk.

Other members of the group are Ina Ruth Breckbill, Cambridge, Ont.; Ernest Clemens, Lansdale, Pa.; Ruth Koppenhaver, Hesston, Kan.; Richard and Wanda Good, Harrisonburg, Va.; Russell and Fern Massanari, Fisher, Ill.; and Pauline and Kathryn Yoder, Goshen, Ind.



Larry Wilson and Pat McFarren of the Salem Mennonite Church, Kidron, Ohio, speak with Jim Amstutz of MCC.

Draft issues considered at Bluffton

A regional consultation and workshop on the draft, Sept. 6, at First Mennonite Church, Bluffton, Ohio, was the first such meeting expected for Mennonite and Brethren in Christ congregations throughout the U.S. The meetings are being organized by Mennonite Central Committee Peace Section U.S.

At the Bluffton consultation and workshop 120 people gathered to talk about the draft and registration. Glen Horner, chairman of the

Ohio Conference Peace and Service Commission, initiated the meeting. Invitations were sent to pastors, youth sponsors, draft counselors, and draft-age youth in Mennonite, Brethren in Christ, General Conference, and Conservative Conference churches in Ohio.

Don Blosser, a Goshen (Ind.) College professor, presented a theological overview for the Christian peacemaker. Jim Amstutz, MCC's resource person, updated the group on the current status of the draft and a panel talked about resources the church can use. Participants viewed *Duty Bound*, a film story about a Vietnam war resister's return from Canada, and discussed what can be done in home congregations.

Funds received in 1980 from the Schowalter Foundation are still available to help groups initiate similar consultations or draft counselor training workshops.

MBM notes

A three-projector slide-sound presentation on the history of Mennonite missions will premiere during the opening session of Fall Missions Festival Oct. 10-12 in Goshen, Ind. Narrated by J. C. Wenger and produced by Joel Kauffmann, the presentation will trace 100 years of work under Mennonite Board of Missions, Elkhart, Ind., since the opening of the Chicago Home Mission in 1894 and the sending of the first overseas missionaries to India in the late 19th century. Fall Missions Festival marks the transition in MBM leadership from H. Ernest Bennett to Paul M. Gingrich.

The intentional community of European and North American Christians in Barcelona, Spain, evaluated the past year's experiences and set goals for the coming year during an eight-day camping trip in late July. "We have learned how important it is to really communicate—something difficult in itself, let alone when there are different cultures involved," said Tomas and Disa Rutschman. The group also commissioned community members John and Bonny Driver for a special 16-month MBM assignment in Argentina, USA, and Puerto Rico.

John Moore was officially installed as pastor of North Side Mennonite Chapel in Omaha, Neb., in a special Sunday afternoon service on Sept. 7. Edward C. Taylor, interim director of home missions delivered the sermon. Also participating were Dwight McFadden of Mennonite Church General Board, Arnold Birky of Iowa-Nebraska Conference, and Omaha area pastors.

Construction is set to begin this fall on an expanded nursing center and a new maintenance building on the Goshen, Ind., campus of Greencroft, a retirement community sponsored by MBM. The number of beds in the nursing center will be tripled, from 60 to 180.

Elam and Thelma Glick of Shirleysburg, Pa., joined the staff of Mennonite Board of Missions on Sept. 12 as resident couple for Mennonite Offices. They succeed Maurice and Evelyn Smith. Elam was a pastor for 23 years and a bishop for 20 years in Allegheny Conference of the Mennonite Church. Elam and Thelma are both natives of Belleville, Pa.

Genevieve Buckwalter, worker in Japan with Mennonite Board of Missions had been assigned to the central Hokkaido city of Furano by Japan Mennonite Church. She had served there previously with her late husband, Ralph. This fall she is in Tokyo for a Japanese language refresher course. Genny's new address is 6025 Sakae Machi, Furano, Hokkaido 076, Japan.

Students try out pastoral ministry and like it

When student ministers from Associated Mennonite Biblical Seminaries, Elkhart, Ind., took to pulpits and related ministries during the summer, people listened. Pastors listened. Congregational response groups listened. The congregation listened. Jacob Elias, director of field education, listened.

The participants in the supervised experience in pastoral ministry reported highlights of their ministry on Sept. 4 in the first weekly faculty and student forum of the new school year.

For David Gustafsen, working with the Langley (B.C.) Mennonite Fellowship provided a challenging context for "testing the idea of full-time pastoral ministry." David did preaching and teaching in the congregation's Sunday, Tuesday, and Wednesday meetings. Saturdays the group got together for fellowship.

Bens Sandaire worked with First Mennonite and West Zion Mennonite congregations in Moundridge, Kan., doing preaching, visitation, committee and administrative work. He discovered that he does enjoy preaching and was "really affirmed for my gifts."

Ruth Raab spent the summer in youth work sponsored by the South German Mennonite churches in her home conference. She helped plan twelve work camps and served on staff for two of them. "I wanted to test if this is a job I could do at the end of seminary," she said. She led Bible studies and devotions, directed small-group discussions on various issues, led craft classes, spent time "just being around."

Don Fry learned some of the realities of being a counselor at a children's camp, doing hospital visitation, coping with business administration decisions, and getting unequaled sermon response from an 83-year-old parishoner. On the last Sunday she said, "I know everybody else is scared to, but I'm not. I'm going to kiss you right on the sideburn." Don served with St. John's United Church of Christ in Elkhart, Ind.



A free cup of cold water

How do you respond when eight to ten thousand people swarm within a mile of your church for a weekend? This is what happens about the last weekend of August at Spring Mount, Pa., when the Philadelphia Folk Festival takes place. These folks are basically a happy carefree vacationing people, most in their twenties and with a few exceptions represent white urban young America.

For the past 14 years, a group of men had been handing out tracts to the attendees as they approached in cars. As the outreach and service committee of the Spring Mount Mennonite Church pondered how more dialogue could be possible, they came up with an additional idea, a conversation booth.

The conversation booth was a tent borrowed from a funeral director and was erected in the park where many of the participants came for a dip in the river. As they ended their half mile walk down to the park (the weather was hot), we offered them a free cup of cold well water. It took very little selling and most were very

grateful. Nearly 1,500 cups were used. A large assortment of Herald Press tracts and other Mennonite literature was displayed. A Choice Book rack attracted "lookers" and customers. Five counseling type of interviews were conducted in addition to the many casual conversations.

Again about 4,000 tracts were handed out at the gate. They were imprinted with an invitation to see us at our conversation booth, a mailing address, and phone number.

In preparation for the event one evening was spent as a workshop beginning with the biblical pattern of telling the gospel story, then working at the individual Christian's story and some role playing.

Eighteen persons had an experience of presenting a Christian presence to this stream of people and seeing thirst satisfied. Both the literal and spiritual meanings intended by Christ in sharing "a cup of cold water" (Mt. 10:42) were the objectives of the effort.—John R. Smucker, Harleysville, Pa.

Among other involvements, Werner Kliever tutored Vietnamese families in English in his home congregation, Bethel Mennonite Church, Winnipeg, Man. The congregation is sponsoring about thirty persons and welcomed help to foster better communication and understanding all around.

David Chiu worked with refugees and Chinese-speaking people as part of an effort sponsored by the First Mennonite Church, Berne, Ind. He visited families, directed a weekend retreat, and recently met with a group of Chinese professionals in Elkhart who are interested in starting a Chinese Christian fellowship.

Don Rheinheimer at the Hopedale (Ill.) Mennonite Church found his experience to be

a "sampling of the diverse character of pastoral ministry: counseling, worship planning, preaching, teaching a class on peace, and brainstorming with the pastor."

Ted Regier was the thirty-third student minister hosted by the First Mennonite Church of Beatrice, Neb. "This experience for me was an affirmation that I want to go into the pastoral ministry next year," Ted said. He also worked for two weeks as a hospital chaplain in Beatrice.

Paula Lehman headed up the worship team at Camp Friedenswald, Cassopolis, Mich. Three daily worship times with the children and "interaction with the staff in a deeper way" afforded a rewarding ministry, she said.

In his role as assistant pastor in the First

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

The **Christian Entrepreneur in Community** is the theme for the joint convention of Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA). To be held Oct. 23-26 on the Goshen College campus, the convention will feature speakers on the Christian entrepreneur in the business community, civic community, church community, and in the family, responding to world needs, and financial management, as well as MEDA reports, community tours, Goshen College tours, and art exhibits. For more information contact convention coordinator Leonard R. Geiser, 1110 N. Main St., Goshen, IN 46526; (219) 533-7773.

A **Family Life Retreat on Family Sexuality** is being hosted on Oct. 25 by the Conrad Grebel College School of Adult Studies. The retreat will be led by Claude Guldner from the University of Guelph. More information is available from Doris Gascho, Conrad Grebel College, Waterloo, Ontario N2L 3G6; (519) 885-0220.

A **Workshop on Pastoral Care for Lay Leaders** will be held Oct. 31-Nov. 1 at the St. Catharines (Ont.) United Mennonite Church. Leader for the workshop, planned by the Conrad Grebel School of Adult Studies, will be Ron Hunsicker of the Oaklawn Community Health Center in Elkhart, Ind. For more information contact Doris Gascho at Conrad Grebel College (address and phone above).

PRINTED RESOURCES

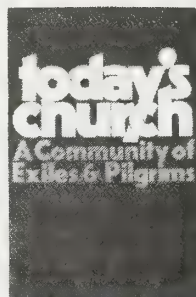
A **Responsible Energy Sabbath Week-end**, October 17-19, is proposed as the beginning of a year-long interfaith effort to help congregations work at the energy issue as one with clear religious implications. Places to start include "our own house of worship" and "in our homes, workplaces, and . . . lifestyles." Contact your conference peace and social concerns chairperson for more information or write for free brochures from Responsible Energy Sabbath, 475 Riverside Drive, Room 572, New York, NY 10115.

A **Death and Dying Resources/Study Packet** has been prepared by MBCM

under the direction of Beulah Kauffman. The packet includes more than 30 articles and resources in the areas of basic Christian beliefs, understanding death and dying, awareness and owning of personal feelings, advance planning for prolonging life/funerals/estates, the grief process, and congregational responsibility and ministry. Planned as a resource for programs and group study, it is also excellent for personal reflection. Copies are \$4.50 each postpaid from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

In *Today's Church: A Community of Exiles and Pilgrims*

George W. Webber challenges churches in our affluent society to reexamine the radical nature of Christian obedience in order to establish alternative biblical faith communities. He believes the church should be a caring and nurturing community whose vocation and prophetic task is to seek the shalom of the city where it is. Christian beliefs should not be compromised in order to live in harmony with the surrounding community but should demonstrate a life-transforming way of living in the midst of secular society. \$4.95 (U.S.)/\$5.95 (Canada) from Provident and other bookstores.



AUDIOVISUAL RESOURCES

Hospice is a moving film experience which captures the compassion of the hospice movement—an alternative way of professional care and human caring which involves the family as well as the patient. Through spontaneous shots and interviews with staff, family, and terminally ill patients, *Hospice* is a celebration of life which shows the hospice emphasis on physical, psychological, social, and spiritual care.

The 26-min. color film, narrated by Robert MacNeil, rents for \$35 from Billy Budd Films, 235 East 57th St., New York, NY 10022, or from Mass Media Ministries, 2116 N. Charles St., Baltimore, MD 21218.

Presbyterian Church in Goshen, Ind., Doug Good traveled with a youth group to a work project in Montana. The trip and time at the camp gave the group and himself a new experience of God, a heightened devotional life, Christian service learning, and warm fellowship riding in a van in 106 degree temperatures, Doug reported.

Dan Smith served as speaker for a junior-age camp and wrote proposals for two social service programs related to his home congregation, Reedwood Friends, Portland, Ore.

Other SEM students were not present to report: Issac Paul Klassen on Community Christian Ministries in Moscow, Idaho, and Werner Lind on work with the Birmingham (Ala.) Mennonite Church. Samuel Lopez from Goshen College and Galen Penner from Mennonite Brethren Biblical Seminary participated in the program by special arrangement, serving in Woodburn, Ore., and Aberdeen, Idaho. Els du Rieu did similar work in her home congregation in Holland, preaching, teaching, visiting, and "talking to groups about my experiences at AMBS."

Each of the students in the SEM in Ministry completed a journal which becomes part of the basis for grading. Director of Field Education, Jacob Elias, visited most of the locations during the summer, primarily to see that the supervisory structures were functioning. "Each of the students had a good opportunity for growth, for ministry, and for discernment for the future," he said.

Spanish churches in Pennsylvania to sponsor Cuban refugees

The Spanish Mennonite Council of Churches in the Lancaster County, Pa., area and the Refugee Sponsorship Office of Mennonite Central Committee are appealing for help in sponsoring some 25 Cuban refugees, including single men and families.

Coordinated by Cesar Segura, general secretary of the Spanish council, Spanish-speaking churches in Pennsylvania are working to sponsor refugees from the government's Indiantown Gap (Pa.) Refugee Holding Center. They will help them find housing, look for jobs, apply for Social Security numbers, and arrange for available assistance from other sources.

Currently the Federal government will provide food stamps and medical assistance for Cuban refugees until they can find work and begin to provide for themselves. Sponsors are responsible for other financial assistance.

Because the financial capacity of the Spanish churches is limited, the MCC refugee office and the Spanish council, in consultation with the Home Ministries office of the Eastern Mennonite Board of Missions, the Franconia Mennonite Conference office, and the Atlantic

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Coast Conference office, are asking their congregations to help provide financial assistance.

They hope congregations can provide deposit and rent to house a single refugee or family during the first month, plus an additional amount for food and incidentals until the sponsors arrange other assistance or find employment.

Segura has visited the Indiantown Gap camp numerous times in recent weeks. Along with other colleagues he has met with many of the Cuban refugees and ministered to them. Through these contacts and the friendships which have developed the Spanish churches have begun to volunteer to sponsor refugees.

The Spanish churches are also hoping to gain permission for several of their pastors to conduct services in the camp. These would also include church youth groups and singing groups. Currently the pastors are visiting the barracks areas to make personal contacts.

Don Sensenig, MCC's refugee resettlement coordinator, notes that other churches throughout the U.S. are also welcome to sponsor refugees directly and should also contact his office if interested. MCC has volunteers helping with the heavily concentrated population of refugees in Miami, Fla. They report that Cuban families who earlier had moved there from camps have discovered that work and adequate housing are extremely difficult to find. Many are now eager to resettle elsewhere.

Bumper support registered, Eastern Mennonite College

Dwight O. Wyse, director of business affairs, reported that EMC, Inc. (high school, college, and seminary) has an annual operations fund balance of \$122,751 to carry forward into the 1980-81 fiscal year that began on July 1. This amount "represents the successful attainment of a yearly reserve required by the board of trustees for cash flow purposes during the summer months," he said.

Larry E. Nolt, director of college and seminary relations, noted that \$227,783 in gifts to the college and seminary annual fund came in for the month of June—the single largest contribution month in the school's history.

Unrestricted gift income of \$1,059,325 included \$174,253 for Eastern Mennonite High School, \$722,400 for EMC, and \$114,844 for Eastern Mennonite Seminary, Nolt reported, adding that the total reflects a 7.4 percent increase over 1978-79.

In addition, the three schools received \$401,867 in restricted and designated funds for a total gift income of \$1,413,364, compared to \$1,135,808 in 1978-79.

Mennonite churches and conferences set the contributions pace with \$38,267 for EMHS (a 15.5 percent increase), \$212,855 for EMC (up 5.5 percent), and \$64,778 for EMS (a 21.2 percent climb), Nolt reported. He noted the

college annual fund giving from all groups exceeded the contributions goal by "just over \$5,400."

Nolt cited other significant giving increases among EMC alumni—\$181,877 to the annual fund this year for an 18.6 percent jump over 1978-79, trustees with \$39,649 for a 57.6 percent hike, college "friends" with \$186,908 (up 42.5 percent), and parents of students with \$20,040, a 30.2 percent jump.

"College and seminary faculty and staff also gave beyond expectations contributing \$36,448 from their own pocketbooks during the year to the annual fund," he said.

New faculty, EMC

Dean Albert N. Keim announced the appointment of ten new full-time faculty whose terms began this fall.

Lyric soprano Sharmane Davis joined the music department as instructor in vocal music.

Orval J. Gingerich, president of the Mennonite Camping Association, will give leadership to the camping, recreation, and youth ministries program in the physical education department.

New department chairman is J. Robert Ramer, formerly faculty member of the Northern Alberta Institute of Technology in Edmonton.

Kenneth L. Seitz, Jr., joins the faculty in Old Testament.

Helen J. Stoltzfus moves from part- to full-time in the English and drama department.

Valda A. Garber, Ann G. Hershberger, Mary J. Miller, and Patricia I. Mitchel have joined the nursing faculty.

Abraham Davis, Jr., will teach several humanities classes and will serve in the newly developed minority advocacy program. He has served as administrative dean at Messiah College's Philadelphia campus.

Ivonne Rivas, a recent EMC graduate in languages, will assist Davis in the minority advocacy program.

In addition, 12 persons will join the teaching faculty part time. They are Nancy S. Bender, home economics; Helen L. Benoit, psychology; Daniel L. Bowman, Bible; Allen Clague III, art; Sharon S. Gray, business; Paul M. Kline, art; Mary Beth Lind, dietetics; Linda H. Miller, education; Joan Oversmith, secretarial; Randy L. Weber, psychology; Orv Wiebe, psychology; and Marcia E. Wiseman, secretarial.

Fire control and ecology study by Mellinger

A. Clair Mellinger, an Eastern Mennonite College biology professor, has completed a three-year study on "fire control and its effect on the ecology" at Big Meadows in Shenandoah National Park on Skyline Drive.

Park authorities had enlisted Dr. Mellinger's

support to help determine whether fires, induced and controlled by park service personnel, could do the job of arresting the ecological process and keeping the nearly 150-acre site in a meadow state.

"It's a simple process, really," he says. "But it looks impressive and rather dramatic. Everything is just black." He noted that tourists are often shocked and alarmed if not informed about the process.

"The timing is a critical element," he noted. "It must be done after the snows have melted and dried, but before the summer's greening in order to get a 'good burn'—steady, controlled, and thorough."

While biologists from James Madison University worked to determine if fires could check rampant growth without damaging rare and delicate plants, Mellinger studied the fire's effectiveness in squelching the tenacious growth of the black locust trees, whose density and extensive root systems make walking difficult for tourists.

Mellinger had the painstaking task of tagging and following the individual root systems of the black locust and tracing the progress of the trees for over three years. He says he is pleased with the results of his data, which indicate that fire, a more natural control device, will successfully replace the expensive mowing process that had been used until the spring of 1977 when his research began.

Mellinger graduated from EMC in 1964 and was a biology instructor at the college one year. After five years of graduate study at the University of North Carolina at Chapel Hill, where he earned his PhD degree, he returned to the EMC faculty in 1970.

mennoscope



Samuel Weaver

Samuel O. Weaver will become executive secretary for the Virginia Mennonite Conference in July 1981 following his twelfth year as principal of Eastern Mennonite High School. While completing his last year as principal of EMHS, Weaver will serve the conference on a consulting basis.

The Virginia Conference Executive Board feels the need for someone to accomplish conference tasks formerly done by conference officers on marginal time. Since the conference operates with a decentralized structure, a staff coordinator is becoming more essential to better integrate the various aspects and functions of the church. Weaver is coming to the conference with ideas for goal setting and ways to help congregations and districts take more ownership in the broader church.

Marlin Kim, formerly pastor of Houston

Mennonite Church, Houston, Tex., is now pastor of the Portland Mennonite Church, Portland, Ore. His address is 1316 S.E. 35th Ave., Portland, OR 97214. His address at the church is 1312 S.E. 35th Ave., Portland, OR 97214.

Edward Miller was installed as full-time pastor of the Prince of Peace Mennonite Church, Corvallis, Ore., Aug. 17. Miller comes to Corvallis from pastorates in Gulfport, Denver, and Grand Rapids. The Prince of Peace Church recently purchased the chapel of the former Adair Air Force Base, which was closed in 1969. The church is attracting people from the community as well as students from Oregon State University. Persons interested in being a part of a young, active fellowship may visit the congregation at 245 N.E. Arnold Ave., or Pastor Miller in his home at 4805 N.W. Barbara St., Corvallis. The zip code is 97330.

A retreat for single adults will be held at Lakewood Retreat in Brooksville, Fla., Dec. 5-7. Sponsored by the Southern Mennonite Camping Association, the retreat will feature Daniel Yutzy, professor of sociology at Taylor University, Upland, Ind., and Catherine Meeks, assistant dean of women and director of Afro-American studies at Mercer University, Macon, Ga. The theme of the weekend is "Grow Where You're Planted" and will focus on personal growth in the spiritual and emotional realms. The retreat is open to any single, divorced, or widowed persons. For further information, write Lakewood Retreat, R. 3, Box 191, Brooksville, FL 33512.

Service workers are now distributing 3,000 hoes to farmers in northern Uganda. Hoes are not now available in Ugandan shops. The shortage of hoes and other important items is attributed to the deposed dictator Idi Amin's disastrous economic policies. Mennonite Central Committee has allocated \$15,000 for the purchase.

Goshen College will have 1,145 full-time students this fall, an increase of 13 from last fall. The freshman class numbers 262 compared with 289 last fall. The high number of returning students is the biggest single reason for the overall increase, said John Nyce, registrar. "The most striking thing about this year's figures is the 91 percent retention rate,

the highest in the 20 years such records have been kept," he said. The number of part-time students stands at 126, a decrease of 55 from last year, bringing the total number of students to 1,271, or 42 under last year.

Early reports from Erna Saltzman, Hesston College registrar, show a fall term student head count of 666 compared to 673 last year. In comparing Full Time Equivalency (FTE), Hesston reached 695 FTE last year and 685 FTE this year. Full Time Equivalency is computed by taking the total number of registered credit hours and dividing them by 13 hours per term which is considered a full-time load.

A packet of reading and study materials on the forced relocation of black and colored (those of mixed race) people within South Africa has been completed by a team of Mennonite Central Committee workers in Southern Africa. The packet gives examples of the various kinds of relocation, presents stories of people affected, discusses what the churches in South Africa have done in response to the problem, and suggests further study and action ideas for concerned North Americans. This packet and other projects related to resettlement were planned after South Africans urged MCCers to relate to North Americans the story of unjust resettlement policies. Packets, which cost 50 cents, may be ordered from MCC, 21 South 12th Street, Akron, PA 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Man., R3T 2C8.

Hesston College closed its fiscal year on June 30 with a surplus of \$920 according to the audited statement just completed by Knudsen, Markel and Monroe. Total revenues were just in excess of \$4,000,000. Donations for operations were \$448,343—a 13 percent increase over the prior year. The breakdown of contributions follows: 40 percent from the churches, 26 percent from the alumni, 34 percent from business, industry, foundations, and friends.

Eastern Mennonite High School is looking for a music director, beginning in the 1981-82 school year. Responsibilities will include chairing the music department, teaching a variety of music classes, directing several choirs, including the EMHS touring choir. The music director schedules and plans an extended tour and other weekend programs for the touring choir. Interested persons may receive further details from Samuel O. Weaver, Principal, Eastern Mennonite High School, Harrisonburg, VA 22801—Phone: (703) 433-2771 ext. 385.

The Rocky Mountain Mennonite Conference churches are sponsoring their Fifth Annual MCC Relief Sale at the Arkansas Valley Fairgrounds, Old 4-H Building, Rocky Ford, beginning at 9:00 a.m., Oct. 18. An auction will begin at 9:30 a.m. and will include arts and craft items, antiques and collectibles, and many other items too numerous to mention. Handmade quilts and comforters will be auc-

tioned at 1:30.

Randall and Mary Nyce Roth arrived in Japan on Sept. 6 for a three-year term of service as overseas mission associates with Mennonite Board of Missions. They will work toward self-support as English teachers. Roths will study the Japanese language for six months in Tokyo and then move to Kushiro on the northernmost island of Hokkaido, where they will work under the direction of Japan Mennonite Church.

Eric Rempel, of Niverville, Manitoba, began serving on Aug. 15, 1980, in the Native Concerns office at MCC (Canada) in Winnipeg. Besides filling in for Menno Wiebe—during his study leave—he will be mainly involved with resource development in native communities. Eric and Mary Rempel, with their children Monica and Mark, recently returned from Ethiopia, where the Rempels served as country representatives with MCC since 1976.

Roger Hochstetler has resigned as pastor of the Glennon Heights Mennonite Church, Denver, Colo. The Hochstetler family will continue living in Denver where Roger plans to pursue additional college and seminary work.

"Working with God in the Soviet Union" is the title of a new 15-minute audiovisual available from Media Ministries. The 80-slide presentation tells the story of one person who came to faith by "accidentally" tuning in an evangelical program and then became active in a local congregation. The audiovisual also reflects the Soviet official attitude and actions toward evangelical Christians and pulls into focus a variety of Mennonite ministries on behalf of Christians and non-Christians in the USSR and Eastern Europe. The radio and literature ministry of Media Ministries, Mennonite Board of Missions, is highlighted in the AV. To schedule a showing, write to Media Ministries, Box 1252, Harrisonburg, VA 22801.

Goshen College invites applicants for the position of academic dean. Applicants should have an earned doctorate, experience in higher education, and be active in a Mennonite or related church. The position is open July 1, 1981. Applications or nominations in writing will be received by J. Lawrence Burkholder, president, Goshen College, Goshen, IN 46526, or by calling (219) 533-3161.

College students interested in pursuing a career in mental health services are invited to apply for scholarships sponsored by Mennonite Mental Health Services. In 1981, the 13th year of the program, four scholarships of between \$500 and \$1,000 will be awarded. Applications for the 1981 scholarships must be received by Mar. 1. Winners will be announced on Apr. 15. For terms and application forms, write to Vernon Neufeld, Director, Mennonite Mental Health Services, 4905 North West Avenue, Suite #118, Fresno, CA 93705.

Correction: Kathy Royer of South Side Fellowship in Elkhart, Ind., was incorrectly



Catherine Meeks

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$138,230.13 as of Friday, Sept. 19, 1980. This is 18.4% of the total needed. 221 congregations have made contributions.

identified as Kathy Rohrer in the Sept. 2 issue, p. 703. Apologies to Kathy and her friends for the error.

Special meetings: Ivan E. Yoder, Belleville, Pa., at Salem, Wooster, Ohio, Oct. 5-10; at Germfask, Mich., Oct. 12-15, and at Columbia, Pa., Oct. 19-26. Roy Koch, Goshen, Ind., at Leetonia, Ohio, Oct. 26-29. John Drescher, Harrisonburg, Va., at Stony Brook, York, Pa., Nov. 13-16. B. Charles Hostetter, Hickory, N.C., at Tressler, Greenwood, Del., Sept. 28-Oct. 2.

New members by baptism: two at Trissels, Broadway, Va.; five by baptism and 9 by confession of faith at Trinity, Morton, Ill.; six by baptism and 2 by confession of faith at Evangelical Mennonite, Ft. Dodge, Iowa; seven by confession of faith at Peace, Corvallis, Ore.; two by confession of faith at Julesburg, Colo.

Change of address: Henry S. Musselman, from Trevese, Pa., to RD #1, Box 605, Canadensis, PA 18325. James Sauder from 9015 N.W. 32nd Ave., to 14495 N.E. 10th Avenue, Miami, FL 33161.

New address for Delbert and Ruth Erb, workers in Argentina with Mennonite Board of Missions: Jose Bonifacio 4252, Buenos Aires 1407, Argentina.

New furlough address for Mark and Darlene Weaver, Mission Aviation Fellowship workers in Zaire who are also overseas mission associates with Mennonite Board of Missions: Box 202, Redlands, CA 92373.

New Gospel Herald Every Home Plan: Media, Nottingham, Pa.

readers say

The article "Robert Raikes and His Sunday School" by Harold Lehman published in the Aug. 26 *Gospel Herald* states that Mr. Raikes married Anne Trigge and they became the parents of ten children.

The church bulletin used by my congregation on

Watch next week for

sent

Abraham Kwesi Wetseh, Ghana
MBM Perspective (editorial)
Yoshiaki Tamura, Japan
Mustard Seed and Mission (photo story)
Mennonite Witness in Bolivia
Up Close and Personal
Erma Grove, Ghana
Frank Byler, Paraguay
Stephen Shank, Belgium
Florence Kreider, Israel
Ernest Sam Tells a Tale

Keep up-to-date
with churchwide missions.
READ SENT!

Mennonite Board of Missions
Elkhart, Indiana

Sunday, Aug. 31, 1980, had on its back page a pre-printed six paragraph discussion entitled "The 200 Year Old School." In paragraph three of Levi Miller's presentation I see the words "Robert Raikes, a single all his life."

Was he single or was he married? Did he have ten children or did he not? For sake of posterity and accuracy a proper accounting of Mr. Raikes' activities is appropriate.—R. Wayne Clemens, Souderton, Pa.

Editor's Note: The *Gospel Herald* version is correct. Levi Miller comments as follows: "According to Frank Booth in *Robert Raikes of Gloucester* (a 1980 British biography of Raikes) Robert Raikes was married to Anne Trigge and did have 10 children. I had taken Raikes' marital status from a note in a popular piece which turned out to be inaccurate. I regret the error."

• • •

With regard to Nancy Spann-Baxter on tradition in "A Message to Mennonites" (Sept. 9): She does not really ask us to question tradition very strongly, only to make sure that we have our *own* relationship with the Lord. But she does set up a subtle contrast between spiritual depth and following of tradition. Mennonite traditions are today an important foundation for the deep spiritual life of many Christians. Spann-Baxter's warning is in order, the problem is not tradition but spiritual shallowness and laziness, which tradition can be misused to support.—John W. Simpson, Jr., Pasadena, Calif.

• • •

I read Bro. Greg Isabel's letter in the Aug. 19 issue and offer these comments. Bro. Isabel says illness is a basic lack of faith and/or sin. The Apostle Paul had a "thorn" in his flesh and prayed for relief but Jesus said, "My grace is sufficient," and apparently the thorn was not removed. The story of a blind man in John 9 implies he was blind *not* because of sin.

Bro. Isabel implies that God's will for all Christians is perfect physical wholeness. This position discredits the hundreds of born-again Christians who rise above chronic illness such as arthritis, diabetes, and cancer because God's grace has been sufficient and the realization that the power of God is made more manifest in our weakness. See 2 Corinthians 12:6-10.—J. Harold Mohler, MD Ronks, Pa.

births

Armstrong, Larry and Beverly (Horst), Archbold, Ohio, third child, Timothy Allen.

Baechler, Bruce and Linda, Waterloo, Ont., first child, Michelle Ann, Aug. 20, 1980.

Bontrager, Paul and Lois (Yoder), Kidron, Ohio, second daughter, Anne Elizabeth, Sept. 8, 1980.

Boshart, Russell and Shelly (Plessel), Milford, Neb., first child, Breanne Kay, Aug. 26, 1980.

Fry, Kim and Sheri (Nisely), Sturgis, Mich., second daughter, Lauren Kay, Aug. 27, 1980.

Gerig, Don and Linda, Albany, Ore., third child, first daughter, Janelle Nicole, Aug. 21, 1980.

Gerig, Mike and Debbie, Lebanon, Ore., first child, Matthew, July 20, 1980.

Hansbrough, David and Nancy (Goldizen), Broadway, Va., third daughter, Armanda Louise, Aug. 28, 1980.

Harshbarger, Earl and Ruth (Geib), Plentywood, Mont., first child, Julia Kay, May 2, 1980.

Kaczor, Gerald and Valetta (Aschliman), Sao Paulo, Brazil, fourth child, second son, Allan Ray, Sept. 2, 1980.

Kauffman, Joseph and Elaine (Baergen), Tofield, Alta., third child, second son, Jonathan Jay, Aug. 23, 1980.

Keokhenmany, Kikeo and Phansky (Keokhenmany), Hartville, Ohio, second child, first son, Steven, July 21, 1980.

Kline, Mike and Madelyn, Lebanon, Ore., first child, Joshua Aaron, June 4, 1980.

Lam, Phil and Sharon (Sommers), Uniontown,

Ohio, second child, first daughter, Michelle Lee, Aug. 12, 1980.

Landis, Kevin Clay and Patti Ann (Gouldley), Telford, Pa., second child, first son, Mathew Klay, Sept. 3, 1980.

Lichti, Murray and Rosemary (Cattrysse), Tavistock, Ont., third child, first daughter, Laurie Ann, Aug. 27, 1980.

McGuckin, John and Karen (Knight), Hartville, Ohio, second daughter, Rachel, Aug. 9, 1980.

Maust, Garland and Hazel (Opel), Accident, Md., second son, Tony Allen, Sept. 2, 1980.

Miller, Terry and Judy (Double), Wauseon, Ohio, third child, second son, Nathaniel Lee, July 18, 1980.

Miller, William and Patricia (Townsend), Hartville, Ohio, third child, second son, Jacob Jay, July 21, 1980.

Nisly, Ken and Suellen (Wyler), North Canton, Ohio, second child, first daughter, Rebecca Ann, July 31, 1980.

Schrock, Elwood and Lorene (Stichter), Exeland, Wis., fourth child, second daughter, Ravonn Joy, Aug. 2, 1980.

Smucker, Calvin and Melinda (Beaver), Harrisonburg, Va., first child, Heather Anne, Sept. 4, 1980.

Troyer, Larry and Debbie (Woebbecke), Milford, Neb., second child, first daughter, Lisa Joy, June 27, 1980.

Troyer, Terry and Millie (Swenson), Colorado Springs, Colo., third child, first daughter, Tina Marie, Aug. 3, 1980.

Yoder, Marlin and Lenora (Koepkey), Sarasota, Fla., third child, second daughter, Yolanda Rae, Sept. 4, 1980.

marriages

Bechler—Hoiland.—Kent L. Bechler, Inglewood, Calif., and Karen E. Hoiland, Azusa, Calif., by Le Roy Bechler and Theo Hoiland, fathers of the groom and bride, Aug. 30, 1980.

Goertz—Allen.—LeRoy Goertz and Linda Allen, both of Portland (Ore.) cong., by Louis Goertz, father of the groom, Aug. 30, 1980.

Ekkert—Baer.—Herb Ekkert, Vancouver, B.C., Mennonite Brethren Church, and Rosalie Baer, Milverton, Ont., Crosshill cong., by Steve Gerber, Aug. 23, 1980.

Good—Martin.—Nathan L. Good, East Earl, Pa., Red Run cong., and Elva Martin, Ephrata, Pa., Metzler cong., by Luke L. Horst and H. Arthur Good, July 26, 1980.

Hackman—Kulpa.—Bryan G. Hackman, Norristown, Pa., First Mennonite cong., and Michelle L. Kulpa, Norristown, Pa., Lutheran Church, by Paul M. Hackman, Aug. 29, 1980.

Heatwole—Swartz.—Conrad Heatwole, Bridge-water, Va., Dayton cong., and Mary Jane Swartz, Dayton, Va., Weavers cong., by Willard Heatwole, June 8, 1980.

Heckman—Boshart.—Phil Heckman and Rachelle Boshart, Milford cong., Milford, Neb., by Cloy Roth, Sept. 6, 1980.

Hollinger—Martin.—David E. Hollinger, East Earl, Pa., Lichty cong., and Arlene M. Martin, Reinholds, Pa., Hampden cong., by Luke L. Horst and Leroy Gehman, Aug. 30, 1980.

Hufford—Freed.—George Allen Hufford, Jr., Morenci, Ariz., and Mary Susan Freed, Souderton, Pa., by Floyd Hackman, Aug. 23, 1980.

Jantzi—Eby.—Kenneth J. Jantzi, Milverton, Ont., Mapleview cong., and Joyce A. Eby, Alma, Ont., Floradale cong., by J. Lester Kehl and Jacob Roes, Aug. 30, 1980.

Kolb—Miller.—Benjamin M. Kolb, Spring City, Pa., and Karen L. Miller, Boyertown, Pa., both of Boyertown cong., by Alvin F. Detweiler, Sept. 6, 1980.

Martin—Martin.—Murray R. Martin and Joyce D. Martin, both of Elmira, Ont., Floradale cong., by

J. Lester Kehl, Sept. 6, 1980.

Mast—Yoder.—Weldon Mast, Kokomo, Ind., Howard-Miami cong., and Linda Yoder, Leonard, Mo., Mt. Pisgah cong., by C. T. Beale and Lee Miller, Aug. 2, 1980.

Metzler—Yoder.—Marvin L. Metzler, Ebensburg, Pa., Canon Station cong., and Pamela J. Yoder, Surrey, N.D., Fairview cong., by Ross D. Metzler, grandfather of the groom, Aug. 17, 1980.

Miller—Eberly.—Dave Miller, La Junta, Colo., Otelia cong., Mt. Union, Pa., and Linda Eberly, Lancaster, Pa., Groffdale cong., by Del and Charlotte Glick, Sept. 6, 1980.

Miller—Yoder.—Elmer Miller, Jr., Goshen, Ind., Griner Cons. cong., and Carol Yoder, Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontreger, Aug. 23, 1980.

Tharp—Swarr.—Benjamin E. Tharp, Elysberg, Pa., and Judy A. Swarr, Danville, Pa., Mount Joy cong., by Nathan Showalter, Sept. 6, 1980.

Weaver—Brubaker.—Edwin M. Weaver, Denver, Pa., and Sandra J. Brubaker, East Earl, Pa., both of Red Run cong., by Luke L. Horst and Paul Weaver, Sept. 6, 1980.

Yoder—Boshart.—Lonnie Dean Yoder and Teresa Lynn Boshart, both from East Union cong., Kalona, Iowa, by J. John J. Miller, Robert Hartzler, and Dean Swartzendruber, Sept. 6, 1980.

Yoder—Schaefer.—Jerry Yoder, Grabill, Ind., and Sherry Schaefer, Spencer, Ind., by Wayne Goldsmith and John Yoder, grandfather of the groom, Sept. 6, 1980.

Yoder—Weaver.—Raymond Yoder and Kathryn Weaver, both of Columbiana, Ohio, Midway cong., by Ernest D. Martin, June 7, 1980.

Zehr—Kropf.—Burnell J. Zehr, Tavistock, Ont., East Zorra cong., and Darlene F. Kropf, Inner Kip, Ont., Maple Grove cong., by Homer E. Yutzky, Aug. 30, 1980.

Correction: In the *Miner*—Thiessen marriage listed in the Sept. 16 issue, the bride's name should have been Karen, not Velma.

obituaries

Bontreger, Gideon D., was born at Middlebury, Ind., Nov. 28, 1898; died at Goshen General Hospital, Sept. 2, 1980; aged 81 y. On Feb. 18, 1926, he was married to Amanda Stutzman, who survives. Also surviving are 4 daughters (Mildred—Mrs. Lowell Mumaw, Esther—Mrs. Mac Kuhns, Irene—Mrs. Don Papke, and Ruby—Mrs. Tom Wilden), 3 sons (Don, Marion, and Perry Bontreger), 17 grandchildren, one great-grandchild, 3 sisters (Mrs. Susie Miller, Mrs. Katie Zehr, and Fannie—Mrs. Ira Mast), and 2 brothers (Moses and Levi Bontreger). He was preceded in death by 3 brothers (Daniel, John, and Jacob). He was a member of Clinton Frame Mennonite Church, where funeral services were held on Sept. 6, in charge of Vernon E. Bontreger and Marion Bontreger; interment in Miller Cemetery.

Cooper, John L., was born in Butler, Pa., Oct. 11, 1890; died at Molly Stark Hospital, Canton, Ohio, June 24, 1980; aged 89 y. He was married to Daisy C. _____ who preceded him in death. Also surviving are 3 daughters (Jennie—Mrs. James King, Mrs. Ruth Grimsell, and Ann—Mrs. William Sutton), 5 grandchildren, 20 great-grandchildren, 4 great-great-grandchildren, and one sister (Mrs. Verna Yorns). He was a member of First Mennonite Church, Canton, Ohio. Funeral services were held at Formet Clevenger and Gordon Funeral Home, in charge of Melvin D. Leidig; interment in Forest Hill Cemetery.

Denlinger, Amy, daughter of Milton and Maria (Rohrer) Groff, was born at Bareville, Pa., May 31, 1881; died at Lancaster (Pa.) General Hospital on Aug. 20, 1980; aged 99 y. On Nov. 12, 1903, she was married to Henry E. Denlinger, who died on Apr. 30, 1965. Surviving are 4 sons (Paul M., Norman J.,

Harold E., and Ellis R.), 5 daughters (Vera M. Mellinger, Rhoda M. Herr, Elizabeth D.—Mrs. Raymond A. Hershey, Dorothy D.—Mrs. Warren W. Martin, and A. Mildred Denlinger), 22 grandchildren, 44 great-grandchildren, 4 great-great-grandchildren, 2 foster grandchildren, 8 foster great-grandchildren, 11 foster great-great-grandchildren, 2 stepgrandchildren, 8 step-great-grandchildren, 2 step-great-great-grandchildren, and one sister (Martha Landis). She was preceded in death by one son (Wilmer G.). She was a member of Paradise Mennonite Church, where funeral services were held on Aug. 23, in charge of Ted W. Martin, Clair B. Eby, and Harold K. Book; interment in Paradise Mennonite Church Cemetery.

Eichelberger, Henry, son of Andrew and Annie (Gingerich) Eichelberger, was born at Rolf, Iowa, Dec. 14, 1896; died at the Southwestern Memorial Hospital, Weatherford, Okla., May 25, 1980; aged 83 y. On May 14, 1920, he was married to Nora Swartzendruber, who died on Jan. 30, 1976. Surviving are one daughter (Mary Anna—Mrs. Donald Ruegg), one son (Cecil Dale), 6 step-grandchildren, 6 step-great-grandchildren, 7 grandchildren, and one sister (Mary Eichelberger). He was a member of Pleasant View Mennonite Church, where funeral services were held, in charge of Chester Slagell; interment in Pleasant View Mennonite Cemetery.

Grieser, Samuel, son of Daniel and Anne (Nofziger) Grieser, was born at Archbold, Ohio, Dec. 15, 1891; died of a heart attack at his home at Archbold, Ohio, Aug. 26, 1980; aged 88 y. On Sept. 18, 1917, he was married to Eva Eicher, who survives. Also surviving are 2 sons (Jesse and Maynard), 2 daughters (Alta and Marjorie Grieser), 3 grandchildren, one brother (Daniel C.), and one sister (Mrs. Mattie Nofziger). He was a member of Central Mennonite Church, where funeral services were held on Aug. 29, in charge of Charles H. Gautsche and Henry Wyse; interment in Pettisville Cemetery.

Jantzi, Aaron W., son of Christian B. and Barbara (Wagler) Jantzi, was born in Wilmot Twp., Pa., May 4, 1898; died at St. Mary's Hospital, Kitchener, Ont., Aug. 31, 1980; aged 82 y. On Feb. 7, 1922, he was married to Sarah Leis, who survives. Also surviving are 2 sons (Lloyd and Ralph), 2 daughters (Mabel—Mrs. Andrew Steckly and Norma—Mrs. Arthur Steckly), 13 grandchildren, and 3 great-grandchildren. He was preceded in death by one brother (Allan) and one sister (Mary—Mrs. Christian Schwartzendruber). He was a member of Crosshill Mennonite Church. Funeral services were held at Maple View Mennonite Church in charge of Elmer Schwartzendruber.

Kurtz, Robert Ray Jones, foster son of Enos and Nettie (Shetler) Kurtz, was born at Canton, Ohio, Aug. 29, 1974; died of complications at Akron, Ohio, Sept. 7, 1980; aged 6 y. Surviving are 4 foster brothers (Don, Kenny, Larry, and Adrian), 4 foster sisters (Elaine, Malinda, Lisa, and Jolene), and grandmother (Mrs. Abe Shetler). Funeral services were held at Hartville Mennonite Church on Sept. 10, in charge of Richard F. Ross and Ernie Hershberger; interment in Hartville Mennonite Church Cemetery.

McKelvey, Lyle J., son of Jesse and Golda McKelvey, was born on Apr. 19, 1910; died on Aug. 9, 1980; aged 70 y. On Nov. 29, 1938, he was married to Ida _____, who survives. Also surviving are 2 sons (Robert and Kerry), 5 grandchildren, and 4 brothers (Forest, Harry, Paul, and Mahlon). He was a member of Des Moines Mennonite Church, where funeral services were held on Aug. 12, in charge of Paul Martin; interment in McLaren's Cemetery.

Miller, Matilda A., daughter of Karl and Mary (Moench) Weideman, was born at Pembina, N.D., May 5, 1895; died of a heart attack at Wauseon, Ohio, Aug. 31, 1980; aged 85 y. On Aug. 5, 1914, she was married to Ira J. Miller, who survives. Also surviving are 3 daughters (Mariette—Mrs. Carl Stamper, Lois—Mrs. David Schlabach, and Mrs. Doris Kramer), 2 sons (Paul J. and Charles P.), 26 grandchildren, 11 great-grandchildren, and one brother (John E.). She was a member of Central

Mennonite Church, where funeral services were held on Sept. 4, in charge of Charles H. Gautsche and Herman F. Myers; interment in Pettisville Cemetery.

Scheffel, Emma Grace, was born at Garden City, Mo., Jan. 29, 1898; died at the Mennonite Home for the Aged, Albany, Ore., Aug. 31, 1980; aged 81 y. On Dec. 25, 1917, she was married to Chris Scheffel, who survives. Also surviving are 5 children (Harry, Catherine—Mrs. Del Neuschwander, Anne—Mrs. Lester Smucker, John, and Florence—Mrs. Lyle Neuschwander), 18 grandchildren, 6 great-grandchildren, and 2 sisters (Ada—Mrs. John Sutter and Erma Hartzler). She was preceded in death by one daughter (Stella) on Sept. 16, 1970. She was a member of the Harrisburg Mennonite Church.

Weaver, Benjamin F., son of William H. and Lydia Z. (Good) Weaver, was born on Jan. 29, 1898; died on Aug. 30, 1980; aged 82 y. He was married to Katie Horning, who survives. Also surviving are one daughter (Virginia—Mrs. Carl Martin), 3 sons (William, Marvin, and Irvin), 18 grandchildren, 8 great-grandchildren, one brother (Paul Weaver), and one sister (Anna—Mrs. George Reed). He was ordained to the ministry and served the Bowmansville district. Funeral services were held in the Bowmansville Mennonite Church on Sept. 3, in charge of Luke L. Horst, Ben Brubacher, Wilmer Leaman, and Paul Z. Martin; interment in adjoining cemetery.

Weber, Alice, daughter of Abraham and Emma (Good) Shirk, was born on Jan. 4, 1897; died on Sept. 4, 1980; aged 84 y. She was married to William G. Weber, who survives. Also surviving are one son (Paul), 5 grandchildren, 5 great-grandchildren, and 2 sisters (Sallie Shirk and Mary Burkhard). She was a member of Bowmansville Mennonite Church, where funeral services were held on Sept. 6, in charge of Luke L. Horst and Ben Brubacher; interment in adjoining cemetery.

Zehr, Albert R., son of Samuel S. and Lena (Un-sicker) Zehr, was born at Foolsland, Ill., Feb. 19, 1906; died of a heart attack at Foolsland, Ill., Aug. 25, 1980; aged 74 y. On Aug. 18, 1927, he was married to Bertha Reedy, who survives. Also surviving are 3 sons (Carl, Loren, and David), one daughter (Norma—Mrs. Milton Schrock), and one brother (Sam. M.). He was a member of East Bend Mennonite Church, where funeral services were held on Aug. 28, in charge of Wilbur Nachtigall; interment in East Bend Memorial Gardens.

Zook, J. Alphonse, son of Oliver and Lydia (Kanagy) Zook, was born in Mifflin Co., Pa., May 14, 1905; died at his home in Elizabethtown, Pa., Sept. 2, 1980; aged 75 y. He was married to Mary Newgard, who survives. Also surviving are one daughter (Mae—Mrs. Robert Fellenbaum) and one son (David O. Zook). He was a member of Elizabethtown Mennonite Church, where funeral services were held on Sept. 5, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

page 771 by *Wichita Eagle Beacon*, p. 775 by Steve Sargent, p. 776 by Don Yoder;

calendar

Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart, Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12
Parents' Weekend and Senior Weekend II, Eastern Mennonite College, Harrisonburg, Va., Oct. 10-12
Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Southeast Convention, Oct. 24-26
Black Council, Newport News, Va., Oct. 31-Nov. 2
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2
Culf States Fellowship annual meeting, Nov. 1
Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8
Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9
Franconia Conference fall assembly, Franconia, Pa., Nov. 8
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eighth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23

items and comments

Denver, once Mecca of hippies, attracting influx of "new poor"

The man, in his sixties, stood in the food line outside the church. He took the sandwich he was given and shared it with a woman standing some distance away. It was his wife. She had never stood in a food line before and she was embarrassed to do so now, though they were hungry. A priest saw what happened and went over and gave the couple more to eat.

The pair, like hundreds of others, came to Denver hearing there were plenty of jobs here. And like many of the others, they were unaccustomed to taking handouts. But he had been laid off his job as an elevator operator in a Midwestern city when the building he worked in was torn down. Declan Madden, pastor of St. Elizabeth Roman Catholic Church, said he is seeing a huge increase in the number of persons lining up for sandwiches. "We have a clientele of about 25 regulars but the last couple of months that number has gone to 60 and 70 a day. We're getting more young men and more women."

The "new poor," as they are described by one Denver Catholic nun, also include many local persons hit hard by inflation. And the combination of the recession and influx of newcomers is putting an "incredible" strain on local charities.

Women outnumber men on campus for first time since World War

For the first time since World War II, more women than men were enrolled in American colleges, according to 1979 survey figures released by the U.S. Department of Commerce, attributed the reversal to an influx of women students 35 years and older. In the over-35 age bracket, women outnumbered men 914,000 to 487,000, whereas the two sexes were evenly matched below that age level—about five million apiece.

Some 57.9 million persons attended all kinds of schools and universities in the United States last year, about 762,000 fewer than the previous year. According to the October survey, college enrollments remained steady while the elementary and high school populations slacked off in keeping with the decline in birthrates that has persisted since the early 1960s.

Minister, artist launch campaign to provide alternative "curses"

A national campaign to stamp out swear words has been launched in Minneapolis by a minister and an artist. Dave Wold and Tim Nyberg call their program SWITCH ("Swear

Words Indicate Tongues Crudely Hanging"). Mr. Wold and Mr. Nyberg maintain there are better ways than swearing to punctuate a point of view and they have compiled a manual of alternative expletives.

The manual urges the reader not to take the Lord's name in vain. Instead, it suggests using the names of a least favorite politician, sports or society figure, or even fictitious names like: "Oh Milhouse!" "Joe Plutzbottom!" or "Polly Esther!" Instead of condemning someone to eternal doom, the manual proposes more temporary verbalizations of disgust. For example: "Go bob for french fries." Manual users are urged to develop their own personalized humorous curses.

Religious activist sentenced to 11 years in Soviet Union

Alexander Ogorodnikov, a Russian Orthodox religious activist, has been sentenced to 11 years of hard labor and internal exile for "anti-Soviet" activities, according to dissident sources. Mr. Ogorodnikov is the 29-year-old founder of a group called the Christian Seminar on Problems of Religious Renaissance, which has attracted a number of young Orthodox intellectuals concerned with religious revival in the officially atheist Soviet state. He was sentenced on Sept. 5 after a two-day trial in Kalinin, about 100 miles northwest of Moscow.

U.S. is largest supplier of weapons to Third World

The United States is the largest supplier of weapons to Third World Nations with a 43 percent share of the market, according to the Dutch publication *Nieuwe Rotterdamse Courant*. The Soviets with 27 percent are second, and the French are third with 10 percent. The sale of military hardware is the fastest-growing sector of the world economy. Expressed in dollar value and adjusted for inflation the sale of conventional weapons has multiplied 400 percent during the 1970s.

Government reports high compliance by young men registering for draft

The Selective Service System announced that, as of late August, 93 percent of the nation's 19- and 20-year-old men complied with the law requiring them to register at post offices for a potential draft. But anti-draft organizations have challenged the federal agency's calculations and declared the registration program a failure.

Selective Service said 87 percent of young

men born in 1960 and 1961 signed up on time during the two-week period set aside this summer for that purpose and that another 6 percent have registered late. According to Selective Service press officer Joan Lamb, the tardy registrations continue to trickle in at a rate which suggests near-perfect compliance will be achieved within the next few months. The Rev. Barry Lynn, head of the Committee Against Registration and the Draft, an umbrella organization of both religious and secular anti-draft groups, said the registration plan "had been unsuccessful on its own terms." He said the Carter Administration was responsible for creating more than 250,000 potential felons.

Korea crusade reported to be largest gathering in history

It was the largest religious gathering in history, and probably the largest assembly of people for any purpose, anywhere, anytime, says Carl H. Lundquist, the immediate past president of the National Association of Evangelicals. Lundquist, who is president of Bethel College and Seminary in suburban Arden Hills, was referring to meetings of the World Evangelization Crusade held in late August in Seoul, South Korea. They drew more than two million people every night and 2.7 million at one of the sessions and were for Dr. Lundquist and his wife, Nancy, a "mountain-moving demonstration of faith."

More important than the numbers, Dr. Lundquist said, were the evidences of "a church alive in spite of being under martial law, a transdenominational unity, Christians at prayer by the hundreds of thousands, unusually effective preachers of the gospel from the Third World, many thousands of decisions for Christ, and hundreds of Korean youths volunteering for overseas missionary work."

Vietnamese refugee down on newspapers

A Vietnamese refugee who was sponsored by an American Baptist congregation in Wayne, Pa., has problems with newspapers, whether in Saigon or Philadelphia. Luong Tran wrote in the newsletter of Central Baptist Church, "When I was in Saigon I read in the newspapers that everything is fine. The people are happy. The crops are good. But when I looked out the window, it was not so. When I see *The Philadelphia Inquirer*, I read there are riots, there is crime, people steal. But when I look out the window of my apartment, it is not so. My family and I are very happy to be here. We feel fortunate."

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Carry your own load

In Galatians 6, Paul makes two statements which appear contradictory. In 6:2 he writes, "Bear one another's burdens, and so fulfill the law of Christ." So it seems odd to read in 6:5 that "each man will have to bear his own load." Why should Paul seem to reverse himself within a few verses?

The answer in part may lie in the nature of the material in this chapter. As one does when bringing a piece to a close, he throws in several different issues. One leads into another and the subject changes a bit as the writing progresses.

So having begun the chapter with an emphasis on care for each other, within a few verses he has moved to the other side of the issue, the individual's responsibility to care for himself. William Barclay highlights the contrast by observing that certain burdens fall upon us from the outside and the law of Christ calls for others to help us bear them.

On the other hand there are burdens which each of us must carry alone. They come along with our humanity. "The word which Paul uses is the word for a soldier's pack. . . . There are things which no one . . . can do for us, and which . . . we cannot push off on to someone else" (*The Letters to the Galatians and Ephesians*, p. 59). So some burdens you get help on; other burdens you carry yourself.

This insight brings to mind occasions where I felt overburdened with my "load" and went to a counselor. In my naivete, I hoped that the counselor would take the load of responsibility off my back. But what I found was that the counselor took it off, turned it around, looked at it with me, and handed it right back. The burden of being a human person and what that implies is not transferable.

As I recall the times when I sought counsel, they came when the development of life or the implications of past decisions had pushed me to the point where I needed to deal with more of reality than my emotions were ready to accept. At such a time the counselor or the supporting group can be of great help by listening, helping to clarify, and sharing the emotional burden so that when the responsibility comes back, the person in trouble has received courage to carry it.

Another way to share another's burden is to open a way for him. For example, I read recently the personal account of a man who was condemned to die in an electric chair.

Minutes before the execution was due, it was stayed by the lieutenant governor of the state. The governor was at home with the flu that day and so the lieutenant governor was in charge of the affairs of the state. Since he did not believe in capital punishment, he stopped the execution. The lieutenant governor helped bear the burden of the man condemned to death. He opened a way for him by prolonging his life. But responsibility for the use of that life fell immediately on the man whose life was prolonged.

Two extremes are avoided in Paul's formula. On the one hand there are those who are unwilling to accept personal responsibility and so depend forever on their peers to make their decisions. On the other hand are those who are unwilling to open themselves and seek counsel. Neither extreme is a wholesome response to life.

We begin in this issue the midbiennial reports. These are an occasion for representatives of the six boards of the Mennonite Church to report on what they have done in the last year. The reports are written to bridge the time between assemblies—between Waterloo 79 and Bowling Green 81.

As always in a voluntary organization such as the church there is question whether there is need for all of our organizations and activities. Must we really have the *Gospel Herald* when the Mennonite Church went on for centuries without it? The editor is too close to such a question to answer it objectively and the answer from the church is not conclusive. Some believe we need it and some do not.

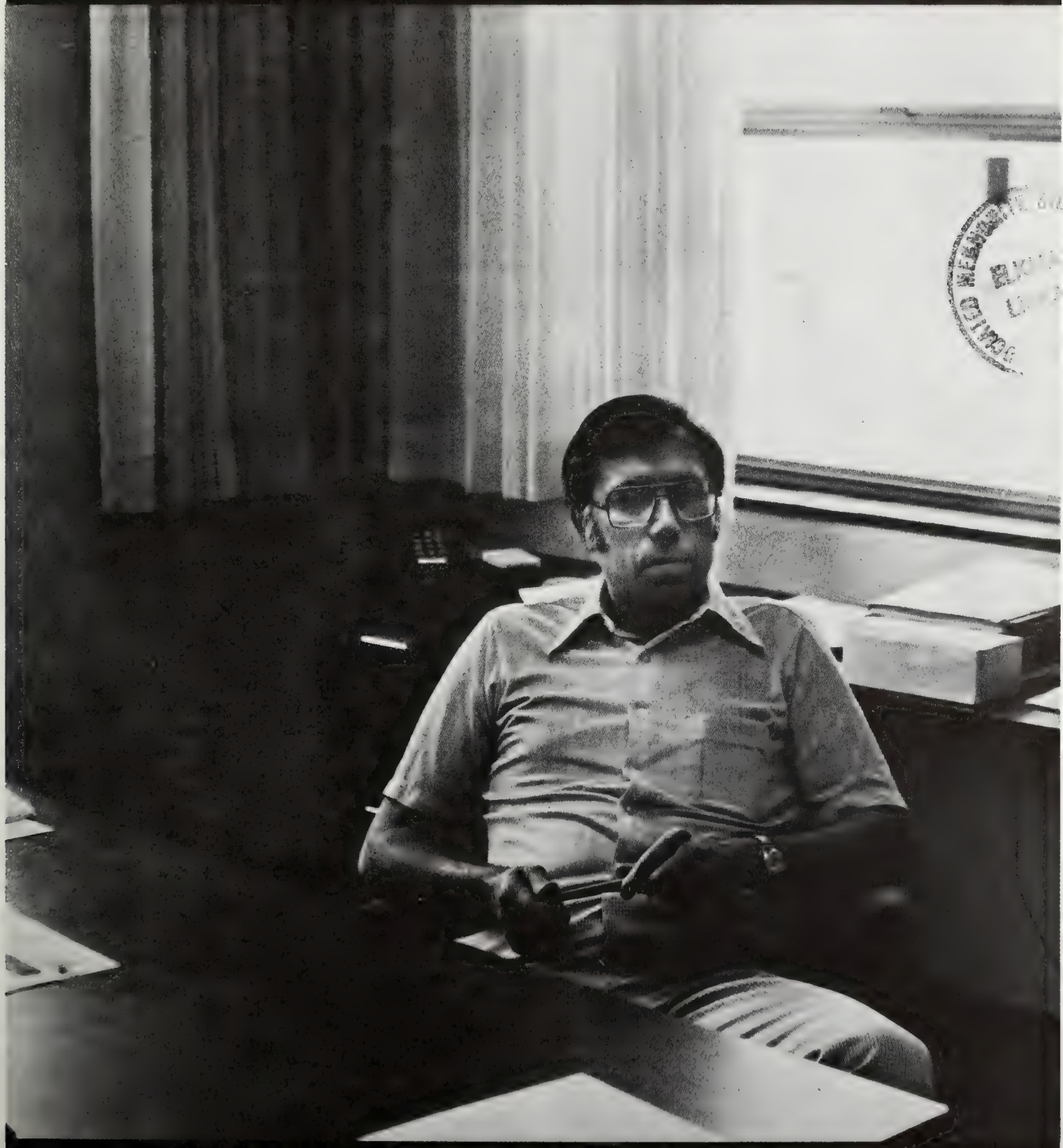
But since those of us who agree it is useful are the ones considering it, let us observe that the *Herald* may serve as a way of bearing each other's burdens. In the *Herald* you learn about the activity and thinking of fellow Mennonites throughout North America and indeed throughout the world. This common sharing is a means of support for persons and congregations who make decisions and take responsibility on their own.

The *Herald* cannot solve all local problems. These you will accept and work with as God gives you grace. But we can report the testimonies of those who have fought the devil and won comparative victories. From them all may take courage.—Daniel Hertzler

Gospel Herald

October 7, 1980

73:4



Gordon Zook wants to hear from you.
See "Congregational Ministries: serving with less," p. 786.

Congregational Ministries: serving with less

by Dave Graybill

"Era of limits" may be a new phrase to some Mennonites. But to the staff of the Mennonite Board of Congregational Ministries, the words represent a long-standing and painful reality.

Created in 1971 as part of the Mennonite Church reorganization, MBCM is the churchwide agency officially responsible to help strengthen the local congregation—which according to 1971 and 1963 denominational statements is the primary unit of the church. But somehow that assignment—and specific programs in areas from family life to education and literature in both English and Spanish—has not drawn sufficient financial support. Giving to MBCM did not keep pace with inflation between 1971 and 1979. And it barely increased at all in the first half of 1980 over the same period last year (in spite of double-digit U.S. inflation).

As a result, the MBCM has been forced to cut back its activities and personnel. The Peace and Social Concerns office was reduced last year from one full-time program staffer to the equivalent of a half-time staff person. Congregational Family Life Education has been without a program staffer since mid-August and will remain that way until at least the middle of 1981. Further, the agency's board of directors decided in June to lay off the entire staff for the equivalent of two weeks before January 31, 1980.

At the same time, the 13 months since Waterloo '79 have seen a variety of new MBCM initiatives. These have ranged from responses to U.S. military draft registration to exploration of a proposed Anabaptist Sunday school curriculum in Spanish. An innovative Life Planning program for youth is also being tested.

In charge of MBCM's efforts to serve more with less is Gordon Zook, a former Pennsylvania pastor with wire-rim glasses and graying hair. He has been executive secretary of MBCM for two years.

Helping conferences and committees. For philosophical as well as financial reasons, MBCM concentrates primarily on helping district conferences and conference committees, Zook explained. Conferences are closer to congregations

than are churchwide agencies, he said. And, "Our efforts will be multiplied and have more long-term impact if we work that way." At the same time, such an approach has what Zook says is a "built-in dilemma: The better we do our job, the less noticed we are."

Of the nine areas in which MBCM normally provides staff, Peace and Social Concerns was the subject of the most discussion at the Waterloo assembly. Responding to a report, General Assembly delegates questioned whether the office's reduced staffing was sufficient.

Since Waterloo, MBCM has received "mixed signals" on the staffing issue, Zook said. Some conference representatives have said that a one-third time coordinator and a one-quarter time staffer provide adequate coverage of the program area. On the other hand, "We've been able to spend almost no time on racism, alcohol—some of those issues."

Response to U.S. draft registration has crowded out almost all other activities, said Winifred Beechy, coordinator of Peace and Social Concerns who is now on leave, with her husband, Atlee, leading a Goshen College student group in China. (Zook is serving as acting coordinator of the office during her absence.) Beechy sent all Mennonite Church pastors a March mailing which included a copy of the General Board statement on registration, a fact sheet from Mennonite Central Committee on registration plans, a set of study questions, and a sample copy of the Christian Peacemaker Registration Form developed by Mennonite Central Committee Peace Section. The Peace and Social Concerns office also sent pastors an update when registration appeared certain. A parallel mailing, in Spanish, was sent to Hispanic pastors.

In connection with an MCC assembly on the draft, Beechy met in March with conference youth ministers and representatives of 11 conference peace and social concerns committees. She also worked with Mennonite Board of Missions representatives in developing contingency plans for alternative service in case of a draft. Her broader peace-related activities included gathering a list of Peace Resource Network personnel willing to speak or lead workshops, and helping assign Mennonite Church delegates to this fall's New Call to Peacemaking Green Lake II meeting.

A special project of the Peace and Social Concerns office

Dave Graybill served for two years as an editor in the Periodical Division, Mennonite Publishing House. He is currently doing free-lance writing and special assignments in the Mennonite Church.

this year has been a series of workshops and sermons by Goshen College professor Don Blosser. Instead of teaching a summer course, Blosser spent 22 days talking with congregations about the draft, war taxes, and other peace and social justice issues. In exchange, David Helmuth of MBCM taught Blosser's course on Christian education.

"It's been very satisfactory as far as we're concerned," Beechy said of the arrangement. "Generally the feedback we have had has been positive and appreciative," Zook said. By financial necessity MBCM must try such exchange projects, he observed, "but there are some good by-products as well."

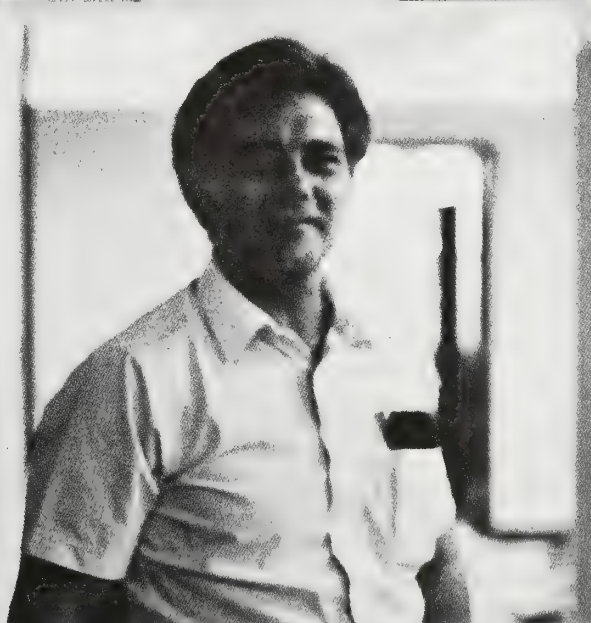
It is more difficult for the executive secretary to see a bright side in the elimination of Congregational Family Life Education staffing through some time next year. Family life "is a tremendously crucial area, and it's a crime that we aren't able to continue a staff person in it," he said. "It's vital enough that I'm convinced that we have to provide something in it, even at the expense of something else," he continued. "But for the moment we have no choice but to put it on hold."

Such issues as involvement of singles, parent-child communication, and marriage enrichment need continued attention in the church, said Beulah Kauffman, outgoing Family Life associate secretary. "That's part of my regret in not having anyone to take over after I leave," she continued, referring to a May 23-25 seminar she helped plan and moderate on another topic she considers important—human sexuality. "Some of these things just won't be followed up."

If the dormancy of the Family Life office is symbolic of MBCM's present, Zook hopes that the activity of the Congregational Leadership office represents the agency's future. Harold Bauman, secretary of the program area since 1978, may be the busiest MBCM staffer. He may also be the most well-known. "He isn't flamboyant or pushy," Zook said. "He models the servant-leader concept."

Leadership on the road. On the road more than half the time, Bauman leads workshops and forums for congregations on such issues as the role of women in the church, discerning spiritual gifts, congregational leadership patterns, and congregational goal-setting. He also leads conference-sponsored workshops for congregational leaders on such subjects as authority, leadership, decision-making, and the role of pastors and elders. Other activities include writing a column for *Builder* magazine every other month on "Ministers," providing lists of prospective pastors to conference ministers through the Ministerial Information Center, and planning annual conference ministers' workshops.

In addition to his three-quarters time work in Congregational Leadership, Bauman spends one-quarter time as associate secretary of MBCM's worship office. His work in this program area includes helping plan workshops on



Right above: Winifred Beechy, coordinator for Peace and Social Concerns, currently on leave in China. Center: Arnoldo J. Casas, associate secretary for Congregational Education and Literature (Spanish). Below: Harold Bauman, secretary for Congregational Leadership, and Lavon Welty, Associate secretary for Congregational Youth Ministries.

church facilities and assisting in the development of worship literature.

Bauman came to his current assignments in an unusual way—from being executive secretary of MBCM. While in that position, “The calls for my teaching, ‘apostle’ ministry were so great that I couldn’t do both,” he explained. Bauman switched to his current posts at the request of the agency’s board of directors.

One of Bauman’s major projects during the past year has been expanding and refining a paper titled “Some Guidelines for Congregations Relating to Their Leaders.” Originally begun five years ago by Howard Zehr, the paper deals with such issues as how pastors are chosen, job descriptions, evaluating a pastor’s work, and salaries. Conference leadership committees and the MBCM Leadership Commission, an advisory group to Bauman, gave suggestions on the document.

The paper, which was due out in September, is to be made available through conference ministers. “We’re hoping for a much broader distribution than just pastors,” Bauman said. “It’s the kind of thing that needs to get into the hands of other congregational leaders.”

In the Spanish Education and Literature office, Arnoldo Casas is excited about a scheduled consultation on a proposed Anabaptist Sunday school curriculum. The December 3-6 meeting in Cachipay, Colombia, will bring together representatives from nine countries and five Mennonite groups. The inter-Mennonite Council on International Ministries is sharing in the planning and has agreed to provide \$10,000 for the meeting.

As conceived by Casas and a five-member task force, the new curriculum would provide materials explaining the central beliefs of Mennonites “in the context of the Spanish culture by Hispanic writers. Planners hope that the curriculum will be used by congregations in North, Central, and South America.

Such a curriculum has “been a dream of mine for a long time,” Casas said. At the same time, he recognizes that many difficulties remain to be resolved. Prospective users of the curriculum range from rural churches to urban, and from new Mennonite fellowships to congregations with a 50-year history. Members of participating groups also vary widely in educational and economic levels. Producing material acceptable to all groups will not be easy, he admitted. Nevertheless, “I hope that’s the direction God wants us to go,” he said of the project.

A new program for youth. Like Casas, Youth Ministries associate secretary Lavon Welty has a new program for which he has high hopes. First developed by staff members of the Student Development Division at Goshen College, the Life Planning program is an attempt to help young people make decisions “in the context of meaningful relationships with adults who are not defensive,” Welty said. Many adults “seem to be uncomfortable about being with kids,” he continued. “What we’ve tried to do is give some direction to an intergenerational relationship which will have as a core helping kids make a positive decision about what to do after high school.”

Choosing a direction after graduation involves a broad range of issues, Welty pointed out. “There’s more than oc-

cupation that needs to be looked at when you look at vocation,” he said. “There are implications of faith.” Values and lifestyle decisions are also a part of Life Planning, he said.

Under the Life Planning program, young people entering Grade 9 are matched with adult “advocates” in their congregation. Through structured and informal activities, both one-to-one and in groups with other program participants, the young person and advocate work at developing goals for the young person’s life. The program terminates when the young person completes Grade 12.

Life Planning is being tested this year by some 20 congregations in eight district conferences. Welty hopes that the program can be made more widely available in the next year or two.

In the English Education and Literature office, David Helmuth continues to work with Mennonite Publishing House representatives in the development of Sunday school and other congregational materials. *Upon These Doorposts*, a parent training course subtitled “How our children grow in faith,” was published last May. The new Foundation Series youth and adult curricula are due to be released next fall. Among other activities, Helmuth writes an adult education column which appears in *Builder* every other month.

Since last winter, Helmuth has also worked on a quarter-time basis in the Peace and Social Concerns program area. This fall, that involvement has been increased to one-third time.

In addition to the projects cited by program area heads, executive secretary Zook describes four others as important. The Evangelism/Church Growth Resource Team, jointly sponsored by MBCM and Mennonite Board of Missions, has been extended through January 1981. Team members Richard Showalter, Leroy Bechler, Eldon King, and David Kniss, used a three-week airline ticket this spring to meet with representatives of 16 of the 22 Mennonite Church conferences. (Meetings with representatives of three other conferences were held at other times.)

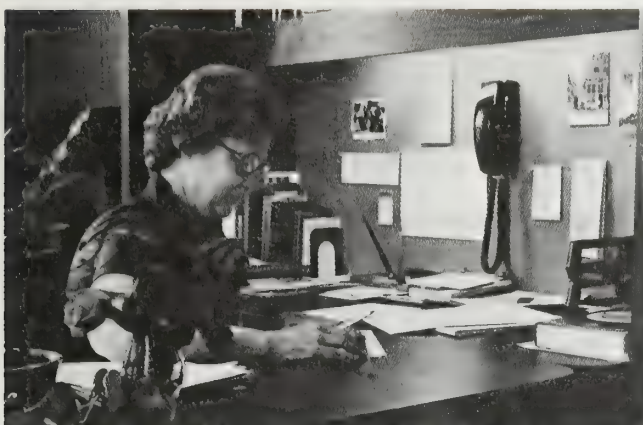
Robert Yoder’s MBCM office is located in Eureka, Illinois, where he divides his time between farming and teaching stewardship throughout the church. Major teaching visits in the past year have been made in Florida, Oregon, Ohio, Pennsylvania, and Illinois. In July he visited all of the congregations in North Central Conference during a two-week period.

In the words of one MBCM administrator, plugging into the churchwide urban concerns push that was begun at Estes and reaffirmed at Waterloo remains “difficult for us.”

Editor: **Daniel Hertzler**
News Editor: **David E. Hostetler**

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Gospel Herald Volume 73 Number 41



Beulah Kauffman, former associate secretary for Congregational Family Life. At present no one at MBCM is assigned to this task.

But MBCM plans to use a \$4,000 grant from Mennonite Mutual Aid Fraternal Funds to finance workshops and other activities this fall by three urban education consultants. This work is closely coordinated with Dwight McFadden, Jr., associate general secretary for black concerns.

An agency in trouble. Despite its many and varied projects—or perhaps because constituents have not perceived a focus in those activities—MBCM is clearly an agency in trouble. In Gordon Zook's words, "It seems during the two years that I've been here that a lot of time has been spent simply on survival."

"MBCM is attempting to respond to the calls of

conferences and congregations in areas of need. However, the areas of need are so many that someone has to set priorities—we can't work at all of them," Harold Bauman explained. "And in a time of inflation, the church's contributions have not kept up with its cries for help."

Why? Bauman points to growth in local programs. "Parallel to the emergence of MBCM has been the increase in congregational overhead—new facilities, more full-time pastors—and the revitalization of the conferences, with more staff and more overhead."

To get a perspective from the broader church in assessing MBCM's future, a questionnaire from Zook was sent along with the agency's regular memo to pastors in July. Among other questions, the single, yellow sheet asks whether MBCM cutbacks are "realistic and appropriate" or represent instead "a lack of faith and vision." Other questions ask whether MBCM's financial difficulties are "an inevitable result of the recession" or represent "a failure to communicate the importance of MBCM," and which areas, from Congregational Leadership to Administration and Communication, should be either reduced or expanded in terms of staff time. Zook hopes the results, though nonscientific, will provide some guidance as to how MBCM can better serve the church.

"I think there's pretty clear evidence that we have to lower our expectations and do the job as best we can within the limitations that we have and what the church is willing to pay for," Zook said of the survey and the long-term outlook for MBCM. "It may be that in the future we will have to listen to the church even more closely than we have been in the past."

Hear, hear!

Is the peace ethic optional for Anabaptists?

Do you know any member of the Mennonite Church who has not been baptized? Most of you will say no. Next question: Do you know any member of the Mennonite Church who cannot accept or believe in another tenet of the church—nonresistance? I suspect that the answer to the second question is yes. Why, if both of these are basic tenets of the church, do we come up with two different answers? I suspect a person could not become a member of the Mennonite Church if he/she refused to be baptized or participate in communion. If baptism is necessary for membership, why isn't the belief in peace (the central theme of the New Testament) necessary for membership?

I've been in congregations where the belief in peace seemingly has been given low priority because "most of our members don't come from Mennonite background." This doesn't make sense to me. Why should we not make prospective members fully aware that a commitment to the peace ethic is a prerequisite to membership? To a new Christian, baptism and communion are totally new concepts also. Is that justification for not requiring new members to participate in these membership requirements?

Why are we seemingly so apologetic about integrating the peace ethic into our membership requirements? Why do we

sometimes relegate peace to a sort of peripheral or optional issue? Does it have anything to do with the fact that many clergy persons were/are exempt from the draft and maybe never really had to work through their belief as it relates to the draft, war, and peace?

I think the time is *now* for many of us to really get back to basics and sort out those things which make our Anabaptist faith unique. If there are no unique features, we might as well merge with a larger denomination. In numbers there is strength.

About two years ago I asked a youth group of a well-established Mennonite Church the following question: If the draft were started tomorrow, would you go into the military service? About 66 percent of those responding answered yes or undecided. Perhaps over 50 percent of those responding were members of the congregation. Also, I think that most of the parents of these teenagers were members of the church. This alarmed me. Although these statistics are somewhat atypical from other congregations I sampled, I could not but feel that perhaps this is indicative of a trend. Obviously, there are various reasons for this trend. It appears that some leaders, parents, and congregations are not emphasizing this basic tenet of our church as a requirement for membership. If we are not going to require that members adopt the peace ethic of our church, let's also not require baptism, communion, and foot washing.—**Jim Drescher, Lancaster, Pa.**

Of law and love

by Katie Funk Wiebe

Recently I studied a folder of material I have collected on the Equal Rights Amendment, one of today's most heated subjects. The ERA states "Equality of rights under law shall not be denied or abridged by the United States or by any state on account of sex."

The conflict is about the way this amendment will be interpreted with regard to family relationships, child support, alimony, right of privacy, homosexual marriage, abortion, criminal law, protective labor laws, social security, insurance, education, credit practices, property ownership, business laws, and the military.

I checked each pamphlet or article for light on specific issues. Here is a small sampling of what I found on the right of privacy:

"ERA would require that there be no segregation of the sexes in prisons, reform schools, public rest rooms, college dormitories, hospitals, military service, or other public facilities."—*Women for Responsible Legislation*.

"In 1965 the Supreme Court established the constitutional right to privacy. This will permit the separation of the sexes in all places that involve sleeping, disrobing, or other private functions. The ERA does not create unisex rest rooms."—*ERAmerica*

"The aim of . . . pro-ERA groups is to totally 'desexigrate' everything. Professor Paul Freund, Harvard Law School, testified that ERA would 'require that there be no segregation of the sexes in prisons, reform schools, public rest rooms, and other public facilities.' Your husband in the armed forces, or a fireman, will be sharing sleeping quarters, rest rooms, showers and/or foxholes with women."—*Women Who Want to Be Women*

"'Equality under the law' does not mean that the sexes must be regarded as identical. The right to privacy under the Constitution permits separate sleeping and rest room facilities in public institutions."—*MCC Peace Section Washington Memo*

"Right of privacy, first recognized by the U.S. Supreme Court in *Griswold vs. Connecticut* (1965), would preclude this type of integration. Thus, undesigned bathrooms would not materialize as a result of ERA passage. States will also maintain the power to require segregation of sexes with respect to sleeping quarters in co-educational colleges, prison dormitories, and military barracks."—*Common Cause*

"Some ERA supporters still try to deceive you into believing that the case of *Griswold vs. Connecticut* insures your right of privacy. Not so. This case deals only with privacy at home. According to pro-ERA Prof. Emerson, the 'separate but equal doctrine' (struck down by the Supreme Court concerning the races) would not be permissible for the sexes,

under ERA, in any facility 'provided or subsidized by the government' (YLJ pp. 900-3)"—*Women Who Want to Be Women*

"The constitutional right to privacy will still justify separate dormitories and barracks. Equality and modesty can co-exist."—National American Woman Suffrage Association.

Clearly, there is little help in such statements for the serious seeker. It seems to be a game of checkers. Also, both pro-ERA forces and anti-ERA forces, if church based, quote Scripture in volume to support their views, adding to the problem of making a decision. Both sides also make predictions as if they are proven facts.

As I studied the material on other issues, I sensed both sides tend to overlook that ERA will deal with the way the law treats women, not with the way husband and wife will have to treat each other. The courts do not interfere with family relations today unless the family brings its problems to court.

What concerned me even more was the assumption, particularly in anti-ERA material, that if the bill passed, the Christian family would dissolve immediately. Families would at once yield all spiritual values, and love would flee the premises. Husbands would turn middle-aged and elderly wives out to work because the law says they can have this right, and if their wives refused to work, divorce them.

There was too little recognition that families only function today if love rules the home and they will only continue to function that way regardless of what kinds of laws are passed. At present the career homemaker receives only what her husband gives her, no more. Arrangements about family matters, such as child rearing, money management, job decisions, and which spouse goes to work, will remain family decisions. Law and Christian principles are not necessarily the same.

I noticed also that both groups at the extreme ends lack compassion. Their only concern is legal victory, not what happens to people trampled down in the process of gaining political victory.

What will happen if the ERA passes? I want my privacy, so I hope lawmakers are decent people who want theirs too. I don't want women in combat duty, but then I don't want men there either. They don't make better cannon fodder than women.

If it doesn't pass, I continue to be concerned about legal matters such as social security, estate taxes, salaries, admittance to some educational institutions, in which women are discriminated against.

Because of the strong emotional overtones of ERA, it has become a political football and is in serious trouble. Because it has become symbolic of the changing role of women, its endorsement represents an endorsement of change. Rejection represents an endorsement of the past and of tradition.

Richard Ostling, religion editor of *Time Magazine*, said recently he thought the big religion news stories of the eighties will be related to the ethics of human sexuality. Our concerns as Christians should be to learn more about decision making in this area and to become leaders in Christian institutions, agencies, and businesses who will respect all people as individuals, not making prejudgments because of sex. Then both men and women will be helped.

Katie Funk Wiebe is a member of the Mennonite Brethren Church. She lives in Hillsboro, Kansas, and teaches English at Tabor College.

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If we compromise . . . our impact will be minimal

Dan Hertzler, Gospel Herald editor, interviews Wayne North a year after North became associate general secretary of Mennonite General Board.—News Ed.

What is your work as associate general secretary of the Mennonite Church General Board? What do you do?

I carry out assignments the General Board gives to its staff. The General Board responds to the directions of the General Assembly so in a sense my work is decided by the General Assembly. For example, at Waterloo 79 delegates were concerned about the way peace is being promoted or not being promoted. So the General Board asked me, along with several others, to study other ways of working at this issue. I have been involved in promoting minority leadership education. I observe several of the program boards, visit district conferences, and arrange conference consultations. I spend one quarter of my time in coordinating the planning for the next General Assembly and churchwide conventions, Bowling Green 81.

Prior to your General Board assignment you have been in pastoral work and school administration. What marked similarities and/or differences did you observe in moving to the new assignment?

The differences are most obvious. In the congregation and school I focused my concern and attention on a smaller group of people. In this assignment I continually think about a much larger body. Both the congregation I served and the school were in Ohio so I also was concerned about one conference—the Ohio Conference. Now I have interest in all the conferences. Franconia, Gulf States, Northwest, or South Central concern me. In my previous work I was intimately involved in the lives of people. Now I have fewer opportunities to relate in that way. Meetings and agendas and minutes and actions are much different to work with than a congregation or school full of people.

What new things have you learned about the Mennonite Church through your experiences of the past year?

I wasn't really surprised with anything I have observed so far, however, some inklings

have turned into understandings. For example, I always had the impression that the Mennonite Church has some fine leaders both on the conference and churchwide levels. Observing a number of conferences has reinforced that impression considerably. I have also discovered that the Mennonite Church is more diverse than I really knew. I always knew there were a variety of convictions and practices but I have found the diversity extends to many other areas such as culture, economics, education, and piety. Interestingly, I also find congregations and conferences more similar than I anticipated. The same concerns, problems, interests tend to appear in many places.

What are some obvious strengths of the Mennonite Church today?

A concern for reaching out to people and accepting them. It is exciting to find in place after place the inclusion of persons and families from the community. It has often happened in a low-key way with no fanfare but it's very real. I sometimes wonder if we haven't scolded ourselves for not being evangelistic for so long that we can't even recognize when it happens.

Another strength is our persistence in keeping evangelism and social service together. It is true that in a few places the weight seemed to fall only on one side but taken as a whole we held to both as the gospel. I hope we always have tension on this issue because that will mean both are important to us.

In what ways are we weakest?

I don't know because weaknesses have a way of becoming strengths and vice versa. But I think we are frustrated in a few areas. We haven't been very comfortable with our identity as we have perceived it. Consequently we haven't been very confident nor have we had a strong sense of mission. This has also led us to wish we were different. Some changes are always appropriate but some of the changes we have worked hardest at haven't been all that helpful.

If you could make one suggestion for all of us Mennonites, what would it be?

I am suspicious of suggestions that are intended to solve problems or help everyone. Let's just say that I will make a final observation. In light of the sweeping changes on the

horizon—economically, socially, politically, religiously—we will have ample opportunity to exercise faithfulness to our Lord in the next years. Whether we are faithful will depend in some measure on our willingness to bear witness in the unique way God has given to us. If we compromise in either the message or our obedience our impact will be minimal and our efforts useless. On the other hand if the Mennonite Church does share its witness with enthusiasm and clarity, we will find a fulfillment far beyond our expectation.

Veteran missionaries begin new assignment in Mexico

Daniel and Eunice Miller, workers for 32 years in Latin America with Mennonite Board of Missions, Elkhart, Ind., arrived in Mexico on Sept. 10 to begin an assignment in the Puebla-Serdán area.

Millers have been seconded to the Mission Commission of Franconia Conference of the Mennonite Church. They are the first long-term missionaries to be appointed by Franconia since 1966.

"Their assignment in Mexico is determined by the Council of Mennonite Churches in Mexico City, as are the assignments of all our missionaries working there," said Henry P. Yoder, Franconia Conference Secretary for Missions, "We respond to the needs as identified by Mexican Mennonites."

Millers will live in Puebla, a city of 750,000 that lies about 82 miles southeast of Mexico City.

"I see myself as a catalyzer, supporter, and teacher," Dan said. "My goals are to support the young Mexican couple in Puebla in their leadership roles and help them grow; promote the reality of Christian community in the Puebla congregation; cooperate with John Mark Frederick in the teaching program in the Serdán churches; and help the directors of Serdán Children's Home."

"I believe I have the gift of being able to communicate with others, to begin new friendships, to feel at home with strangers, to share and teach Scriptures in small groups, to stimulate people to respond to the claims of Christ," said Eunice. "We no longer have children to care for, so I can be involved full-time, too. We will probably do a lot of team teaching."

Both Dan and Eunice spoke of their deep commitment to the poor as giving a major focus to their ministry in Mexico. "We want to live with poor people, share the gospel with poor people. We want to learn with them what it means to be Christians in a poor and oppressed society. We can only learn this by living." They are concerned about developing "Christian community and making mutual commitments" in their new setting.

Henry Yoder said that one of the wonderful

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A Magazine About People in Mission

October 1980



Abraham K.
Wetseh

ABRAHAM KWESI WETSEH

Abraham K. Wetseh was born in a swish, thatch-roofed home in the hill country of Pimpimsu, Ghana. Banana trees waved in the breezes as the palms swayed gracefully. The path descended to the vale below before making a steep climb up to the tarmac road that led around hills and curves to Begoro.

Begoro was the setting for a long-standing Presbyterian Mission. The old Basel Mission building was typical of similar buildings in other mission settings. The bulky building was two stories high, one room wide, with veranda running around the house on every side.

The Salvation Army operated a clinic in Begoro where the people of Pimpimsu often brought their sick and injured. They knew they would get good medical service and Christian love at the clinic.

Abraham's father was a native doctor. He mixed natural herbs to give to people who came for help. He was also a fetish priest carrying out traditional practices of the Krobo people.

In the latter fifties Ghana Mennonite Mission opened a church and school at Pimpimsu, and some of the village children attended. Abraham's father encouraged him to attend school and the worship services of the church each Sunday. Later when the school was closed Abraham walked five miles to get a grammar-school education. Abraham liked school and hoped that he would be able to get a proper education.

Even though the Mennonite school closed, the worship services of the church continued, and many people came from the village to worship; some were baptized. Abraham was one.

Baptized into Christian faith. Abraham wanted to go to secondary school after completing middle school. Although money was insufficient to pay the boarding school fee, Abraham was invited to work in the headmaster's home for his room and board. Abraham studied accounting, typing, and shorthand in addition to other subjects. He worked hard and suffered a lot to stay in school, but finally completed the course. Ghana Mennonite Mission needed more help in the office, and Abraham was



Enthusiastic and Faithful in Ghana

by Laurence M. Horst

given a chance. He helped with the bookstore, with typing, and other tasks.

Home Bible Studies, sponsored by the Mennonite Board of Missions, had grown and was reaching many people of all faiths and occupations in Ghana. Nine hundred were enrolled; a third of them were prisoners and prison officers. Abraham took a special interest in the prison ministry and made occasional visits to the prisons where men were studying the Home Bible Studies. As secretary for Home Bible Studies in Ghana, he developed a counseling ministry. Many turned to Christ and sought help from Abraham.

Appointed evangelism chairman. The Ghana Mennonite Church in annual conference appointed Abraham to a number of committees. He served as chairman for the Evangelism Committee

Laurence M. Horst and wife, Marian, live at Greencroft Villa, Goshen, Indiana. Horsts worked with MBM in Ghana for three terms, 1969-78.

Abraham and Laurence prepare for one of Abraham's motorcycle treks to outlying churches. Here they examine a machete a farmer has asked Abraham to purchase for him in Accra.

and planned weekend evangelism team activity. The team often traveled far to meet with a local leader and his congregation to have instruction in the methods of evangelism. Then the leader and some members of the church would go out into the community to invite men and women to Jesus Christ.

As the Mennonite congregations in Ghana grew and more were added, transportation by public lorry (truck) became a problem. Abraham traveled to the village churches to preach on Sundays. Often he needed to wait for hours to get a lorry ride home. The executive committee of conference agreed to try motorcycles.

No one was more excited about the new form of transportation than Abraham. However, since he had never ridden a bicycle, learning to manage a motorcycle was a problem. Abraham began to learn to ride. It was difficult. He would ride a figure eight in the Mennonite House yard. The slow speed for an extended period of time eventually overheated a valve, but repairs were made and Abraham continued to try. Finally he got a license and was ready to cycle himself to preaching appointments.

Today Abraham has his own motorcycle. Along with his preaching, his work among prisoners is enlarged because of his motorcycle. Every prisoner or prison officer who completes six basic courses of Home Bible Studies receives a Bible. It is the only Bible many of them will ever have. Abraham ties the Bibles to his motorcycle and takes them to the prison people in person. Sometimes Abraham is "beaten by the rain" when traveling by cycle, but the appreciation of the recipients of Abraham's ministry makes it worthwhile. Many have turned to Christ, and others have renewed their relationship with the Lord due to the prison ministry.

Elected conference secretary. At the 1978 annual conference, Abraham was elected secretary of the Ghana Mennonite Church. He had been doing some of the secretarial work for a number of years because other secretaries could not type or did not

have the time to do all that needed to be done in preparing minutes, programs, and conference reports. Abraham was a willing worker, ready to carry more than his fair share. Currently Abraham handles the total office work load for the church.

Sent to Mennonite World Conference. Perhaps Abraham's greatest adventure since serving Ghana Mennonite Church was to be elected delegate to Mennonite World Conference in Wichita, Kansas, in 1978. He carried with him a GHANA banner to be used at Mennonite World Conference when many nations were to raise their banners.

Abraham was the only delegate from Ghana, but he was not afraid. He prayed his way through each difficult challenge. He attended the presession training at Bethel College, North Newton, Kansas, and the African Mennonite and Brethren in Christ Fellowship after Mennonite World Conference.

The annual sessions of Ghana Mennonite Church were still meeting when Abraham returned from North America. He reported with enthusiasm his experiences at MWC. Abraham testified that he feels that the Mennonite Church in Ghana is part of a worldwide fellowship and we all need each other.

Determined to follow Christ. Following Christ is not easy. Abraham's parental family followed the tribal customs and traditions. Some of these conflict with Abraham's Christian convictions. He is the father of six children. That is, he was the father of six until one became ill and died. The last birth was twins. Abraham was thankful as he quoted Psalms 127:3: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." Abraham felt it not right to perform certain traditional customs for his twins but rather had his pastor come and have a dedication service for them at the family parental home with all of the family present.

Later the twins got the measles, and one died because they could not find a place to get "shots" in time. The traditionalists accused Abraham of being responsible for the death of his child because he refused to follow the customary rituals for the twins. It was a test of Abraham's faith, but he committed it to the Lord.

For some years Abraham struggled with the

Continued on page 7

MBM Perspective

Setting apart a special time each autumn for celebrating mission is a well-established tradition in the Mennonite Church. Memory vividly recalls the Fall Missionary Day of my Iowa childhood: eating noon lunch from a family picnic basket in the Sugar Creek Church basement; listening to Minnie Graber tell a story from India; bringing in my Quarter Fund investment return.

Fall Missions Month 1980 continues that tradition. To remind us of the importance our Lord places on mission, *Sent* passes on some penetrating words J. D. Graber (who also grew up at Sugar Creek) spoke nearly twenty years ago. He was addressing the 1962 MBM annual meeting.

We are under orders. The primary motivation to mission is obedience to Christ. It is not pity for the heathen; not the obligation to share what we have found in Christ; not a desire to extend and enlarge one's own church; not even the fact that people outside of Christ are lost.

These are indeed all proper and significant motives that drive us out in mission, but they are secondary and lie on the periphery. At the heart rests Christ's commission and our glad obedience.

"All power is given unto me in heaven and in earth," said the resurrected Jesus. After having made this fantastic claim to power and authority, and having demonstrated the validity of His claim by His resurrection from the dead, He lays the command directly upon His followers, "Go ye, therefore, and make disciples of all the people."

If we recognize Him as Lord; if we believe He is Lord of heaven and earth, as He so clearly claimed, then our engaging in mission is not optional. We are under orders.

To obey Him is to do His will. To do His will is to accomplish His purposes. To accomplish His purposes is to fulfill His mission. His mission is always redemptive and the object of His redemptive love is the whole of mankind in every generation and in every place.

Then, J. D. added a perceptive note. The theme for the meeting was *Obeying Christ in Crisis*. With conviction he concluded: It is CHRIST and not CRISIS that concerns us today.

We are sent as servants. Fall Missions Month 1980 also publicly marks transition in churchwide

missions leadership with Paul Gingrich replacing Ernest Bennett as MBM executive officer. During the second weekend in October, MBM directors in association with Indiana-Michigan Conference have planned to celebrate the transition both by recognizing faithful servant leadership past and by projecting fruitful mission vision ahead.

After thirty-three years with MBM (see *Sent* August 1980), H. Ernest Bennett spoke three departing words to the board to which he was accountable.

Word One: The Spirit of God reaches in at those exact *kairos* moments when human resources have been expended.

Word Two: God supplies the right person to match the gifts needed at that right time.

Word Three: Being part of sensitive administrative teamwork is tremendously rewarding.

And his final observation: The way to serve Christ and His church is the way of servanthood.

Thanks Ernest, for modeling that way!—Willard E. Roth

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YOSHIAKI TAMURA

I was a Jonah," says Yoshiaki Tamura, Mennonite Church leader in Hokkaido. "When the Christians urged me to think of pastoring a congregation after my Bible school studies, I thought they were mistaken. But God had many experiences in store for me in those years and He changed my lifework into an offering to Himself."

As long as I have known Tamura it seems like he is always putting himself down or laughing at himself. He may be remembered in parts of North America as the member of a Japanese church seminar group who displayed humor in Mennonite Church pulpits.

Tamura, in the presence of two other of his seminar friends, would state that Japan has a three-strata caste system. On the bottom are the people with hair on their chins (indicating team member Kimura's beard). The middle caste Japanese wear their hair at their collars (see Mori's shaggy look). But, Tamura declared (and here the bald area on his own head fairly shone) the high-brow intellectual caste have no hair at all. (It is said that some naive Mennonites believed this caste story.)

Tamura tells his story. Tamura is a storyteller. When he attended our English classes long ago he could spin out exciting ghost yarns or relate profound old Buddhist tales. For that matter the events of his life sound embellished if not concocted. Yet when he tells his own story, he tells the truth.

About fifty years ago, he relates, the people in his family's neighborhood shook their heads: "Are the Tamuras still trying to raise that featherless chick?" A weak baby, third of five children, Tamura almost died before he was a year old. In fact the attending doctor pronounced him dead and left, but the Buddhist grandmother and mother, roping in and shaming a less devout father into action, prayed earnestly at the family altar and forty minutes later, the baby gave a sigh and revived.

Not that Yoshiaki became a robust child—he soon had an attack of meningitis. "Ah," says

Mary Alene Miller serves with her family as self-supporting overseas associates with MBM in Japan where they have lived since 1963. They work under assignment from the Japan Mennonite Church.



Stories of a Japanese Church Leader

by Mary Alene Miller

Tamura with a twinkle. "But for that disease at such a tender age. Just imagine how wise and clever I would have been!"

At any rate, as the story goes on, by four years of age Tamura was strong enough to walk. From that day on the devout mother, grandmother, and aunts of the Nichiren Buddhist sect never let the boy forget the story of the miracle in his past. And it was determined that his life should be given as an expression, as an offering to the Buddha. At five, the appropriate age for apprentice boy monks, Tamura was not yet strong enough to enter the temple, but he took up Buddhist studies at home. By junior high age he formally attended classes to learn the sutras and the interpretation of Buddhist scripture.

World War II brought its upheaval to the

Tamura family life. Now his mother saw that not only could she pay off her debts to Buddha, through the military she could sacrifice this son to the emperor as well. Tamura was almost made a boy soldier, but again physical requirements held him back. By the time the war was over, his parents' ideals and scheming for his welfare came to an end with their general disillusionment about life and the future. Yoshiaki was free at last to think and to study on his own.

A story about Chieko. I first met Tamura in our English classes in Kushiro—he was married to a fine schoolteacher and musician, but whom he described to us as “someone you wouldn’t enjoy meeting.” We were taken in by this Japanese custom of depreciating something of high value and were already feeling sorry for the husband when, introduced to his wife, Chieko, at last, we discovered that she was a delightful person after all. It turns out Tamura has a genuine story about Chieko (or is it about himself?)

The Tamuras began their wedding trip by taking the “night sleeper” across the island to Sapporo. Around midnight Chieko woke up in her bunk just as the train ground to a halt in Ochiai, her hometown. Knowing the stop would last forty-five minutes, she slipped out and ran over to her house near the station, chatting with her father about the wedding until traintime when she re-embarked. Tamura, sound asleep in his bunk, was never the wiser.

“Didn’t that take spunk?” Tamura grins, wondering out loud if a Western woman would have done such a thing. I said she surely would have; and liked Chieko all the more. Though she seems “submissive” enough now, she has a responsible office job six days a week, only to also serve the church, quite coming up to the Japanese ideal of a pastor’s wife. At the congregation’s noon meal I attended, Chieko waited on everyone

including Tamura unceasingly. She was the last person to be seated, the last to finish the rice meal she herself had prepared.

When I first knew the Tamuras in Kushiro, he was running a successful store right in the center of town, rubbing elbows daily with people from all walks of life. He was good at this and he liked it. He was good at English, too. Tamura heard Howard Charles when he lectured in Japan. “I didn’t understand a word of it, but his English was interesting to me.” The missionaries he met said unique things in their “good” Japanese—phrases they had labored over especially for Tamura. At the time he didn’t really understand these either.

In fact, “. . . if our second child hadn’t died, we’d have never become Christians.” When their little son lived only five days, no one knew better what to do than one-time temple candidate Tamura. The funeral customs were carried out to the letter. But the sutra-chanting, the offerings, and the sermon did not speak to the mental anguish Yoshiaki and Chieko were experiencing. Nor did it explain the questions they had about the afterlife or about the origin of life.

Not that Tamura had been a meek student of the Word in those days. Long on the edges of the Tsurugadai Mennonite Church in Kushiro (“though they were praying for me, I didn’t know that then”), Tamura had to be patiently encouraged to read the Bible itself.

“I’d read a verse that I couldn’t explain to my satisfaction and I’d call Pastor Tanase right up on the phone. Or I’d run over and see him and mess up his whole day’s schedule without realizing it, sitting around talking, hanging on. Tanase told me I should read a passage over and over. I should read ahead. I should study the preceding material. But he really caught me up short with ‘And now, what do you think of Jesus?’

“I tried to answer something smart about how I noticed Jesus lost His temper with the money



The Tamura family.

changers and that he'd cursed the fig tree. But my wife and I really learned about Jesus and His cross after the death of our baby."

The Tamuras' conversion was not simultaneous. Yoshiaki was ready to seal his baptismal vows at Easter, but he was advised to wait for Chieko to catch up in her commitment. (There are many cases in Japan of the other partner never catching up.) By Christmas they were both ready to take the step together. Tamura looks with gratitude to the hands that held him back to wait for his wife.

But the Buddhist relatives took alarm at this development and began a psychological bombardment. What would the honorable ancestors think about this Christian faith? Didn't the parents *feel* for their helpless baby?

The Tamuras were profaning the family holy places by removing the baby's ashes from the temple. The Tamuras were haughty people, defying tradition; radicals running after new ideas. Even then the family might have tolerated them, if the Tamuras would have just promised not to propagate the gospel among them. When they did not agree to this, relations were broken off (from the relatives' point of view), and Tamura's mother declared she would never set foot in their house. She promptly became ill.

Healing and change. But time provides healing and change. In recent years Tamura's mother has visited her pastor son in Asahigawa where he lives with his family in the parsonage just off the church. And Tamura himself, who once drew back Jonah-like at such an awesome assignment, now is taken up in the life of preaching and counseling. He teaches English for a living. Through his knowledge of English and because of the church, his commitments continue to grow.

He gives guidance to a Christian coffee shop in town. He was a participant of an Asian workcamp in Bangladesh, of a Japanese church leaders' visit to South Korean Christians (and the only tour member who studied Korean before he went). Tamura was a member of a Japanese seminar to the States to study new forms of church life and returned to Japan with new inspiration about what might be done in Hokkaido (and about what should not be tried).

The Tamuras relate the joy they have that their oldest son, a recent Hokkaido University graduate, is a believer; they have another son born after the child they lost, now junior high age.

If Tamura rubbed elbows with all kinds of people as a merchant, he can now rub elbows with a variety of stripes of Christian piety, in the Japan Mennonite Church's most "prestigious"—and thankless—job: that of chairperson over sixteen

congregations on the island of Hokkaido. "And I am not an administrator!" laments Tamura. But he is a listener, a counselor, and a lover of people. And through God's continuing grace in his life, he seems to derive wisdom from the stories of the past.

ABRAHAM K. WETSEH *from page 3*

matter of giving a tithe to the Lord. Giving a tithe seemed impractical when one had trouble to make ends meet. Finally with the help of a missionary in East Africa, Abraham determined to take Malachi 3:10 seriously and asked that his tithe be taken out of his monthly pay. It was difficult at first, and often there was not enough to last through the month.

Today Abraham says that the Lord has blessed him in so many ways as a result of his walking in faith relative to giving the tithe back to the Lord for kingdom work.

Abraham's new venture in stewardship has also been a blessing to others. They see how church income increases when a few people begin to tithe. It is also a teaching tool. Others are catching the enthusiasm for tithing from Abraham, and some are getting the courage to also try it. This new enthusiasm for giving is partly responsible for the continual increase in the giving in Ghana Mennonite Church. Each year the giving is going up and more projects can be undertaken for the work of the Lord in Ghana.

The church had no place for its files and office equipment, so Abraham made a room available in his house for the work of the church. He is working with the church to find a location to build a headquarters for Ghana Mennonite Church. Building costs now are inflated and land costs in the city are also high. The matter is in process, and during the development of a building program Abraham has invited the church to use a portion of his home as the headquarters.

Continuing education has been of interest to Abraham. He has taken a number of correspondence courses to better equip himself for the Lord's work. The last course took a lot of work and evening time. The course is a challenging one. Abraham plowed through the course, which included English composition, creative writing, accounting, and other subjects. He is interested in doing more writing and is seeking to improve his skills.

Ghana Mennonite Church is growing. It is growing because of the faithful and enthusiastic leadership of Abraham Kwesi Wetseh and others. A great gift to the church has been a group of young men who have responded to the call to leadership by the church. Abraham is one of these men who has dedicated his life, his talents, and his family to Jesus Christ.

Mustard Seed and Mission

by Steve and Debbie Fath



Wendell Amstutz, MBM Overseas Mission Associate, demonstrates to local Bolivian farmers the delicate process of grafting tropical citrus fruit trees from his nursery.

Incarnating the Church's Mission

Wendell and Karen Amstutz and their infant daughter Rebekah work as self-supporting MBM overseas associates in Los Espejos, a small rural village in the rolling foothills thirty miles west of Santa Cruz. Wendell and Karen originally came to Bolivia as volunteers with Mennonite Central Committee, which has been actively working in the country since 1959. Their former assignments brought them in touch with the needs of Bolivians living in the eastern tropical lowlands and in the process found mutual affection, decided to marry, and returned to Bolivia to continue their ministry and outreach.

Living on a small farm in a rural Bolivian village provides Wendell a place to plant and nurture his fore-

most interest—tropical citrus fruit trees. “My desire in this project,” explains Wendell, “is to provide healthy young fruit trees such as lemons, oranges, grapefruit, and others to our Bolivian neighbors at affordable prices. Since most live on small properties and have very little means of generating income, a small orchard of fruit trees helps to insure income for their families.”

A Johnny Appleseed spirit characterizes Wendell as he visits many parts of Bolivia, delivering young trees from his well-manicured nursery and researching the most adaptable, productive, disease-resistant varieties of fruit trees. Each person and each tree that he plants become special as he labors to improve the physical and spiritual levels of awareness among his Bolivian neighbors.

Besides caring for the home and an infant daughter, Karen is also involved as a part-time teacher in the village elementary school. Although education is not one of the priorities of the constantly changing government in Bolivia, Karen serves diligently to provide basic training to the large numbers of young children that live up and down the valley. The Amstutz house is a simple thatch-roofed, mud-walled dwelling which they built. It stands nestled in the lush tropical foliage with the brightly colored ripening fruits from their nursery and orchard. Karen and Wendell have rooted themselves deeply in the ongoing mission of the church, incarnating a unique and necessary role as God builds the kingdom in Bolivia.



Working as a Team

The most effective approach to Mennonite involvement in Bolivia is through a team approach whereby education, agriculture, health care, and spiritual ministries are integrated in both planning and implementation. Of the more than 50 volunteers present in the country of Bolivia, each one is involved in providing training and skills. Ongoing service efforts are continuously being made to the small, rural Bolivian villages assumed to be the most needy and the least likely to be reached by the government.

Roger Hooley, MCC volunteer in agriculture serving as director of the Rural Training Center, highlights the operation of a horse-drawn plow in a workshop on the principles of animal traction for Bolivian farmers.



Two Bolivian farmers receive firsthand experience with animal traction as part of their training at the MCC-operated Rural Training Center and demonstration farm located near the city of Santa Cruz.

Cooperating in Agriculture

Mennonites strive to promote better educational, economic, and welfare opportunities for the rural population so that Bolivians can be better prepared to determine their own destiny. This includes improving the quality and availability of animal traction and other intermediary technology for the small farmer. For example, drilling wells with simple hand augers is one way to provide clean water. Volunteers organize cooperatives in the communities where they live, and instruct in methods of soil preparation, insect control, crop diversification, and animal health. Heifer Project International helps improve the grade of cattle as well as provide more productive sources of protein.

One of the few areas in which there is interaction and cooperation between the 12,000 Old Colony Mennonites in Bolivia with their Bolivian neighbors is through agricultural methods. The Colony Mennonites make available well-bred horses and cattle, leather harnesses, and animal traction equipment.

BOLIVIA

Providing Quality Education

In developing communities where there are no schools, Mennonite workers seek to provide a quality educational program for children and adults. Through the Teachers Abroad Program (TAP), volunteer teachers organize the building of a simple school. The first year or two of instruction is done by the volunteer and then the school is turned over to the district education authorities who then hire Bolivian teachers.

Bolivian schoolchildren await instructions from their MCC teacher in a typical rustic schoolroom with hand-hewn benches, grass roof, and mud floor.



Health promoters from rural, isolated Bolivian villages examine the presence of infectious germs with the aid of a microscope as Frieda Schellenberg, longtime MCC nurse, carefully explains how diseases such as hepatitis are transmitted from unclean water supplies.

Pioneering Healthful Living

Grinding through treacherously muddy, off-the-road trails leading deep into the heartland of eastern Bolivia, Frieda Schellenberg expertly maneuvers the four-wheel-drive Jeep toward an outlying village. Thirteen years of traveling these winding, bumpy roads and paths grant Frieda unequaled experience as a veteran volunteer. Pioneering a nationally recognized program designed to train local health promoters from many of the small, isolated, inaccessible villages reflects the genuine spirit of education Frieda applies to her tasks. Aware that many serious

diseases and tragic deaths could be avoided through adequate sanitation, clean drinking water, and proper nutrition, Frieda helped train and equip local promoters to provide basic health care.

Equally at home addressing government health officers or out in the Bolivian backwoods freeing a vehicle stuck in knee-deep mud, Frieda's life and witness among Bolivians reflects her undying love and concern for Bolivians. At the heart of her efforts to improve physical health is her even greater emphasis on changed spiritual health, which is only possible through the Great Physician, Jesus Christ.

As Frieda and other dedicated volunteers in the past decade lived, labored, and witnessed among Bolivian villages, small groups of persons from the communities began to meet for Bible study, singing, fellowship, and prayer. Today five emerging congregations in the rural countryside outside of Santa Cruz and one in the city now meet regularly. These six fellowships form the beginning stages of a small but growing Mennonite Church in Bolivia.



Cultivating an Emerging Church

In the early 1970s MCC invited the North American and South American Mennonite missions to send workers for community development follow-up in the area of evangelism, church establishment, and discipleship. A combined effort of the Argentine Mennonite Conference, the Commission on Overseas Mission (Newton, Kan.) of the General Conference Mennonite Church, and the Mennonite Board of Missions (Elkhart, Ind.) with MCC laid the foundation for the future growth of the Mennonite Church in Bolivia.

The first mission workers to arrive in 1971 were the José Godoy family commissioned and sent by the Argentine Mennonites. Later Laverne and Harriet Rutschman served for a year and a half as the first North American workers. Currently serving in Bolivia are David and Sara Letkemann and Harold and Valerie Sawatsky of COM and Debbie and Steve Fath of MBM.

By 1974 a *consejo*, or national executive committee, was formally organized to oversee the growth and formation of the newly emerging Mennonite fellowships. This *consejo* is composed of two Bolivian nationals, two MCC workers, and two mission representatives. They meet monthly to outline programs and provide direction for the future of the church.



(top)

Frieda Schellenberg and Ethel Shank, wife of MCC Bolivia Director Gerald Shank, share a lighter moment in trying to get out of the mud on a trip to a new community.

(above)

David Letkemann, a missionary with the General Conference Mennonite Commission on Overseas Mission (Newton, Kan.), along with several leaders from the fellowship group of Los Tajibos and several MCC volunteers, participate in the baptism of two Bolivian believers.

BOLIVIA



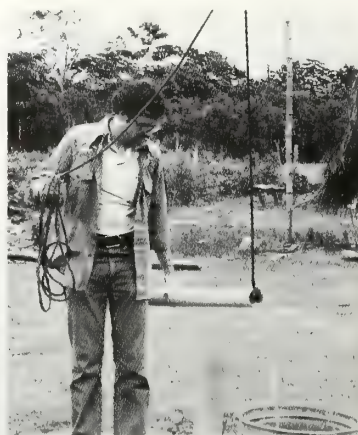
Felipe Jimenez prepares to add the finishing touches to a chair handcrafted in a new carpentry shop he and his older brother Luciano own and operate.



Addressing young people at the first Bolivian Mennonite Youth retreat is Deborah Meredith Fath, MBM missionary in Bolivia. Twenty-five young persons from the emerging congregations recently gathered for three days filled with games, recreation, Bible studies, and lively interaction.

Reaching Out to New Places

Part of the role of missionaries is outreach to new villages and areas untouched by the message of the gospel. In some cases this calls for a trip into new territory along with MCC workers as they explore further possibilities for linking spiritual ministries with health, education, and agriculture.



Steve Fath, MBM missionary in Bolivia, draws water from a hand-dug well in a rural village.

Singing a New Song

Felipe Jimenez used to be one of the little boys who attended the Sunday school held in his village by Mennonite volunteers. Today he and his older brother have a carpentry shop on the edge of Santa Cruz. They specialize in making household furniture from the beautiful mahogany that grows abundantly in the tropical climate of Bolivia. Through a loan financed by Mennonite Economic Development Associates (MEDA), Felipe and Luciano were able to buy an electric motor to operate a saw and drill for assembling furniture.

Before any of the 14 members of their large family became Christians, their father Juan taught them to sing and play guitar at a young age. Whenever there was any kind of social gathering in their small Indian village or at the usual weekend drinking sprees, Juan would dig out his old violin and accompany his two young sons as they entertained the other villagers with songs. This early introduction to alcohol could have been a devastating experience for these young boys. However, this was about the same time that they heard about the special classes being offered for children in their village. They subsequently went to hear the exciting stories, to play some of the games, and to sing lots of new songs.

Not too long after that experience, Christ became the center of their home and Juan no longer went to the drinking sprees. Neither did he take along his young sons to entertain. The family began to sing new songs and invited their neighbors to join them in beginning a church to learn more about Jesus and what He could mean for their lives. Today Juan's home is the setting for the local church that gathers several times a week for worship, study, and prayer.

Felipe's life and testimony reflect his faith in Jesus Christ as he assembles new furniture and as he provides the melodious harmonies that lift the hearts of worshipers gathered to praise their Lord and Savior.



Abel Aquino, young Bolivian pastor, joins in the celebration of Severiana Jimenez' birthday as Doly Chuveizer and Deborah Meredith Fath prepare to serve her a special chocolate cake. Severiana and Doly have served as teachers of Sunday school and vacation Bible school as well as studying in a local Bible institute to prepare themselves for further involvement in the emerging Mennonite Church.



"That we may bear fruit for God" is the hope for Mennonite workers Karen, Rebekah, and Wendell Amstutz and Deborah Meredith Fath as they meet together to enjoy fresh fruit from Wendell's orchard. As Mennonite Central Committee volunteers and Mennonite mission personnel work together to plant the seeds of the kingdom of God, they recognize it is God who builds His kingdom, who causes the seed to grow in the country of Bolivia.

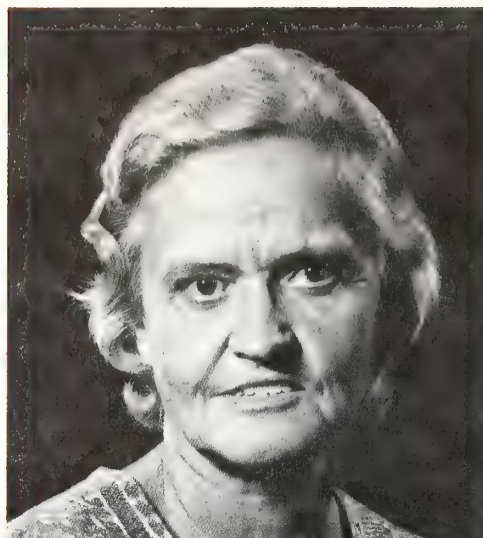
Bearing Fruit for God

Abel Aquino first heard about the Mennonites in Bolivia through his studies with Laverne Rutschman at the Baptist Seminary in Cochabamba. While searching for a meaningful expression to faith, he was invited by Laverne to visit the work in the eastern lowlands. Abel felt a special attraction to Anabaptist theology and upon graduation from seminary he began an assignment with the Mennonite Mission, working in Christian education in the area around Santa Cruz.

For Abel the adjustment to the new assignment was difficult. Bolivia has several distinct regions. The arid, barren highlands where he grew up sharply contrast with the tropical, humid eastern lowlands. The highland inhabitants are descendants of the once majestic Inca Empire, who still speak Quechua and Aymara.

Coming from the traditional highland culture, Abel had many transitions to make with regard to language, customs, food, and traditions. He has served the young churches very effectively and is now pursuing further study in Anabaptist theology at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. He intends to return to Bolivia to offer his skills in Quechua, Aymara, Spanish, and English in presenting the gospel to unreached people.

MBM Overseas Missions send workers, currently some 140, into a score of countries to share the good news.
Meet four of these overseas missionaries. *Up Close and Personal*



Erma Grove, Ghana

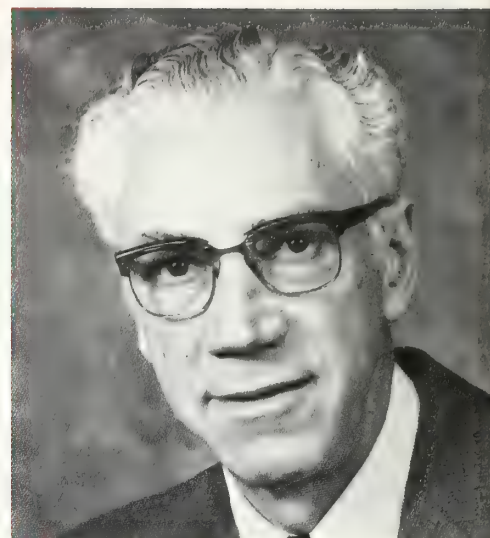
location: The hot and humid coastal city of Accra, the capital of the West African country of Ghana. Population 800,000. Lives in a rented home with coconut, mango, and palm trees in her yard.

background: Born in Hagerstown, Maryland, Erma attended Cedar Grove Mennonite Church across the state line in Greencastle, Pennsylvania. Graduated from Goshen College in 1948 and earned a master's degree in religious education in 1971 from Associated Mennonite Biblical Seminaries. Went to Ghana five months after its independence in 1957 as part of the first group of Mennonite missionaries.

assignment: Direct the Good News Training Institute, an interdenominational effort serving primarily the African Independent ("spiritual") Churches.

challenge: Encourage more responsibility for and interest in the Good News Training Institute by Ghanaian church leaders. Actively explore other ways to train new leaders, including theological education by extension in the spiritual churches.

vision: Many more students for the training institute and the support of the program by Ghana Mennonite Church. (Mission-established churches have tended to view the spiritual churches with suspicion). Theological education for the spiritual churches that helps them lay a better biblical foundation.



Frank Byler, Paraguay

location: Asunción, the hot and dusty capital city of Paraguay in Latin America. More typically Latin than European-flavored Argentina, where Frank and his wife, Anna, served before.

background: Born on a farm near West Liberty, Ohio. Partly through his mother's influence, always felt called to the mission field. Graduated from Goshen College in 1945 and later from Goshen Biblical Seminary and McCormick Theological Seminary. Arrived in Latin America in 1947. Served 20 years in Argentina and 13 years in Uruguay. Paraguay is a new assignment.

assignment: Teach at the Evangelical Mennonite Theological Center, whose students are German-speaking Mennonite immigrants in Paraguay and Spanish-speaking Mennonites from Argentina, Uruguay, and Paraguay.

challenge: To present the Christian renewal movement in a more attractive way. Future church leaders need Spirit-filled input as well as the emphases on academics and Mennonite tradition.

vision: More unity among the Mennonite churches of Latin America, resulting in a more effective witness. More openness to the renewal movement.



Stephen Shank, Belgium

location: The cosmopolitan city of Brussels, capital of Belgium. Headquarters of the European Common Market and the North Atlantic Treaty Organization (NATO).

background: Born in Brussels, where his parents, David and Wilma Shank, were MBM missionaries 1950-73. Attended local public schools and graduated from Goshen College in 1974. Did graduate studies in art history and served on the Goshen College faculty. Arrived in Belgium in July 1980 for his first term of service with his wife, Jean Gerber.

assignment: Work with the Belgian Mennonite Council in using the arts as a way of relating to students and others who are on the fringes of the church.

challenge: The same as it was back in Indiana—helping to build the kingdom. The challenge is simply to respond to the call of the Belgian Mennonites.

vision: The vision is also the same as before—the clarifying of relationships between people and to the kingdom of God. With co-workers Robert and Sylvia Shirk Charles and Belgian Christians, hope to model an Anabaptist-style community.



Florence Kreider, Israel

location: Ramat Gan, a suburb of Tel Aviv, Israel's largest city. With a population of 1.5 million, Tel Aviv contains half of the country's people. It was built on sand dunes in the early part of this century, next to the ancient seaport of Jaffa. Florence and her husband, Roy, live in an MBM-owned house with a small yard and flowering trees.

background: A native of Breslau, Ontario, her name was Florence Cressman and she was a member of Breslau Mennonite Church. Attended Eastern Mennonite College 1949-53. She and Roy were the first MBM workers in Israel when they arrived in 1953. Their first child was five months old at the time and the independent state of Israel was five years old.

assignment: Counseling and prayer ministry for persons struggling with various problems. Participate in decision-making team of Immanuel House, an international Christian center which includes an organized congregation. Hospitality duties for the many guests—especially local believers who need a "re-fueling station."

challenge: Helping to disciple the new young believers. Keeping sane amid her and Roy's hectic schedules. Assisting in the smooth functioning of a congregation whose members represent 15 different cultures.

vision: Developing a "haven" in her home for one or two persons at a time who need spiritual, psychological, and physical help and refreshment.



Ernest Sam Tells a Tale

One of my favorite things to do is babysit. One night I was trying to put six-year-old Jason to sleep. I told him every story I knew, but he was still wide awake.

"One more story and I'll go to sleep," he said.

"You said that last time," I replied.

"Please, just one more."

"Okay," I sighed. "How about Johnny Appleseed?"

"You already told that."

"Hmmm," I said, desperately trying to think of a new story. "I know. Did you ever hear about Wendell Lemonseed?"

"No," Jason said, clapping his hands together. "Tell me that one."

"Okay. Once upon a time there was a man named Wendell Amstutz . . . uh, I mean Lemonseed who loved God and wanted to show other people that God loved them too.

"So he went to a town called Los Espejos in Bolivia, built a mud house with a grass roof, and planted fruit trees all around it."

"How did that show other people God loved them?"

"Well, Wendell was very good at growing trees. He grew lemon trees, orange trees, and grapefruit trees. He could grow trees with a lot of fruit that wouldn't get sick and die.

"When Wendell had a batch of trees ready he would put them in a truck and sell them to people all over the countryside at a price they could afford. Then he would help plant them and show the people how to take care of the trees."

"Why couldn't they just go to the store and buy fruit like we do?"

"Many of the people didn't have much money. The trees not only gave them fruit to eat, but fruit to sell so they could buy other things that they needed.

"When the trees would bear fruit, Wendell would say it's like they're bearing fruit for Christ."

"You mean Christ came along and ate the fruit?"

"No, I mean the fruit was a reminder to the people that Christ loved them."

"That's a good story."

"The story of God's love is the best story. And it's a story that will go on and on as long as there are people like Wendell Amstutz who are willing to share their faith."

"You mean Wendell Lemonseed."

"Oh, that's right."

"I've got an idea," Jason said. "Let's take the Johnny Appleseed song and make it the Wendell Lemonseed song."

"Okay."

*Oh, the Lord's been good to me,
And so I thank the Lord,
For giving me the things I need,
The sun, and the rain, and the
lemon seed. . . .*

All of a sudden Jason stopped singing. I looked over at the bed and he was sound asleep.



things about the Millers' availability for the assignment was their ages. "Mexican Mennonites requested additional expatriate people two years ago, but we had difficulty in responding for a number of reasons. One of these was that we were reluctant to recruit

persons who would not be able to enter the country legally. But here is a couple who, because they are over 50 years old, can qualify for the 'rentista immigrant' status and enter legally."—Virginia G. Schlabach, editor of *Francia Conference News*



Roger Hooley, agriculturalist, and Benedicto Quinones, a Bolivian who is very active in helping to promote animal traction, wear the *tracción animal* hat.

Workers promote animal traction creatively

Imported caps bearing insignia such as "CAT," "Ford," and "John Deere" are popular around Santa Cruz, Bolivia, these days, even though they cost more than five U.S. dollars, but they represent multinational corporations whose equipment is hardly practical for all but a few Bolivian farmers.

Christian service agriculturalists decided that one way to increase the status and the visibility of animal traction, an economically and technically more appropriate method of cultivation than tractors, would be to distribute caps with the insignia *tracción animal* to those participating in the program.

"Dignity is important to the *campesino* (peasant)" and a cap stimulates his pride, says Ken Gingerich of Iowa City, Iowa, who headed the promotion of animal traction until recently.

When Roger Hooley of Chouteau, Okla., was home from Bolivia for two months before replacing Gingerich he bought 60 caps from John Deere. He removed the original insignia and asked women in his family's home church, Zion Mennonite, to sew on new ones. Mennonite Central Committee then shipped the *tracción animal* caps to Bolivia.

Farmers, workers, and Bolivians who help promote animal traction have received the caps enthusiastically. Although the caps are but one small reason, animal traction has been catching on.

The use of animal traction helps to stabilize communities in the Santa Cruz area. Farmers can rotate crops rather than depend on "slash and burn" methods which force them to move on to other areas after five or ten years. Since they do not expect to leave eventually, residents are more likely to maintain their roads and build schools.

Garde to speak on Irish Mennos

Michael Garde, an Irish Mennonite who began a Mennonite witness in Ireland in 1978, will be on a speaking tour in North America from Oct. 15 to Dec. 9.

Calling himself the "first Irish Mennonite" and a vital part of what he calls the "Irish Mennonite Movement," Garde is particularly interested in interpreting the Irish situation to North American Mennonites.

Garde works with a team of five Americans sent to Ireland during the past year by Mennonite Board of Missions (Elkhart, Ind.) and Mennonite Central Committee (Akron, Pa.). He and the Americans—Paul and Dawn Ruth Nelson, Joe and Linda Bender Liechty, and David Conrad—live together in a house purchased by MBM and MCC in the Irish capital of Dublin.

Born in South Africa to an Irish father and a

German mother, Garde attended schools in South Africa, Ireland, and England. He made a faith commitment during the 1966 Billy Graham Crusade in London and became active in the Anglican Church and later in the Baptist Church.

Garde earned theological degrees from both a Baptist college in Northern Ireland and from London University. He also graduated from a Catholic seminary in Ireland—the first Protestant to do so.

In 1972, Garde met Mennonites for the first time when a group visited strife-torn Northern Ireland.

Garde eventually became a member of London Mennonite Fellowship and was commissioned in 1978 for ministry in his home country of Ireland.

"Our concern as Mennonites in Dublin is for a lifestyle lived among the poor, seeing the gospel not as spiritual or social, but from the perspective of the incarnation as a unit," Garde said. "This radical biblical concern brings a new dimension to Ireland."

New chapter of Gulfport ministry opened

Church planting is underway in the Mississippi city of Gulfport, the site of Mennonite social service efforts for over 30 years by a total of some 400 volunteers.

The new chapter of Mennonite witness in Gulfport began with the arrival in August of Arnold and Gerri Polk, workers with Mennonite Board of Missions, Elkhart, Ind. Their specific assignment is to start a local community church in which both blacks and whites will feel welcome.

The previous chapter of Mennonite witness ended in 1977, when the Voluntary Service unit operated by the General Conference Mennonite Church closed after 20 years. It had been preceded by a Mennonite Central Committee VS program which in turn had developed out of a war-time Civilian Public Service project.

Mennonite social service was concentrated in a low-income black community just north of Gulfport, a city of about 50,000 along the Gulf of Mexico.

Gulf States Fellowship, a new conference of the Mennonite Church, decided to build on the goodwill created in Gulfport by inviting MBM to help start a new Mennonite congregation.

The vision was largely that of Orlo Kaufman, a Gulf States Fellowship leader who has devoted 30 years of his life to Mennonite work in Mississippi. "Former MBM staff member Hubert Brown and I thought that the Mennonite ministry in Gulfport ended prematurely," he said. "It has been my desire to continue something there, perhaps this time with a different emphasis."

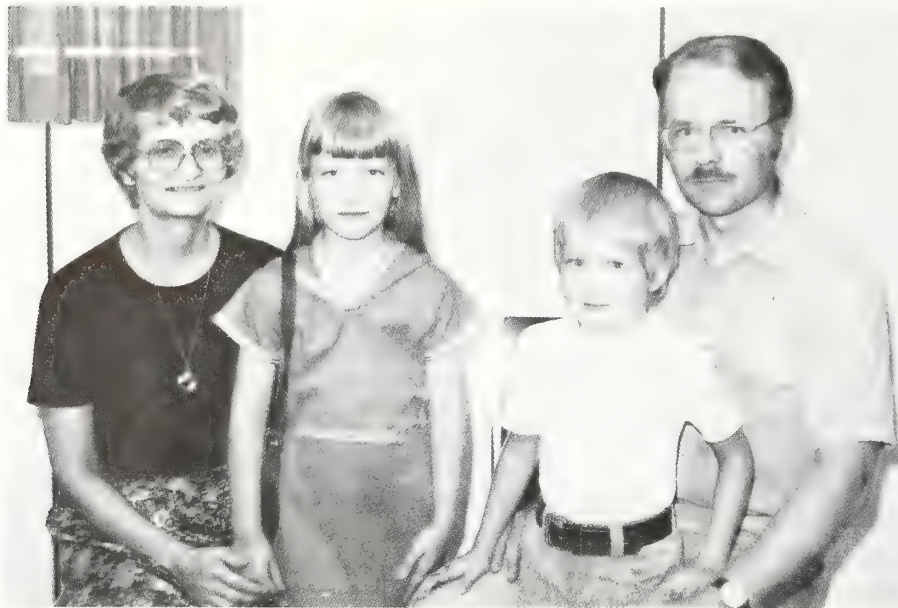
Arnold and Gerri Polk have already started a

Bible study group in their rented home and have been busy getting settled in the city and learning to know their neighbors. They are also exploring various possible areas for buying or building a house in which they will start a Mennonite fellowship.

In contrast to earlier forms of Mennonite witness in Gulfport, in which whites worked in a black community, Polks are themselves black

and hope to include both blacks and whites in their ministry.

Polks are from Fabb, Va., and are members of Williamsburg Mennonite Church. They owned and operated Polk Exterminating Company. Arnold is a native of Delaware, and Gerri is from Arizona. They have three young children. Polks' address is 2232 Taylor Blvd., Gulfport, MS 39501.



Walter and Margaret Sawatsky, Natasha and Alexander

Sawatsky named Europe secretary

Walter Sawatsky of Winnipeg, Man., who has served with Mennonite Central Committee in Europe since 1973, is new MCC secretary for Europe. He will be based in Neuwied, Germany, where he has worked since 1977.

As Europe secretary, Sawatsky is responsible for the administration of MCC's Europe programs, which include a unit in Germany, several Mennonites studying in Eastern European countries, a unit working with a Mennonite Board of Missions team at reconciliation concerns in Ireland, placement of a teacher at European Mennonite Bible School (Bienenberg) in Switzerland, and associations with Keston College's Centre for the Study of Religion and Communism in England.

Eastern Mennonite Board of Missions and Charities (EMBMC) has also asked Sawatsky to provide support services for its East Europe workers. MCC and EMBMC workers in East Europe are in close communication and belong to an informal supportive "East Europe Fraternity."

Along with his MCC administrative duties, Sawatsky will be the MCC contact with European Mennonite groups. At the November 1979 Thomashof Consultation in which the continuing role of MCC in Europe was examined, European Mennonites requested that an MCC representative serve among them.

A third part of Sawatsky's assignment will be to continue East-West research. He began such research at Keston College in 1973 and has continued research and writing at Neuwied since 1977. Most recently he has written a history of the church in the Soviet Union.

Sawatsky holds a PhD in Russian history and a master's degree in European history from the University of Minnesota.

Sawatsky is the husband of Margaret Warkentin Sawatsky. They are parents of two children, Natasha and Alexander.

In his new position Sawatsky replaces Peter Dyck of Akron, Pa., who was MCC Europe secretary from 1967 to 1979. During 1980 Dyck has been working in a new position in constituency relations for MCC.

Draft will multiply objectors message for Goessel rally

Conscription—which may return if Congress acts on it as it did on draft registration this past summer—will seriously disrupt the lives of many young people and their families.

And some churches will have a touchy ethical choice to make if conscription becomes law once again.

But the U.S. Government will face an even

more serious dilemma. Conscientious objectors in unprecedented numbers will likely strain the effort to revive the nonvoluntary army.

Such are the observations of Delton Franz, a veteran observer of the Washington scene, who will address a rally of the Mennonite Central Committee of Alexanderwohl Mennonite Church, Goessel, Kan., on Saturday, Oct. 11.

Young women, who may also be targeted for military service, as well as draft-age men, will have an opportunity at this conference to meet privately with a church representative to voice their concerns and specify the kind of help they feel they will need when dealing with the call to military service.

Purpose of the gathering for the friends and supporters of the Mennonite relief and service agency, according to Griselda Shelly, North Newton, Kan., its regional director, is to help people "learn more about how the Mennonite Central Committee is a Christian resource for meeting human need."

Franz, director of the Mennonite Central Committee's peace section office in Washington, D.C., and currently churchman in residence at Bethel College, North Newton, predicts that the coming of conscription will bring to light a higher percentage of conscientious objectors to military service than any previous draft in history.

And while, formerly, most of these men had been religious objectors—half of them coming from the Mennonite and Brethren in Christ churches—a majority of the new objectors will come largely from other churches or from no religious background at all. Many of them will oppose military service on political and social grounds.

Jim Amstutz, Akron, Pa., a consultant on the draft for the Mennonite Central Committee, will conduct an afternoon session limited to young people of draft age. He will take suggestions from them on the kind of assistance they will need to prepare themselves for registration and the draft. He will also indicate what they will need to do to establish their claim to be conscientious objectors.

Other features at the Oct. 11 conclave will include discussions during the afternoon period on lifestyle, emotional health, world refugees, refugee resettlement, and personal support for persons in government.

Reports will also be received from a number of countries where the Mennonite Central Committee is engaged in special peacemaking efforts: Southern Africa, the Middle East, and Kampuchea (Cambodia), as well as on special campaigns for agricultural and economic development.

LaVonne Platt, a Newton home economist and editor of *From Swords to Plowshares*, a newsletter on agriculture and conservation, will review a recent publication sponsored by the Mennonite Central Committee dealing with Christian lifestyles. *Living More with Less* by Doris Janzen Longacre, the editor of

the *More-with-Less Cookbook*, shows how the sparing of scarce resources makes for a rewarding way of life.

"Emotional Health Issues for the 1980s" will be examined by Dr. George Dyck, medical director of Prairie View Mental Health Center, Newton, an institution related to the Mennonite Central Committee.

Marion Deckert, dean of Bethel College and a former representative for the Mennonite Central Committee in Indonesia, will review the world refugee crisis. He will show how the growing number of political and economic refugees in almost every region of the globe threatens world peace.

But some refugees are being resettled in central Kansas, and Tim E. Schrag, North Newton, regional assistant for the Mennonite Central Committee, and James Klassen, a consultant on refugee resettlement, will provide information on "Hosting Our Friends from Indochina and the Caribbean."

Marian Franz, a participant in a Washington-based group called Dunamis, which provides spiritual and moral support for persons in government service, will report on "Pastoring Politicians in Washington."

"Peace and Justice in Southern Africa" will

be the subject of discussions led by Joan Gerig and Orlando Redekopp, Winnipeg, Man., who have just returned from a three-year assignment in Botswana where they worked with refugees from South Africa and its white minority government.

Delton Franz, following his address on "The Return of Registration and the Draft," will speak on the Middle East situation at an afternoon session.

The tragedy of Kampuchea (Cambodia) will be outlined by Vern Preheim, Newton, formerly director for Asia for the MCC and now executive secretary of the General Conference Mennonite Church.

David Gerber, instructor in agriculture at Hesston College, who worked in a livestock and crop program in Crete, will lead a discussion on "Lessons from Agricultural Development."

The day's activities will begin at 9:00 a.m. and will adjourn at 4:00 p.m. A light lunch will be served at noon.

Robert Kreider, director of the Mennonite Library and Archives, North Newton, and a member of the policy-making body of the Mennonite Central Committee, will be chairman of the day.

Believers' church conference to be held at Bluffton

"Is There a Believers' Church Christology?" is the theme for the sixth Believers' Church Conference, sponsored by Bluffton College, Oct. 23-25. The conference will feature ten prominent theologians who will discuss Christology from various perspectives.

While previous conferences have dealt with the concept of the believers' church, this is the first to deal with the implications of this concept for one of the classical theological issues. Christology will be examined in the context of believers' church ecclesiology and peace.

J. Denny Weaver, associate professor of religion at BC, is coordinating the conference. Registration is limited to 200 participants.

The keynote address, "We Are That Household," will be delivered by John H. Yoder, professor of theology at the University of Notre Dame and the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

The first session will look at Christology from the eschatological (end times) perspective. Vernard Eller, a professor of religion at LaVerne College, Calif.; Robert Clouse, professor of history at Indiana State University; and Rosemary Radford Ruether, Georgia Harkness, professor of applied theology at Garrett-Evangelical Seminary, Chicago, Ill., will present this perspective.

Seeing the issue from the present perspective will be T. Canby Jones, professor of religion and philosophy at Wilmington College, Ohio; Robert Krieg, assistant professor of theology and director of field education for the master of divinity program at the University of Notre Dame; and Paul M. Bassett, professor of

history of Christianity at Nazarene Theological Seminary in Kansas City, Mo.

Viewing Christology from the saving perspective will be Helmut Harder, professor of theology and Christian education at the Canadian Mennonite Bible College, Winnipeg, and Clark Pinnock, professor of systematic theology at McMaster Divinity College, Hamilton, Ont.

The series of believers' church conferences has been built upon the initiative of a conference held in June 1964, at Earlham College, Richmond, Ind. At this conference, representatives of the three peace church traditions discussed the "Concept of the Free Church," and through the subsequent liaison efforts of J. A. Oosterbaan, the conference format was designed. Since 1967 conferences have been held in Kentucky, Illinois, Pennsylvania, California, and Winnipeg, Man.

Conference stresses importance of criminal justice to the church

Participants at a conference on "The Church and Criminal Justice," Sept. 18 to 20, suggested that the forgiving, reconciling treatment of criminals and victims is an issue around which all North American Mennonite groups can gather.

More than 60 persons attended the conference, sponsored by the Offender Ministries Program of Mennonite Central Commit-

tee and hosted by Reba Place Fellowship of Evanston, Ill.

Nearly all who attended came with "significant experience in the criminal justice field," says Harold A. Penner of MCC U.S. Program, who was surprised but encouraged by the quality of participant interest.

Edgar Epp, Offender Ministries consultant for MCC (Canada), opened the conference by identifying key issues for the church to consider: Does the church have a responsibility or relationship to criminal justice, and if so, what? Where should the church enter the field? He stressed that the church must develop a critique of the present criminal justice on the basis of the Judeo-Christian tradition. While suggesting areas of the present legal system to which the church can contribute, Epp emphasized the need for alternate models which work for reconciliation through community volunteers. The Offender Ministries Program is promoting some of these.

Responding to Epp, John Howard Yoder of the Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind., pointed out that the system of judges, lawyers, offenders, and victims is one of the most personified examples of justice/injustice the church can involve itself in. Unlike the global actions of multinational corporations, for example, questions of forgiveness and guilt are played out before a community's eyes. Yoder also called for the church as a corporate body to help members working within "unclean" institutions to decide on proper Christian responses.

Millard Lind of AMBS spoke on "The Transformation of Justice from Moses to Jesus." He emphasized that the Hebrews placed justice and law within the context of covenant relationships based on God's righteous acts of salvation. The church, too, must therefore be unalterably opposed to the idea that the state is the final dispensary and arbitrator of justice. He also noted how many Hebrew laws worked against hierarchical economic and social structuring.

Marlin Jeschke of Goshen College, Goshen, Ind., spoke "Toward a Christian Approach to Criminal Justice." Although to say "Jesus died for our sins" sounds funny and irrelevant to the criminal justice system, Jeschke observed, Christian treatment of an offender is the offering of repentance and redemption. If an offender puts faith in Jesus Christ, he claimed, the redeemed person can and should be acquitted, but be urged to make right what he or she did wrong.

Honey Knopp of the Prison Research Education Action Project of the New York State Council of Churches also surveyed the U.S. prison system, especially seeking to correct misconceptions about prisons and their effectiveness in reducing crime.

Mark Umbreit, executive director of PACT (Prisoner and Communities Together) of Michigan City, Ind., spoke on "Crime and Punishment in Denmark." On the basis of that

country's new approaches to incarceration he challenged participants that change in the U.S. is feasible. Conference participants also had opportunity to attend workshops dealing with legislative issues and specific alternatives to the present criminal justice system.

During closing discussion it was clear that the Offender Ministries Program theme, "Crime Is a Peace Issue," had struck a powerful chord among participants. Yoder expressed this for others when he said that the way a society handles its criminals is as important as the way it deals with war and peace.

Human resource service completes first assignment

At the request of Mennonite Central Committee (Canada) Henry Fast and Neil Janzen, both of Winnipeg, have completed Phase I of the Feasibility Study for Area Development in Bangladesh for the Canadian International Development Agency (CIDA).

Both Fast and Janzen are participants in the Mennonite Economic Development Associates (MEDA) Human Resource Service, a service offered by MEDA whereby it makes staff time available at cost to agencies to carry out specific short-term assignments. In addition to staff, MEDA also has a roster of other individuals with specialized skills available.

Fast is the MEDA agricultural development consultant; he has had overseas experience with MCC in Greece and India. Neil Janzen is associate executive director of MEDA and serves as management consultant. His overseas experience, also with MCC, was in India and Zambia.

In order to gain a broad exposure to the rural problems and program in Bangladesh, the consultants spent about one month there during January and February 1980. While there they visited many places throughout the country and consulted with persons from a broad spectrum of national and international government and nongovernment organizations to receive input as to the direction which rural development assistance should take.

The report outlines the political, economic, social, and technical situation in Bangladesh, and in one chapter observations of current development efforts are given.

Dyck reports on MEDA, Zaire

Ernest and Mary Dyck, together with their teenage daughters, Linda and Cyndi, have recently returned from Kikwit, Zaire. The Dycks were in Zaire under the auspices of the Mennonite Brethren Board of Missions and Services for the past thirteen years, and have been seconded to MEDA for the last six years. MEDA has had projects in Zaire since 1968 and Ernie became involved on a part-time basis with MEDA projects in 1971.

During the early years, MEDA's projects in Zaire consisted almost exclusively of assisting individuals in financing small livestock projects, feed mills, trucks, and coffee plantations. In 1974, Ernie was instrumental in setting up local committees to process loan applications. These committees selected the most feasible projects from a host of submissions and passed them on to Ernie as the MEDA representative for final approval. The successful applicants were then asked individually to appear before the committee and the MEDA representative for final clarification before any funds were given to the applicant. Ernie also spent considerable time in follow-up work with borrowers, with the tangible result that more loans were being repaid than previously. He feels that the technical assistance given to the projects was of more value and importance than the actual funds that were supplied.

Ernest felt that to the Zairians, financial assistance seemed to act as the catalyst to get them motivated in starting their own projects. Individuals having economic training and an understanding of basic money management are the exception in Zaire. Often money was seen as the only missing ingredient needed to solve all problems. With both financial and technical help of MEDA, a number of Zairians succeeded very well in operating their chosen economic venture, and Ernie feels that in the process they also learned a lot about money management.

When asked what he felt he had accomplished while involved with the MEDA projects, Ernie replied that he had given a lot of time training and organizing three area MEDA committees. Two of them are reasonably active and form the basis for further organizational training. He said he left behind a few individuals capable of administering the MEDA program with the assistance of an expatriate counselor. Two of these individuals have a degree in economics.

In the last three years Ernie was also involved in gradually developing several agricultural marketing cooperatives, which show significant potential for assisting area farmers.

Mary Dyck was actively involved in numerous capacities during their time in Zaire. She taught part time in a small school operated by the missionaries for their children. She also taught English in the Bible school, and home economics and typing in the local public high school. Due to a lack of textbooks for students, Mary also spent many hours typing and copying material for students' use. During the last five years Mary acted as manager of the Christian bookstore operated by the Zaire Mennonite Brethren Church. She also acted as hostess for the Kikwit unit. She operated a two-way radio in English, French, as well as in the local dialect.

Linda, a graduate of secondary school in Kinshasa, is working at Camp Arnes. Cyndi has found employment at a senior citizens' home in Winnipeg and will be entering grade

eleven in the coming school year.

The Dycks looked forward to coming back to Canada and are enthusiastic about being here. Previous furloughs have taken the sharp edge off the cultural readjustment they are experiencing this time. Mary's comment was "It scares me how much everything costs." — Martha Fast

Barn repairs part of disaster service's new assignments

Nine longer-term leaders and volunteers attended a Mennonite Disaster Service (MDS) orientation from Sept. 5 to 7 in Menomonee, Wis., the area where last July a windstorm did \$300 million worth of damage.

The storm affected approximately 1,000 families, many of them dairy farm operators. The Wisconsin state MDS committee and Region II, which includes MDS workers from Wisconsin to Mississippi, engaged in windstorm cleanup and repairs in a four-county area immediately after the storm hit.

Emphasis has now shifted to reconstruction and repairing barns and outbuildings. The new MDS workers will give special help to farmers who were not adequately insured or have very high mortgages.

Resource persons for the orientation included William Shumaker, pastor of the Milwaukee Mennonite Fellowship, who provided Bible input sessions on Christian servanthood. M. Jean Krahn, associate director for Mennonite Voluntary Service with headquarters at Newton, Kan., led sessions on interpersonal relationships and group dynamics.

Frank Kauffman, Region II director from Goshen, Ind., and Nels Hostetter, executive coordinator for MDS at Akron, Pa., introduced the orientees to MDS.

The nine participants included assistant project leaders Nate and Patty Yoder of Stone Lake, Wis., who are in MDS on a nine-month term. Also attending were Karen Christophel of Battle Creek, Mich., on a nine-month term; Karen Koop of Bakersfield, Calif., three-month assignment; Sandy Weaver of Mohnton, Pa., staff secretary at MDS headquarters; Timothy Kanagy of Mt. Gilead, Ohio, a masonry leader, eight-month term; Walter Schoenhols of Archbold, Ohio, construction assistant leader, one-year term; Dale Jones of White Cloud, Mich., six-month term; and David Peters of Winnipeg, Man., six-month term.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$139,438.13 as of Friday, Sept. 26, 1980. This is 18.6% of the total needed. 223 congregations have made contributions.

mennoscope

Seeds of Vision, a social concerns conference sponsored by the Lafayette (Ind.) Urban Ministry, will be held on Saturday, Nov. 15, at First Christian Church, 329 N. Sixth St., Lafayette. Keynote speaker will be George Webber, president of New York Theological Seminary and author of *Today's Church, a Community of Exiles and Pilgrims*. Among workshop topics to be included are: The Farmworkers' Struggle; Peace, Bread, and Arms; and Living More Biblically with Less. Write LUM at 12 N. 8th St., Lafayette, IN 47901, or call (317) 423-2691.

Ray Yovanavich was recently named administrator of Camp Hebron, Halifax, Pa., and Eugene McMichael has rejoined the staff, after a year's study leave, to become program director. William Weaver, who had been camp administrator, has resigned, effective Sept. 1, to become pastor of the Risser Mennonite Church near Elizabethtown, Pa. Weaver and his wife, Viola, went to Camp Hebron in 1973 to give leadership to the development of the adult camping program in the Sylvan View Retreat Center.

Mary Lehman Yoder was commissioned on Sunday, Sept. 21, as minister to students for the Mennonite Church of Normal, Ill. She will be relating to students from the congregation studying locally, as well as Mennonite and other students at the Mennonite School of Nursing, Illinois Wesleyan, and Illinois State University. Mary is a 1975 graduate of Goshen College and a 1979 graduate of the Associated Mennonite Biblical Seminaries, Elkhart. Her home community was Berne, Ind.

The Center on Law and Pacifism is planning a conference on Civil Disobedience and Nonviolence at the Crossroads to be held at The First Mennonite Church, Denver, Colo., Nov. 7-9. Registration begins at 4:00 p.m. on Friday. Write to the Center, Box 1584, Colorado Springs, CO 80901, or call either (303) 424-6261 or 635-0041.

Goshen College invites applications for a

faculty position in psychology beginning in Sept. 1981 to teach courses in psychology and in counseling. Teaching experience and doctorate desirable. Rank is open. Send letter of application, résumé, transcripts, and three letters of recommendation (including one from your pastor) to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.



Jim, Vicki and Blake Egli

Jim and Vicki Egli of Morton, Ill., were commissioned for a three-year assignment in Lesotho, Africa. The commissioning was held on Sept. 21 at the Trinity Mennonite Church where Jim and Vicki are members. Jim was also licensed to the ministry by the Illinois Conference. Mahlon Miller gave the charge and Paul Sieber did the licensing. Conrad Wetzel represented the Illinois Leadership Commission. James Bertsche, executive secretary of Africa Inter-Mennonite Mission Board was there to clarify the Egli's assignment in Lesotho. Planned departure was Sept. 28.

Richard R. Leonhard was licensed by the

Ohio Conference of the Mennonite Church on Sept. 21 to serve as pastor of Beech Mennonite Church, Louisville, Ohio. Richard has served as an ordained minister in several Methodist churches; he served an 11-month interim pastorate at First Mennonite Church, Vineland, Ont., and a seven-month interim at Beech Mennonite Church. He has been called to serve a two-year term as pastor. Wilmer J. Hartman, Ohio Conference minister, and Richard F. Ross, Stark County, were in charge of the licensing service. Dick, his wife, Carole, and daughter, Margaret, live at 6977 Paris Avenue, Louisville, OH 44641. Their phone number is (216) 875-4883.

Norman and Ruth Kraus, new workers in Japan with Mennonite Board of Missions, recently completed a summer teaching ministry in Hokkaido during their Tokyo language school's six-week vacation. They participated in a Japan Mennonite Church leaders' consultation, a weekend summer camp for five eastern Hokkaido congregations, a retreat for pastors and their families, and the annual retreat of a congregation in Sapporo. Krauses, who arrived in Japan last January, will be in language school until March.

John Paul and Wendy Liechty Lederach, workers in Spain with Mennonite Board of Missions, Elkhart, Ind., arrived in that country on Sept. 4 for a three-year term as overseas mission associates. They will live and work in Barcelona as members of an intentional Christian community. John Paul, a native of Hesston, Kan., served in Spain 1978-79. Wendy, from Spencerville, Ind., and John Paul were married in July. The Lederachs' new address is Calle Argimon 2, 1º, Barcelona 32, Spain.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Carpenters, Leola, Pa., Oct. 25-29. William R. Miller, North Liberty, Ind., at Heath Street, Battle Creek, Mich., Oct. 16-19. John Kraybill, Springs, Pa., at Mattawana, Pa., Oct. 12-19.

New members by baptism: three by baptism and 13 by confession of faith at First Mennonite, Lincoln, Neb.; one at Listowel, Ont.; four at Rockhill, Telford, Pa.; four at Souderton, Pa.

Sisters and Brothers

by Joel Kauffmann



births

Adams, John and Darcy (Jantzi), Phoenix, Ariz., first child, Erin Leigh, Aug. 27, 1980.

Conrad, Harmon and Judy (Dove), West Liberty, Ohio, third child, second son, Eric James, Aug. 31, 1980.

Crossgrove, Philip and Shirley (Aeschliman), Wauseon, Ohio, third child, second daughter, Jodi Ann, Sept. 14, 1980.

Garber, Ken and Deb (Garber), Pomroy, Iowa, Melissa, July 9, 1980.

Gehman, David and Lois (Witmer), West Liberty, Ohio, first child, Sarah Ann, Aug. 31, 1980.

Gingerich, John V. and Louise (Burkholder), Hubbard, Ore., third child, first daughter, Jennifer Lyn, Sept. 14, 1980.

Kaufman, Tim and Mary (Summer), Ashley, Mich., first child, Anna Mae, Aug. 28, 1980.

Kauffman, Edwin and Judy (Lapp), third child, second daughter, Kristen Suzanne, Sept. 14, 1980.

Matthews, Keith and Thelma (Downing), Bellefontaine, Ohio, fourth child, second son, Detrick Lynn, Apr. 22, 1980.

Miller, Paul and Jeanna (Hollar), Nappanee, Ind., second daughter, Mindy Jo, Sept. 15, 1980.

Moyer, Vernon and Sandra (Rowell), Hickory, N.C., fourth child, first daughter, Elizabeth Joy, Sept. 3, 1980.

Nafziger, Wayne and Cheryl (Gingerich), Zurich, Ont., Andrew Wayne, Sept. 5, 1980.

Rohrer, Russell and Elizabeth (Ewell), Harrisonburg, Va., first child, Bridget Michelle, July 20, 1980.

Schieck, Randy and Barbara (Rush), Perkasee, Pa., first child, Jedidiah Gering, Aug. 23, 1980.

Schrock, David and Melissa (Ramseyer), Orrville, Ohio, first child, Benjamin Michael, Sept. 9, 1980.

Steckle, Stuart and Ruth Ann (Bender), Zurich, Ont., Dustan Stuart Jess, Sept. 4, 1980.

Stutzman, Merle and Grace (Berkey), Hubbard, Ore., second child, first daughter, Jana Marie; born Feb. 28, 1978; received for adoption, Sept. 5, 1980.

Stutzman, Thomas and Carole, Lakewood, Colo., second son, Jeffrey Ryan, Sept. 11, 1980.

Veeder, John and Virginia (Schrock), Gibson City, Ill., second child, first son, Brian Dale, Sept. 11, 1980.

Wyse, Max and Michelle (Crosby), Archbold, Ohio, first and second children, Justin Michael and Ryan Jay, Sept. 12, 1980.

marriages

Benner—Mininger.—Arlin A. Benner, Franconia, Pa., Finland cong., and Donna Jean Mininger, Hatfield, Pa., Plains cong., by David K. Benner, Sept. 6, 1980.

Bontrager—Yoder.—Daryl Bontrager, Black Duck, Minn., Kitichi Pines cong., and Marlissa Yoder, Harleysville, Pa., Methacton, by Jerome Yoder, uncle of the bride, July 19, 1980.

Butterfield—Zehr.—Paul Alan Butterfield, Plymouth, Mass., and Janet Elaine Zehr, Evangelical Mennonite, Ft. Dodge, Iowa, by Eugene Butterfield, father of the groom, and Dan Benner, Aug. 16, 1980.

Davis—Schrock.—Jim Davis, White Pigeon, Mich., Baptist Church, and Charlene Schrock, Wolcottville, Ind., Plato cong., by William Musselman and Richard Martin, Aug. 30, 1980.

Early—Good.—Glenn Early and Dawn Good, both of Lima, Ohio, Salem cong., by Larry Rohrer, Aug. 23, 1980.

Groff—Wert.—DeVon Groff, Canton, Pa., Wheelerville cong., and Sandra Wert, New Holland, Pa., Groffdale cong., by Charles Wert, father of the bride, June 28, 1980.

Herendeen—Weaver.—David Herendeen, Goshen, Ind., Pleasant View cong., and Cynthia Weaver, Middlebury, Ind., First Mennonite cong., by Randy Miller, Aug. 30, 1980.

Hochstetler—Schlabach.—Glenn Hochstetler and Debra Schlabach, both of Plain City, Ohio, Sharon cong., by Elvin Sommers, Sept. 13, 1980.

Hostetler—Yoder.—Dave Hostetler, Burton, Ohio, and Debbie Yoder, Middlefield, Ohio, both of Pleasant Hill Mennonite congregation by Sam Fisher, uncle of the groom, Sept. 6, 1980.

Kendall—Yoder.—Terry Kendall, Greentown, Ind., Howard-Miami cong., and Karen Yoder, Harrisonburg, Va., Pleasant View cong. (Hydro, Okla.), by Millard Osborne and Chester Slagell, July 19, 1980.

Miller—Whitehead.—Eldon Miller, Amboy, Ind., and LaRie Whitehead, Kokomo, Ind., both of Santa Fe cong., by Eugene Headings, Sept. 13, 1980.

Newton—Myers.—Richard Newton, Kokomo, Ind., Methodist Church, and Susan Myers, Kokomo, Ind., Howard-Miami cong., by Lee Miller, Sept. 13, 1980.

Overholt—Thwaites.—Philip Overholt, Topeka,

Ind., and Patty Thwaites, New Paris, Ind., both of College cong., by Arnold C. Roth, Sept. 13, 1980.

Parmer—Knechel.—Loren Parmer, Line Lexington, Pa., Line Lexington cong., and Eileen Knechel, Harleysville, Pa., Towamencin cong., by Kenneth Seitz and Harold Fly, Sept. 13, 1980.

Plett—Penner.—Grant L. Plett and Celia Joanne Penner, both of Landmark (Manitoba) cong., by Archie F. Penner, uncle of the bride, July 26, 1980.

Roth—Jutzi.—Brian Roth, Stratford, Ont., Hillcrest cong., and Janice Jutzi, New Dundee, Ont., Nith Valley cong., by Amzie Brubacher and Gerald Good, Aug. 30, 1980.

Schweitzer—Gingerich.—Keith Schweitzer, Wellman, Iowa, Wellman cong., and Barbara Gingerich, Wellman, Iowa, United Christian and Baptist Church, by John Woodin, Aug. 30, 1980.

Shaffer—Mathews.—Alan Shaffer and Lenette Mathews, both of Mountain View cong., Reedsville, Pa., by Ivan E. Yoder, Aug. 30, 1980.

Wolf—Brugger.—Bruce Wolf, Hartville, Ohio, Church of the Brethren, and Chris Brugger, Paris, Ohio, Stoner Heights cong., by Leonard Garber, Sept. 13, 1980.

Yoder—Stopher.—Myron Yoder, Goshen, Ind., Forks cong., and Sheila Stopher, Goshen, Ind., Shore cong., by Harvey Chupp, Sept. 6, 1980.

Zimmerman—Tobias.—Joseph Zimmerman, Orrville, Ohio, Church of Christ, and Emily Tobias, Orrville, Ohio, Orrville cong., by Carl K. Newswanger, Aug. 30, 1980.

obituaries

Bachman, Anthony W., son of Lloyd and Corrine Bachman, was born at Fort Dodge, Iowa, Apr. 2, 1963; died following an automobile accident Apr. 19, 1980; aged 17 y. Surviving are his parents, one brother (Tracy), maternal grandmother (Mrs. Martin Buenting), and paternal grandmother (Mrs. Aaron Bachman). He was a member of Evangelical Mennonite Church, where funeral services were held, in charge of Dan Benner; interment at Northlawn Cemetery.

Boegli, John, was born in Vandercourt, France, in 1888; died at Brenn-Field Nursing Center, Orrville, Ohio, Sept. 12, 1980; aged 92 y. In 1915, he was married to Naomi Lehman, who died in 1960. In 1961 he was married to Clara Smucker, who survives. Also surviving are one son (James), one daughter (Norma—Mrs. Al Beck), 2 stepsons (Richard Smucker and Robert Smucker), 4 stepdaughters (Pauline—Mrs. George Dulaney, Mrs. Virginia Esh, Carol—Mrs. Donald Powell, and Julia—Mrs. Bruno Penner), 4 half brothers, 4 half sisters, 5 grandchildren, 3 great-grandchildren, 20 stepgrandchildren, and 15 stepgreat-grandchildren. He was preceded in death by a son, Walter, and a grandson. He was a member of Orrville Mennonite Church where funeral services were held Sept. 15, in charge of Carl K. Newswanger; interment in Crown Hill Cemetery.

Cressman, Clarence, son of Abram and Judith (Shantz) Cressman, was born near Plattsville, Ont., Feb. 15, 1902; died of a heart attack at Paisley, Ont., July 28, 1980; aged 78 y. On June 28, 1941, he was married to Margaret Cressman, who survives. Also surviving are 3 daughters (Kathryn—Mrs. Larry Wagler, Judy—Mrs. Robert Rivers, and Margaret—Mrs. Russell Campbell), one son (John), 3 grandsons, and one sister (Barbara). He was a member of Nith Valley Mennonite Church, where funeral services were held July 24, in charge of Amzie Brubacher; interment in Nith Valley Mennonite Cemetery.

Good, Edward, son of Amos and Melinda (Martin) Good, was born at New Hamburg, Ont., Aug. 14, 1922; died at Toronto General Hospital, Toronto, Ont., June 13, 1980; aged 57 y. On Apr. 25, 1945, he was married to Olive Axt, who survives. Also surviving are two sons (Merlyn and Linford), one daughter (Bernadine), one grandson, 4 sisters

(Elma—Mrs. Gladwin Bender, Nina—Mrs. Orin Gimble, Martha, and Pearl), and one brother (Walter). He was preceded in death by one son (Duane) in 1971. He was a member of Nith Valley Mennonite Church, where funeral services were held June 16, in charge of Amzie Brubacher and Irvin Cressman; interment in Nith Valley Cemetery.

Helmuth, Monroe J., son of John and Fannie (Bontrager) Helmuth, was born at Hutchinson, Kan., Dec. 17, 1937; died of complications from leukemia, at Chicago, Ill., Sept. 8, 1980; aged 42 y. On Aug. 31, 1958, he was married to Janice Birky, who survives. Also surviving are his mother, one daughter (Sandra), one son (Keith), 5 brothers (John, Elvin, Eli, Henry, and Merlyn), and 4 sisters (Mrs. Clara Miller, Mrs. Katie DePew, Mrs. Barbara Eller, and Mrs. Mary Mast). He was a member of Hopewell Mennonite Church, where funeral services were held Sept. 11, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Herr, Anna Mary, daughter of Aaron and Amanda (Landis) Buchen, was born in Farmersville, Pa., June 19, 1895; died at Fairmount Rest Home, Aug. 7, 1980; aged 85 y. On Sept. 16, 1915, she was married to George Herr, who died Jan. 11, 1972. Surviving are one son (Benjamin), one daughter (Martha—Mrs. Isaac Widders), 15 grandchildren, 25 great-grandchildren, and one brother (Benjamin Buchen). She was preceded in death by one daughter (Ruth) and a son (Aaron). She was a member of Groffdale Mennonite Church, where funeral services were held on Aug. 11, in charge of Curvin Buchen and Charles Wert; interment in Groffdale Cemetery.

Landis, Velma, daughter of Daniel D. and Abbie (Layman) Shank, was born at Broadway, Va., Oct. 8, 1910; died at Lancaster, Pa., Sept. 5, 1980; aged 69 y. On June 1, 1935, she was married to Maurice W. Landis, who survives. Also surviving are 2 daughters (Beatrice—Mrs. Frank Brunk, Marilyn—Mrs. David Longacher), one son (Maurice, Jr.), 3 sisters (Naomi—Mrs. Harry Brunk, Pauline—Mrs. Samuel Strong, and Emma—Mrs. Earl Delp). She was preceded in death by one daughter (Phyllis Anne), one brother (Aaron), and one sister (Grace). She was a member of Evangelical Mennonite Church. Funeral services were held at Millersville Mennonite Church, Sept. 9, in charge of Alvie Beachy, J. Otis Yoder, Sanford G. Shetler, and J. W. Townsend; interment in Millersville Mennonite Cemetery.

p. 809 by Mark Beach; p. 810 by Martha Janzen;

calendar

Mennonite Board of Missions Board of Directors and Missions Rally, Elkhart/Goshen, Oct. 9-12
Rocky Mountain Conference fall meeting, Montezuma, Kan., Oct. 10-12

Parents' Weekend and Senior Weekend II, Eastern Mennonite College, Harrisonburg, Va., Oct. 10-12

Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18

Southeast Convention, Oct. 24-26

Black Council, Newport News, Va., Oct. 31-Nov. 2

Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2

Gulf States Fellowship annual meeting, Nov. 1

Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8

Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9

Franconia Conference fall assembly, Franconia, Pa., Nov. 8

Mennonite Church General Board, Lombard, Ill., Nov. 18-20

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22

Eighteenth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23

Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28

Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981

Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981

MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981

Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981

items and comments

Church asks German pacifist not to use title of 'pastor'

Officials of the Evangelical Lutheran Church of Hanover, have asked an anti-war activist to stop calling himself "pastor" in his tracts because he was never ordained. Waldemar Vollrath, who says he belongs to a "Protestant free church," had received theological training in the Lutheran Church. He signed his name as "Pastor W. Vollrath (Hanover)" in a tract he wrote entitled "A Christian cannot be a soldier." Church leaders said soldiers receiving copies of the tract had expressed confusion at the thought that their church was opposing their military service.

Iran executes Baha'i members in continuation of crackdown

Continuing its systematic crackdown on the Baha'i religious sect, the government of Ayatollah Ruhollah Khomeini executed seven more members of the sect for allegedly spying for Israel and the United States. The afternoon newspaper *Kayan* published pictures of the seven men, who were reported killed by a firing squad on Sept. 8, in the central Iranian city of Yazd. The paper printed a statement from the Yazd revolutionary tribunal accusing the seven of treason against the Muslim people of Iran. The Baha'is, said to number 450,000 in Iran, constitute the Islamic nation's largest religious minority. Unlike Iran's Christian, Jewish, and Zoroastrian minorities, however, the Baha'is are not recognized or protected by the country's new Islamic constitution.

Billy Graham and evangelical leader dismiss potency of "Christian right"

Two evangelical leaders say the current conservative Christian political movement doesn't have the political clout which it—and the national media—claim. Evangelist Billy Graham and Robert P. Duggan, Jr., public affairs director and Washington, D.C., spokesman for the National Association of Evangelicals (NAE), speaking separately to two different audiences in Wheaton, Ill., warned that the "Christian right" is deceiving itself about the extent of its power and influence. Some political pundits contend the "Christian right" efforts on behalf of Republican Ronald Reagan could be a decisive factor in the November election. But that is a mistake, says Mr. Duggan, whose organization represents churches in some 75 denominations and affiliates, totaling from 10 to 15 million Americans. "There is no evangelical bloc," he told a "Forum for the Church's Future" at Wheaton (Ill.) College. "There is no common political philosophy uniting evangelicals," he said.

Congress approves funds for army to begin production of nerve gas

The U.S. Congress has approved funds for a nerve gas factory, taking the first step toward ending a 10-year moratorium on production of chemical warfare equipment. The Senate, by a vote of 52-38, approved the use of \$3.2 million to revamp an existing chemical weapons facility at Pine Bluff, Ark. The House approved the plan earlier in its own military construction bill. Supporters of plans to develop the nerve gas facility held that the current U.S. stockpile of chemical weapons was extremely poor and would soon be outdated. They held that a new generation of chemical weapons was needed to be a deterrent to Soviet capabilities and to serve as a basis for strong negotiations with the USSR.

The funds approved for the nerve gas factory are expected to be just the start of a major chemical weapons program which could total up to \$4 billion by the time it is finished. The total includes an estimated \$1.6 billion to build the new weapons including shells and bombs, and \$2.4 billion to decontaminate and destroy existing stocks.

"Born-again" becoming cliché

Evangelist Billy Graham said he will no longer invite people to be "born-again." But Mr. Graham isn't stopping his gospel ministry, just changing some of the words. Starting with his next crusade in Japan the evangelist will urge people to be "born from above." The change in phraseology, Mr. Graham told a group of college students, is due to media and commercial overuse of "born-again," depriving it of its original meaning and turning it into a cliché.

Berrigan brothers resume familiar anti-war action

In a renewal of anti-Vietnam War tactics, peace activists Daniel and Phillip Berrigan poured blood on documents and smashed nose cones of two Minuteman missiles at the General Electric Space Division in King of Prussia, Pa. The brothers and six companions broke into the GE facility in this Philadelphia suburb at 6:55 a.m. on Sept. 9. Montgomery County District Attorney Joseph Smyth said a man in priest's garb accosted the security guard at a back door open to receive the morning shift, and held him with the aid of a nun while the others ran past. Once inside, the group used two sledge hammers to smash the missile parts and poured the blood, which, they later told police, was their own. Company officials estimated damage at from \$10,000 to \$30,000.

Public schools get passing grades, loss of confidence trend reversed

Six out of ten Americans give their public

schools passable grades of "C" or better and, for the first time in six years, those who give the schools top marks went up, according to a new Gallup survey of education. Lack of discipline, drug abuse, and poor curriculum standards are the most frequent complaints about the schools. And, respondents say, schools can be improved most by having better educated and concerned teachers and principals, emphasis on the basics of reading and mathematics, and good relations between parents and teachers.

Public schools received relatively high confidence when compared with other U.S. institutions. They were ranked second only to churches among institutions receiving a "great deal" of confidence from Americans. Asked to rate the schools from "A" for superior through "F" for failure, 10 percent of the respondents gave an "A," 25 percent "B," 29 percent "C," 12 percent "D," and 6 percent "F." In 1979, 8 percent gave the schools an "A."

Couple nears end of project to speed Bible translations

Using modern linguistics and a computer, a husband and wife team in Grand Rapids, Mich., have nearly completed a four-year project to make it easier to translate the Bible into the 3,000 languages in which it is not yet available. The couple, Timothy and Barbara Friberg, used a computer to produce an analysis of each word in the Greek New Testament. Using the results, which will be recorded in six books, on computer tapes and on microfilm, scholars will have ready resources for getting at the structure of the original Greek Scriptures when they translate them into other languages.

Mr. Friberg said the value of the computer's use in the project could be illustrated with a historical example. It took Alexander Cruden, the compiler of the Bible concordance bearing his name, 17 years to complete it and he went blind doing it. By contrast, he noted, the computer run that resulted in the combined concordance of the entire Greek New Testament (just under 280,000 words and tags) took less than 20 minutes central processing time.

Presbyterian minister predicts violent upheaval in South Korea

A Presbyterian seminary professor and former political prisoner in South Korea warned that the time for peaceful demonstrations against his government may be over. "Peaceful demonstrations won't work," said Stephen Dong-Whan Moon. "Violent fighting may follow soon. The church won't be able to stop it. It is going to be a very difficult time for Christian leaders and the church." Mr. Moon, who was in Chicago under the auspices of the Church Committee on Human Rights in Asia, said U.S. policies have caused citizens in his homeland to turn "strongly against America."

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Like Chinese baseball

The game of Chinese baseball, as described by R. G. H. Siu, is much like American baseball. But there is one dramatic difference. Between the time the pitcher throws the ball and it is hit or caught, any of the bases may be moved.

This, it would appear, puts an extra strain on the batter, since first base, the goal he had in mind while he waited for the pitch, may be somewhere else when he begins to run. According to Siu, Chinese baseball with its movable bases, is more like what we face in real life than is the American game which is more rigidly governed. Siu is writing for managers, but his observation applies broadly.

I read once that one reason generals do so badly in fighting their wars is that they prepare for the next war on the basis of the last, but the circumstances are not the same. So in some respects it is in the church. The effectiveness of Christian soldiers is hindered not only by the cares of the world and the deceitfulness of riches, but on occasion by failure of leaders to identify the issues clearly. As in Chinese baseball, while we had our eyes on the ball, the bases were moved.

There is a distressed saying occasionally voiced by persons facing turbulent times: "Everything that was nailed down is coming loose." It is a feeling most of us get occasionally when someone or something we counted on suddenly fails us. The Bible is full of failed people and disrupted contexts, so read with discernment, it provides inspiration and direction for us in our attempts to be faithful today.

Take the Babylonian exile as an example, perhaps the most traumatic single event in the history of the people of God. (We consider the crucifixion and resurrection more pivotal, but the exile caused more suffering to more people.) The bases were moved by the defeat and exile. For example, it was generally believed that a god worth the name would take care of his people. For them to be defeated in war was a defeat of the god. Jeremiah held otherwise. He insisted that the defeat of Judah was the work of God, not the defeat of God. The bases were changed.

At the end of the exile, more of the same. Although the temple was rebuilt, the monarchy was not and the people of

Judah had to learn how to live with the neighbors in a new manner. Except for the violent period of the Maccabees when Judah was essentially an independent kingdom, they had to learn to separate their faith from their politics. It was a hard lesson and when Jesus came there were those who saw Him as the answer to their political problems.

Because much of the Bible was written to people living in turbulent times, it speaks best to people in trouble. To those in ease and comfort, its message is muted if heard at all.

It is easy, of course, to see how the bases were moved in Bible times and consider how those people should have responded. When Stephen reinterpreted the significance of the temple, what might have happened if his hearers had accepted this moving of bases instead of stoning him to death? It is beyond our imagination.

What's more important is to be able to see where the bases are moving today and how to fashion a response. But this is much harder. Like the generals, we usually predict the future on the basis of our past experience. Furthermore, as far as I can see, nothing as drastic as the Jewish exile or the coming of Christ has happened to the Mennonite Church in the recent past.

But the bases were moved when Mennonites began leaving the farm in my generation and moving into commerce and the professions in large numbers. The bases were moved in rural Mennonite communities which found themselves engulfed by cities. The bases were moved on the farm too as increased use of expensive machinery has turned farming into business.

The bases were changed when Mennonites began to do evangelism and mission work more vigorously than in the recent past. New opportunities, problems, and resources have come from the new experiences. The bases are changed when a new leader is called to a congregation, when there is a new building, even at the beginning of the new Sunday school year.

When the bases move, we should not be distressed. We should rather draw on our spiritual resources and change our tactics to meet the new arrangement of the field.

—Daniel Hertzler

Gospel Herald

October 14, 1980



Validating our peace position

by John M. Drescher

If the church is to adhere to and practice the way of peace and redemptive love, certain things are essential. Among many such essentials let me suggest three which are certainly not new but need to be stressed again and again.

Peace and Christology. First, we must center our peace position in our Christology. That is, we must accept Christ for who He is, what He says, and as the Apostle Paul says, "Follow in his steps." This means more than saying war is wrong and worse than ever before. War has always been horrible. And today it is more horrible than ever. But our position on peace will not stand up

if based on a moralistic pacifism which declares the evil of war and the goodness of man. Nor will our peace position stand on a political pacifism which proposes political action, law, and pressure for government to avoid war and to stop making missiles. While we need to declare the wrongness of war and the terrible destruction it brings, and, while we need to make use of opportunities to write to public officials and state our concern, yet a biblical position is first that Jesus is Lord and, as persons seeking to live under His lordship, we can't kill or take part in retaliation and hate of any kind.

To center our peace witness on Christ means we do not go to the Old Testament to prove the rightness of war

any more than we go to the Old Testament to prove the rightness of polygamy. Our biblical beliefs on war and peace are not based on the battles of Joshua. Nor do we derive our doctrine of war and peace from the description of David's destruction of Goliath. We base our peace position on the Christ who came to reveal God's will in its fullness and finality. In "the word become flesh" we understand God's will for us. In Him we find our mission, methods, and motives.

This means, further, that we cannot fight until we are persuaded that Christ Himself can take a gun and shoot down those for whom He died. No one has ever dared to picture Christ with a gun in His hand. It means we cannot fight until Jesus changes His command to take the gospel to every creature into a command to take a gun and destroy every enemy at the command of an earthly ruler. We cannot kill until Christ, who came to seek and to save, commands us to search and destroy. We cannot put anyone to death until Christ would destroy a part of His own body, the church. All this is contrary to His person, His practice, and His preaching.

We cannot take part in warfare without adding "except" to every command of Christ. "Love your enemy" except in wartime. "Resist not him that is evil" except in wartime. "Put up the sword in its place, for all who take the sword shall perish with the sword" except when our country is at war. "The weapons of our warfare are not carnal" except when the government tells us to use carnal weapons. "Pray for your enemies" except in time of war. "If a man say, I love God, and hateth his brother, he is a liar" except when he fights in war. "Bless those who persecute you, bless and curse not" except when your country is at war.

To validate a biblical peace position we must keep at the very heart who Christ is, what He said, and how He Himself demonstrated God's will.

Peace and personal witness. In all our witness about peace, love, war, and Anabaptism we need also to share the reality of Christ in our lives. We have become more and more expert in talking about the wrongness of war and the corruption of political policies. But we seem too tongue-tied in speaking about Christ. We can multiply words about war and peace, yet it seems difficult to give a personal word about our own reconciliation with God and others through Jesus Christ.

We can speak against Billy Graham and others on their position in regard to war but fail even to attempt to lead other persons to a saving knowledge of Jesus Christ. Finally the message of peace and reconciliation will fail if it fails here. We invalidate our witness when we can talk about war more than we can talk about the Prince of Peace.

What does this mean? Is it a plea to stop talking so much about the sin of war and the rightness of peace? Of course not! But all our talk has greater validity when people sense that we know the Christ we claim to follow and He has brought peace in our own lives and relationships.

Further, our peace witness will fail, no matter how proficient we are in proclaiming the way governments should demonstrate love and peace at international levels, if we fail

to love and be at peace with the person we work beside or live next to. When we cannot love a fellow Christian, who differs with us at some point, do we have much to say about how our government should demonstrate peace with other nations?

If we attack fellow Christians whose practice may vary a little from our own, do we have anything to tell leaders as to how to work for peace? If we do not pray for our enemy, for our leaders, or for the person who mistreats us next door or at work, or in the church, we invalidate our witness which professes to love persons we have never seen. Witness of any kind becomes worthless if it does not arise out of a life which demonstrates what it declares.

Peace and possessions. Our peace witness and stand today is in serious jeopardy because of our increasing wealth. There is no question about the fact that it is easier to speak out against evil and to stand for righteousness when we possess little or nothing which we need to protect. It is no secret that many church decisions have been made on the basis of the least risk. If one analyzes many of the comments on the floors of church meetings concerning what stance the church ought to take on issues, the basis of decisions is, many times, out of fear of what might happen rather than on the basis of faithfulness. Statements are often more protective than prophetic.

Thus, some more radical persons, during the Vietnam War, were criticized in church papers and on conference floors not because they were unbiblical, but because, as some said, "If they do not behave differently our liberties will be taken away from us." Many times discussions concerning war taxes or refusal to register center more on the consequences than our commitment and the will of God. This is not to say that the answers are easy but it does say that our possessions can prevent us from having a desire to even open up the subject of what it means to be faithful today. We dread persecution for righteousness' sake and so preservation takes precedence, at times, over faithfulness.

Among many concerns which might be shared concerning the present status of the way of redemptive love and nonresistance, these three are lifted out. They must be looked at if we are to remain a peace church. Christ must be at the center of our calling to peace. We will need to be able, not only to speak about peace and war, but to also testify to the reality of Christ in our own lives. We will need to face honestly whether our possessions, more than Scripture, determine our position. 

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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John M. Drescher is coordinator for campus church at Eastern Mennonite College.



Herald Press: What's New and Challenging for Growing Christians

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Partners in process

by Peter B. Wiebe

The story of the work of Mennonite higher education is really my own story; perhaps it's yours as well. I am where I am today because I learned about Goshen College through the Mennonite World Conference in 1948. I had been headed in the direction of popular Protestant fundamentalism when I was "Anabaptized" at one of our schools. The same thing happens every year at our colleges and seminaries.

This year the Mennonite Board of Education celebrates its 75th anniversary; among the Mennonite Church agencies only the Board of Missions has been in continuous operation longer. Mennonite efforts in higher education began before we became involved in churchwide publication or mutual aid. *Goshen College* dates its relationship to the Board from the very first year of its founding. *Hesston College* last year celebrated its 70th birthday; it was the Board of Education's response to a request from Mennonite churches of the west for more Bible teaching. *Goshen Biblical Seminary* grew out of the Goshen College Bible Department as a separate entity in 1933.

Eastern Mennonite College and Seminary grew out of a conviction on the part of Virginia Mennonite leaders in the second decade of this century that there should also be a church school in the east. *Rosedale Bible Institute* in Ohio is testimony to a vision for quality Bible instruction on the part of the Conservative Conference Ministers Fellowship in the early 1950s. And the most recent venture, *Conrad Grebel College*, is owned by three Mennonite conferences in Ontario. Opened in 1963, it offers unique opportunities for students whose professional interests preclude attending a traditional church college; it is one of four church colleges clustered around the University of Waterloo campus.

We have come a long way in Mennonite higher education. But our schools have not prospered without effort. There were long days and nights of praying, planning, paying, pleading, prodding. Our prayers have been answered; our planning has been blessed by God's Spirit; our paying has resulted in the plants that dot the countryside—on the plains of Kansas, the prairies of Indiana, the scenic hillside of the Shenandoah Valley, and in Ohio and Ontario.

The role of the Mennonite Board of Education. The leadership of the Mennonite Board of Education has been significant not only in starting schools, but also, and more important, in determining their continued direction. The



Students at Eastern Mennonite College. "Teachers and students . . . gain insights for building Christian community."

Board has helped us answer such questions as:

1. Should Hesston College become a four-year college? In the 1950s this was a burning question in the west. At that time the Board sensed the answer to be, "We do not need another four-year college; we need two four-year colleges and one good two-year college."

2. "Do we need a new junior college in Ohio?" I well remember when zealous and committed Christian leaders in Ohio were asking this question. The Board of Education helped determine that this would not be the best use of our church's limited resources. More recent developments have confirmed this; we do not need a proliferation of duplicating schools.

3. Where will pastors for Spanish Mennonite congregations be trained? For two years Hesston College provided a biblical training center in the Spanish language on a non-Mennonite campus in Texas. Then last fall a full-fledged Mennonite Church Hispanic ministries program was started at Goshen College. The Mennonite Church is supporting this program as well as the new urban and black leadership education program at Goshen College.

4. Should our faculties function as Christian communities as well as academic bodies? "Yes," said the Board of Education, and so continuing faculty members at our colleges are expected either to hold membership in Mennonite congregations or to be committed to the Christian faith as Anabaptist-Mennonites understand it. So also we want a large part of our students to explore with our faculties what it means to be Mennonite Christians in today's world.

Peter B. Wiebe is pastor of Oak Grove Mennonite Church, Smithville, Ohio.

Hence the Board of Education asked our colleges not to lower the percentage of Mennonite students, but to hold it constant or to raise it. Since that action was taken in 1976, the percentage has risen.

5. How can the Mennonite Church better coordinate our educational vision and avoid wasteful duplication? The new covenant relationship of Eastern Mennonite College and Seminary with the Mennonite Board of Education is one answer. The deans of our schools are considering steps in new areas of sharing and cooperation; the directors of development are planning joint financial programs of which the unified congregational plan is an expression (see article below). The Board of Education also receives annual reports from Conrad Grebel College and Rosedale Bible Institute; developments at these schools are taken into consideration in the Board's planning. In this way the Board is better able to eliminate wasteful and unbrotherly competition and to encourage united support for the kind of education our church and young people need.

The role of the Mennonite Board of Education is to provide for the best use of Mennonite personnel and financial resources in meeting our educational objectives. The Mennonite Church has institutions of higher education with an insurance value of over \$40 million and annual operating budgets of more than \$13 million (besides high schools worth more than \$4 million and operating budgets of over \$2 million). Mennonite Church education is a priority for the specific reason of our mission and peoplehood. It is also a major business investment, and it dare not develop in a haphazard way. Churchwide governance and planning perspectives are most important if our denomination's limited resources are to be used in the best way.

The role of Mennonite Church schools. Mennonites live among denominations and private groups whose schools have been largely independent. Our model has been different. We have a "peoplehood" model, where our relationships and governance are geared to achieve mutual goals

Unified congregational giving: an alternative

Six years ago the Churchwide Trust on Education refocused our thinking and practice on the role of education in the Mennonite Church. Our church people asked whether they wanted an educational effort which was genuinely a part of the church. Our school people in turn asked whether what they were teaching faithfully represented what we as a people consider important. These discussions laid the foundation for stronger school-church ties.

"Peoplehood education" means we do not need duplicate programs in two or three geographical areas; each institution has a unique role in the church, with God's leadership in the whole and the individual parts. In practical terms, this has meant that the schools share responsibility for informing congregations about our educational programs, about opportunities in the educational work, and about financial support needs. Each college and seminary has interpreted and developed its own institution within a given territory. An agreement in 1969 among the schools, the conferences, and the Mennonite Board of Education drew the geographical lines of responsibility for financial solicitation and admissions counseling. Contributions from congregations within each area went to support the schools in that area.

Now some congregations and conferences across the church have been asking about the possibility of supporting all our churchwide colleges or both our seminaries. Old stereotypes of geographical areas are giving way to a more cooperative spirit and mutual understandings.

In response to these requests, the Board of Education and the schools have developed an alternative—a unified congregational giving plan. By this plan your congregation can support Goshen, Hesston, and Eastern Mennonite colleges without having to write separate checks to each one. Similarly, your congregation can support both Goshen Biblical Seminary and Eastern Mennonite Seminary by sending a single check to the one in your area. Congregational treasurers will simply forward contributions as they have in

the past; twice a year the schools will divide the unified funds among themselves according to an agreed-upon formula.

The formula uses the last two fiscal years as base years; changes will be based on the schools' annual operating expenses. Thus the unified congregational giving plan maintains continuity with the present congregational funding of colleges and seminaries. We would not want a plan that would result in a radical shift, so that one college would need to dismiss two or three faculty members and other colleges be forced to hire new ones.

The unified approach will minimize financial competition and encourage mutual support among the schools. It will illustrate our denomination's united effort and trust in the total educational task. We hope it will encourage increased support for the schools by the churches.

The Board of Education and the schools sought the counsel of the Mennonite Church General Board on this proposal in February. In the context of the General Board action, they are now presenting the new possibilities at all 22 district conference sessions in the 1980-81 year. The conferences may respond as they wish.

For example, a conference may decide to accept the unified plan, so that all education contributions channeled through the conference will be considered shared funds unless designated for specific schools. Or the conference may decide to give to one school except for congregations who want to give in a unified way. Or the conference may decide on a third or fourth way of handling this. In all these cases individual congregations may choose to designate contributions for specific schools if they wish to do so. And the private or personal giving of alumni or individuals is in no way affected.

Your congregation is urged to consider the possibilities the unified congregational giving plan affords. The Board of Education and the schools believe it will benefit the whole educational process of the church.

SL

for church and school.

In Mennonite Church schools we have our older people talk with our young people about the issues of faith they face as they prepare for their vocations. This education is designed to prepare them not only as citizens in society, but more important, as citizens in the kingdom of God. Thus it is not a state department of education that decides what will be taught; rather, it is our church representatives who decide how best to prepare to be God's faithful people. In our Mennonite colleges, seminaries, and high schools our teachers and students experience Christian community, learn about Christian community, and gain insights for building Christian community in our society.

We know too well that our modern society has conducted schools in moral and ethical vacuums. And so we have the Watergate confusions and other bungleings of recent history. These are evidence that society educates without moral values. In this context we are calling for peoplehood education, to teach us to see God's acts in history and to learn from His purposes. When our schools are deeply rooted in our life as a people and tied to the congregations where we live, then the colleges and seminaries will reflect their role as extensions of congregational life.

As a pastor I feel there are definite limitations to my services. There is only so much I can do for my youth at Oak Grove Mennonite Church. Where would I turn if we had no colleges? I entrust my young people to our colleges with confidence. At our denominational schools our youth catch glimpses of the God-movement in history and in our times in ways that a congregationally based "local God-movement" cannot offer.

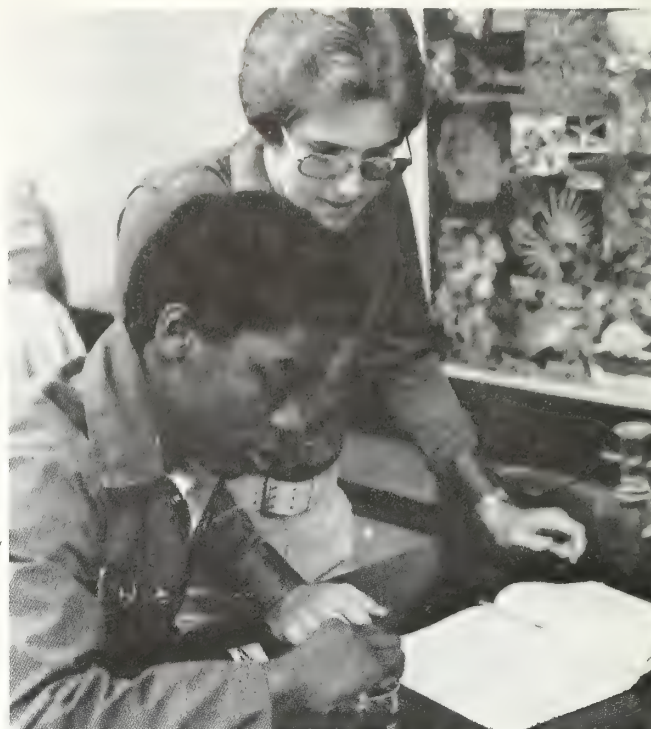
The Mennonite Church without schools? Can you imagine a Mennonite Church without its colleges or seminaries? Increasingly we are becoming aware that without our colleges and seminaries our church leadership would be depleted or imported from churches and schools where Anabaptist understandings and the peace position are not taught.

It was J. D. Graber, veteran missionary and spokesman for missionary concerns and vision, who reminded us that in his time already it was evident that more than 95 percent of all personnel in our mission programs came via our Mennonite colleges and seminaries. Where would our missionary programs be without our Mennonite schools?

Our Publishing House has a similar story to tell. The books our church needs are produced in substantial measure by writers and thinkers who have studied at our Mennonite schools. Our literature rises out of the peoplehood concepts taught and lived in our gathered settings.

The same is true in our congregations. At Oak Grove students from our church schools have returned to assume leadership roles in the congregation. The vision gained in the schools is carried out in the church and in the world.

Congregations and schools are partners in process, working together to build up the church and to bring to the world the message of hope and salvation entrusted to us. Let us move together into the decade of the 80s. Let us discern together those steps which will keep our educational effort strong and effective, at the heartbeat of our brotherhood's growth.



Christopher Dock Mennonite High School. "Mennonite high schools are committed to . . . a vision that takes seriously the lordship of Christ."

Cutting new grooves

by Glen A. Roth

The current effort among Mennonite high schools to bring their programs more in line with the Anabaptist vision is, in a sense, a back-to-the-Bible movement. At the heart of the Anabaptist vision is the biblical belief that Jesus is Lord, that His Spirit is at work in the world and among His covenant people, and that His people bear His good news to the world.

Seven Mennonite high schools recently completed self-studies to evaluate how well they live up to their calling as church schools. The "New Testament Themes for Mennonite High Schools" (*Gospel Herald*, February 20, 1979) served as the measure against which the schools tested their philosophy and objectives, organization, curriculum (with special emphasis on the Bible department), faculty and staff policies, student life, and facilities and resources.

These self-study projects have been building a new awareness—maybe even "pride"—in the uniqueness of Mennonite high school education. Board members, administrators, faculty, parents, and other supporters want our Mennonite high schools to become church schools in even more focused ways in the 1980s. They have seen how Anabaptist theology can serve as a guide for organizing and administering the school, for developing curriculum, for hiring faculty, and for planning student activities. They want this vision to permeate the entire program and structure of our Men-

nonite high schools, rather than simply adding Bible classes and chapel services to a conventional school program.

Following the self-studies, teams of educators from the broader church and of local church people visited each school and responded to the self-evaluations. Pastors, parents, public school teachers, and conference leaders made up teams of from four to six persons who spent several days visiting classes and talking to faculty, staff, and students at the schools.

What did the teams have to say to the schools? "You have a good thing here; keep it going" was part of the message. In general, the teams supported the schools' programs and saw greater potential for their continued ministry to the youth and the broader church they serve. But the teams also recommended changes—some of which can be developed from current emphases and programs, others which point in new directions—to bring the schools more closely in line with the Anabaptist vision.

The following excerpts from the visiting team reports represent the kinds of things the schools are doing well, and also areas for improvement. Not all the schools have all the positive qualities mentioned below, and the suggested changes vary from school to school. But taken together the commendations and recommendations set a direction for Mennonite high schools in the 1980s.

Some schools were commended for having operating boards which relate to the administration, faculty, and staff in an open and supportive manner.

... for visiting pastors in local Mennonite congregations to receive counsel on ways to strengthen ties between the school and congregations.

... for helping students to see that their real vocation is to be Christian, and that service for Christ is the primary consideration in choosing careers.

... for grading students according to their individual abilities, and for drawing on the resources of high-ability students to tutor students who need individual help.

... for maintaining good relations with minority students, so that none of them dropped out during the past school year.

... for building a strong sense of belonging and acceptance among such a large part of the student body, which fosters student loyalty and motivation.

... for working cooperatively with congregationally based cell groups, thus putting into practice the understanding that Christian education is a joint endeavor of both congregation and school.

Some schools were encouraged to integrate a minority world view into their structures and programs. This might include hiring minority staff persons, appointing minority school board members, relating more directly with local black and Spanish communities, enriching current courses by including minority perspectives and background.

... to include Anabaptist history and theology as graduation requirements. Various "on-site" experiences should be planned to make the study current and relevant to the lives of all students. The goal should be to develop within the

students positive feelings for our heritage and a deeper commitment to the Mennonite Church.

... to set up learning labs to help low-ability students succeed and to provide greater opportunities for highly motivated and gifted students. Initially the labs should focus on the needs of students with limited knowledge and study skills with basic courses such as English, Bible, and biology; later they can be expanded as needs in other courses become evident.

... to keep in mind the fact that intelligence quotient (IQ) tests and other standardized tests are of only limited value for predicting college success; every effort should be made to avoid stereotyping students on the basis of such tests.

... to develop plans for recognizing a broad range of gifts among students—moving beyond recognition solely for achievement in academics, music, and athletics to include recognition for relational, vocational, technical, and artistic skills.

... to work at breaking down status structures that hinder harmonious working relations between the teaching faculty and the nonteaching staff. Faculty and staff should affirm each other's gifts and commit themselves together to a united mission at the school.

... to encourage school personnel to model modest lifestyles that are consistent with the gospel and that stand in stark contrast to affluence and materialism. The support of conference leaders, pastors, and parents should be solicited.

... to provide more opportunities for integrating service opportunities into the life of the school, such as (1) inner-city activities worked out in cooperation with pastors of inner-city Mennonite churches; (2) settings for dialogue between the older and younger generations—older people sharing their gifts and life experiences with students and students sharing their gifts with the elderly at points of need, such as reading to persons with limited eyesight; (3) all-school service days that involve all faculty, staff, and students in serving the local community.

Committed to change. A great deal of time and effort has gone into the self-studies and team visits. Specific and concrete steps will need to be taken to implement the recommendations. Some recommendations can be implemented immediately. Others will need faculty study and board attention before being implemented. Others will need still more processing and should become part of projections for long-range planning.

The schools are committed to change. What has happened to this point is just the beginning of a process that will bear fruit for years to come. The school people have a great deal of confidence in church people. The climate between the schools and the congregations is unusually good. The schools want to be close to the churches, as evidenced by their eagerness for counsel.

Any education of lasting value must be based upon a vision. Mennonite high schools have committed themselves to the Anabaptist vision—a vision that takes seriously the lordship of Christ in all endeavors. Living out this vision requires ongoing review, evaluation, and goal-setting. To this the schools are committed, that Christ may be glorified and that His church may be built up.

Glen A. Roth is staff associate for secondary education, Mennonite Board of Education.

Can the nuclear arms race be reversed?

That's the question Christians and Jews of the Princeton, N.J., area met to consider in a two-day conference on nuclear disarmament the last weekend of September.

Among the one thousand people registered for the event was a sprinkling of Mennonites, most of whom were students at academic institutions in the Princeton area.

Paul Warnke, the chief U.S. negotiator in the SALT (Strategic Arms Limitation Treaty) II negotiations with the Russians, gave the opening address. He said that he was asked to speak on the topic "The Arms Race, SALT II, and the Future," but he preferred the title "Is There an Arms Race? Will There Be a SALT II Agreement? And Do We Have a Future?"

Reflecting the fact that SALT II was signed fifteen months ago but hasn't reached the floor for ratification yet, Warnke said that the current political climate in the U.S. assumes that the treaty is only in the best interests of Russia. If it is Russian aggression we're worried about, Warnke said, then the treaty is in the best interests of the U.S. also. It provides a check against the buildup of nuclear power in the USSR.

Respondent Richard Barnet, director of the Institute for Policy Studies, said that the arms race mentality operates from a circular argument. People say, "If you're ahead in the arms race, why negotiate with the other side? And if you're behind you can't stop now in the effort to catch up."

The largest audience in any of the sessions was at an ecumenical worship service Sunday morning held in the Princeton University chapel. The 2,000 people present heard Harvey Cox preach on the Luke text in which Jesus, facing imminent death, said, "Jerusalem, Jerusalem, if only you knew the things that make for peace."

Cox, professor of divinity at Harvard Divinity School, said the nuclear arms race is a theological problem. "Good people, Christians and Jews included, don't believe they can do anything to stop it. They are fatalistic and hopeless in the face of an apocalyptic future. In a poll taken in California," he noted, "a majority of people said they believed there would be a nuclear war in their lifetime and that they wouldn't survive. We are reneging on our God-given task to be stewards of His creation," Cox said.

Using a line from a modern play based on Shakespeare's *Hamlet*, Cox said, "There must have been a time, somewhere near the beginning, when we could have said 'no.'" He



The Dove and the Hawk by Fritz Eichenberg, 1969

urged Christians and Jews to band together and say to the people responsible for nuclear arms buildup, "No! Enough is enough!"

The warmest response given to the seven speakers, most of whom are nationally prominent, was reserved for Helen Caldicott. A Harvard pediatrician, Caldicott gave a descriptive portrait of the medical outcome of a nuclear war. The few survivors of such a nuclear holocaust would wish they were dead, she concluded. Caldicott, who is the founder of physicians for social responsibility, received a standing ovation for her call to stand up against those who perpetuate the arms race.

The conference was sponsored by churches and synagogues in Princeton, as well as Ploughshares, a peace organization at Princeton Theological Seminary. It was spawned by an adult Sunday school class at a local Methodist Church which wanted to do something about the threat of nuclear war rather than simply talk about it.

The steering committee which planned the conference has been charged with carrying on the interest of the conferees. A follow-up meeting has been planned for those interested. A Princeton Peace Fund was established as a means toward facilitating other education in the community on the dangers of the nuclear arms race.—Richard A. Kauffman

MCC representative and others attack U.S. foreign policy, Kampuchea

Concerned about giving support to a regime described by President Carter as "the worst violator of human rights in modern history," Urbane Peachey, of Mennonite Central Committee, and representatives of five other volunteer agencies met with U.S. Ambassador to the UN Donald McHenry on Sept. 16.

They registered opposition to Secretary of State Edmund Muskie's announced decision that the U.S. will vote in favor of letting representatives of Pol Pot retain Kampuchea's (Cambodia's) seat in the UN.

Massive relocation of people, starvation, and wholesale killings characterized the four years of rule by Pol Pot's Khmer Rouge. Kampuchea's population of less than eight million declined by between one and two million. In 1978 Vietnamese forces drove Pol Pot from the capital, Phnom Penh, and took over effective control of the country, which they still retain.

The Carter administration states that to vote against the Pol Pot representatives would reward Vietnam aggression, a view also shared by the Canadian government. Major-power rivalries, concern about future Vietnamese intentions, and a desire to support the wishes of their Southeast Asian allies also enter into the decision.

In a statement presented to McHenry, Peachey and the other spokesmen asserted that the proposed U.S. vote would only help prolong instability and human suffering, by giving Pol Pot's forces reason to fight on. They also expressed the belief that on the basis of the wide experience and contacts their agencies have had in the area, the majority of Kampuchean would view the U.S. position with a sense of sorrow and betrayal. The willingness of many Kampucheans to tolerate continued Vietnamese presence in their country can be attributed to fear of Pol Pot's return.

The statement added that a vote for Pol Pot: "1) discredits U.S. commitment to principles of human rights, turning a blind eye to a scale of atrocities unparalleled since the Third Reich, 2) ignores the reality that Pol Pot's Democratic Kampuchea neither has effective control over national territory nor functions in any real way as a government, and 3) can hinder recovery and reconstruction of the country and of humanitarian aid."

The statement suggested instead that the U.S. advocate a vacant seat for Kampuchea, granting legitimacy to neither the Pol Pot nor Vietnamese-backed Heng Samrin delegations. By doing so, "the U.S. can honor its commitment to human rights principles while maintaining adherence to the important principles of non-aggression and territorial integrity."

Advocates of the vacant-seat proposal believe that refusal to support Pol Pot would

help dissociate the U.S. from China's more hostile stance toward Vietnam and perhaps act as a restraint on China's intentions. According to the July 1980 issue of *Indochina Issues*, with Vietnam less insecure about its own borders, it might be willing to take a more independent stand toward the Soviet Union. Finally, if the Khmer Rouge were no longer as great a threat, Vietnam would have less reason to fear that international relief agencies were simply strengthening Pol Pot's forces.

In later discussion with the ambassador, Peachey observed that U.S. policy did not appear to have a clear strategy to deal with regional or internal Kampuchean problems.

Update on applications, positions unfilled, Akron

One service organization is benefiting from a surge in applications for service assignments. Yet even as it expects to place over 320 workers around the world in 1980, compared to 274 in 1979, and to bring the total number of workers to around 775, the highest ever, some key positions are proving very difficult to fill for Mennonite Central Committee, Akron, Pa.

More people from outside Mennonite and Brethren in Christ churches are applying for service. The organization expects all its workers to share a specifically Christian statement of faith, including acceptance of a biblical position on peace and nonviolence, and emphasis on church life. Consequently, the percentage of applicants from other churches who actually enter service is smaller than the percentage from its constituent churches. Yet Christians from nonconstituent churches do account for the largest increase in applicants and the number of non-Mennonites in service has risen above 25 percent.

But more Mennonites and Brethren in Christ are applying too. Lowell Detweiler, secretary of personnel services, notes that other church institutions are receiving more applications for service, not just MCC. "We need to affirm our churches for responding to the needs being identified."

Increase in MCC program size is occurring mainly in Latin America and in North America, while programs in Africa, Asia, Europe, and the Middle East are holding constant. The number in Voluntary Service in Canada could increase by 20 to 25, and a likely increase of 30 in the U.S. will bring the total U.S. program to over 100 for the first time since 1972.

More people are specifically requesting North American placement, according to Detweiler. What he believes to be a "new awareness of the world situation" among many would-be volunteers also includes "an awareness of our role in the larger world and in many cases a request and commitment to work at 'our problems at home.'"

More workers are also applying for second



Susan Clark, MD, discusses family planning project with field-worker Mohammed Hossain in Bangladesh. Clark and her husband, Stue, will finish their terms in December. Before she knew whether MCC could find replacements she wrote: "If no one comes, the project is too young to walk alone. . . . I feel a great sadness." Fortunately, a reshuffling of roles within the program is allowing MCC to supply the necessary personnel.

terms, which means more maturity and experience. In recent years, some of the second-term volunteers are former overseas workers choosing to work in North America.

In spite of this encouraging personnel picture overall, "our enthusiasm is tempered by the fact that several key positions remain unfilled and that better program responses could be made in certain areas if the right people were available," says Detweiler.

MCC has had difficulty finding workers with the advanced training or experience it needs for some of its more technical programs of long-term development. Where its program once used workers with general skills of agriculture, construction, and administration almost exclusively, the complex needs of the developing world often call for more specialized skills.

There are enough crucial, unfilled roles in MCC programs that Edgar Stoesz, associate executive secretary for overseas services, says, "We have a growing crisis on our hands, and I don't use the word 'crisis' lightly. Our program is calling for something our system can't produce."

Because the organization chooses to use volunteer rather than long-term career workers, it must also face what Stoesz calls "the greatest limitation upon our overseas program effectiveness: a lack of personnel security. Though we have excellent personnel we can't always be sure we will have more to carry through on our commitments."

MCC also faces an apparent shortage of people with the experience and willingness to

serve as leaders, or "country representatives," of its overseas programs.

The Central Committee has needed only six to eight leadership personnel in 1980. But of these, an interim country representative available only one year is serving in India, a first-term couple who have been in Ethiopia only three months have just been appointed for the post there, and positions in the exceptionally needy areas of Southeast Asia and Somalia go unfilled. MCC will need to fill 15 leadership positions in 1981.

Stoesz suggests that MCC's policy of using three-year volunteers especially has limitations for leadership positions. "We lose too much in the changing of the guard," he says, and likes to quote a community leader who reflected upon a 20-year MCC program in Haiti: "You built many roads, but not all of them connected."

Stoesz does not question MCC's commitment to voluntarism and its emphasis on service rather than career. "We would lose something too important if we gave that up." And in spite of crucial shortages, the caliber of MCC's volunteers is higher than ever, according to both Detweiler and Stoesz.

While some administrators have asked what it will mean for the average age of volunteers to rise with the training level and the increase in second- and third-term workers, Stoesz says the overseas department has no complaints. Age, maturity, and experience provide a depth to the work which host countries have long asked for, and may help its programs to connect more of the roads.



Modules report the results of a session of self-evaluation in a meeting led by Paul T. Yoder, church council chairman.



Modules explored a new way of congregational decision-making which focused on discussion in small groups before taking a congregational vote.

Leadership in transition at Community, Harrisonburg

In the past years the Mennonite Church has done some exploration in the area of church leadership. Community Mennonite Church in Harrisonburg, Va., is an example of a church that is seeking new forms of leadership.

During its annual retreat on Sept. 20 and 21 the congregation voted to install a five-member pastoral team to lead the congregation rather than the more traditional pattern of employing a full-time pastor.

The decision was just one step in a process which began in the fall of 1979 when the church was deciding whether to call a part-time or a full-time pastor. The questions were: What are the specific needs of the congregation? What type of leadership would best meet those needs?

Owen Burkholder has been the pastor of Community since the fellowship began in 1972. When he received an invitation to become full-time pastor of Parkview Mennonite Church in Harrisonburg, the members at Community realized that they needed to make some decisions about the future leadership of the congregation.

The members decided early to make use of the Assembly 79 congregational study guide *Leadership and Authority in the Church*. Sunday morning sermons and second-hour discussions focused on this study report which examined leadership concepts and styles in the Mennonite church.

Meanwhile a task force was busy, attempting to identify the needs and desires of the congregation. Through listening and talking to the modules, the small fellowship groups which are a vital part of the life of Community, the task force proposed a model of leadership which it felt would adequately meet the church's needs.

The model took into consideration the congregation's emphasis on the use of the diverse gifts of its members. In its eight years of

existence, the congregation has relied heavily on the contribution of each church member in areas as diverse as cleaning the church building, staffing the nursery, and leading the Sunday worship services. Modules have been encouraged to provide peer counseling, prayer, and emotional support to the members, thus placing less burden for pastoral care on only one person, the pastor. But increased church attendance and new needs called for the skills of more leaders.

The task force's report outlined the recommended leadership model as "a paid pastor responsible for identified areas of responsibility assisted in pastoral care, welfare, nurture, education, evangelism, and worship by a strong lay team involvement, with a church council as the body responsible for administrative and financial matters." A part-time secretary would facilitate the tasks of the team, and existing congregational committees would continue to function in their specific areas.

The congregation then sought the expertise of Harold Bauman, associate secretary of the Mennonite Board of Congregational Ministries, Elkhart, Ind., for teaching and counsel. Bauman served as resource person at the church retreat, providing biblical teaching on leadership, affirming decisions, and suggesting new ways of congregational decision-making.

During this time of discussion about leadership Bauman called Community members to listen to the "timid voices" in their midst, to develop and use the individual gifts in the congregation, and to continue to teach the Word. "The way you will exhibit the good news of God's kingdom is by the quality of your relationships, your life together," he challenged.

The congregation accepted the leadership model on a two-year trial basis. But the work is not ended. Modules are now seeking to identify the spiritual qualifications of the pas-

toral team members. Still in the future is the actual selection of the team members from within the congregation. After that will come the choosing of the pastor, either from the team itself or from outside the congregation.

"I am once again impressed by the tremendous amount of volunteer effort that goes into making our congregation tick," said Burkholder reflecting on the recent events. Although he will be joining the Parkview congregation in January of 1981, before the final outcome of the leadership search, Burkholder is confident that Community Mennonite Church will survive on the new path it has chosen.—Virginia A. Hostetler

Home Ministries leaders to discuss cooperation

Some 75 mission commission chairpersons and other leaders from all 24 conferences of the Mennonite Church have been invited by Mennonite Board of Missions to a home ministries consultation, Oct. 21-23, in Elkhart, Ind.

"Our aim is to help conferences and churchwide agencies work together better in setting goals, establishing good administrative structures, developing leadership, and sharing our visions for being faithful in witnessing for Jesus and building His church," said MBM vice-president for home ministries Ray E. Horst.

On the first day of the consultation, mission goals for 1980-85 and churchwide home ministries structures will be discussed. Representatives from each conference will report on this year's experiences and plans for next year, and regional caucuses will be held.

Much of the second day will be spent discussing MBM-conference relationships, leadership training and development, and "Mission Now"—a churchwide proposal for a

special missions emphasis in 1982-83 involving conferences and every congregation.

On the final day Gordon Erb, Cambridge, Ont., and Hubert and June Schwartztruber of Toronto, Ont., will present a home ministries case study of Ontario Conference. Before departing, representatives will share their dreams and visions for the Mennonite Church of 1990.

Worship each day will be led by David W. Shenk, secretary of home ministries and evangelism at Eastern Mennonite Board of Missions.

Alienation concern of church and business people

Alienation of the business person in the church, risk, priorities, and positive attitudes toward money—these were recurring themes in the Mennonite Mutual Aid-sponsored Consultation on the Meaning and Importance of Money in Following Jesus.

The Sept. 26-27 event, held at MMA in Goshen, Ind., was the first of a series of such gatherings which will be a part of that organization's yearlong Special Project on Money Issues and Economic Concerns. Leading the project are vice-president John Rudy and Daniel Kauffman, on leave from his administrative post at Goshen College.

The 55 consultation participants included entrepreneurs, pastors, church agency administrators, and an attorney.

Rudy opened the session with a focus on the first consultation purpose: *to examine the role of money in Christian life and faith*. Rudy's observations growing out of 21 years of work with Mennonites and their money included, "There is more wealth than ever but wealthy Mennonites may not have much money (cash)." He finds "much negative attitude about money."

Leonard Geiser, reflecting on his contacts as executive secretary of Mennonite Industry and Business Associates, said "The church doesn't understand the problems, the risks, or the responsibilities of the business person."

Continuing the theme of "The Real World," Marvin Miller of Nappanee, Ind., and Maurice Stahly of Congerville, Ill., shared their personal pilgrimages. Miller heads a recreational vehicle manufacturing company, and Stahly is president of a petroleum transporting company.

Encounters with Opportunities and Dangers for the Christian in Our Economic System were shared by Irene Dunn, Normal, Ill., a dealer in real estate, and Robert Frey, Archbold, Ohio, president of a construction equipment dealership.

Laverne Nafziger, Hopedale, Ill., spoke about Wealth in a World of Poverty. She and her husband, Eldon, manage a large farming operation.

While another Mennonite event of eco-

nomie importance—the Michiana Mennonite Relief Sale—drew record crowds nearby, consultation participants gathered Saturday morning to focus on their second purpose: *to relate biblical principles to economic questions which confront Mennonites*.

Goshen Biblical Seminary professor Millard C. Lind gave an overview of economics among the people of God in the Old Testament. He noted the way Israel resisted the hierarchical structures of surrounding tribes, which would give a few people economic domination over many.

Discussing the New Testament and money, Mennonite Biblical Seminary president Henry Poettcker summarized Jesus' teaching on money and wealth: it is legitimate; it is a gift from God; it is subordinate to spiritual concerns; it is a means only; there are grave dangers with it.

Goshen College president J. Lawrence Burkholder brought the consultation back to the present in his address, *Toward a Mennonite Theology of Money*. After describing what wealth does personally—such as establishing the holder in a certain social class—he enumerated the social benefits of wealth and a longer list of dangers.

"Our problem," Burkholder said, "is that we have joined the middle class, and we don't have much history in that position to guide us." Stressing that we have taken the Bible seriously, he noted our theology does not help us with ambiguity—when there is no good alternative. Guidelines for living in today's business world, he suggested, would include providing creative relationships in our administration, finding counsel in the church, and giving sacrificially.

After a look at Developing Congregational Processes for Helpful Dialogue on Money Matters by a panel formed by Kenneth Bauman, Charles Gautsche, Virgil Gerig, Alice Roth, and Paul Sieber, Dan Kauffman closed the consultation with a preview of the special project activity in the year ahead.

Participant evaluation forms indicated enthusiasm for the consultation, but registered frustration at the lack of time to discuss the urgent questions raised. Those questions were part of the reason Rudy and Kauffman believe the consultation purposes were achieved.

Zimbabwe gets expanded aid

Plans to provide seed and tools to help get a new crop in the ground and a shipment of grain to see people through until that crop is harvested highlight Mennonite Central Committee's current involvement in the new nation of Zimbabwe (formerly Rhodesia).

Twenty-five hundred metric tons of Canadian Food Bank wheat, valued at \$730,000, arrived in South Africa on Aug. 23. In an arrangement negotiated by material aid coordi-

nators Steve and Gloria Houston, who recently transferred to Zimbabwe from Zambia, the Zimbabwean government will exchange that wheat for an equivalent amount of maize in Zimbabwe itself. A savings of approximately \$100,000 in avoided inland freight costs will result.

At its Sept. 19 and 20 meeting, the MCC Executive Committee designated \$24,000 for purchase of seed, tools, and fertilizer within Zimbabwe. In addition the committee approved \$20,000 for ocean freight costs to ship mixed material aid and \$6,000 for the reconstruction of a Brethren in Christ Bible institute.

The assistance to farmers comes at a crucial time. Besides resulting in over 20,000 deaths, years of fighting between the white-ruled Rhodesian Army and Patriotic Front guerrillas left nearly one million people uprooted from their homes. With the peace settlement reached last December and Zimbabwe's official independence in April, thousands of rural Zimbabweans have been returning to their farms.

Sorghum and maize seeds, fertilizer, hoes, and axes purchased with committee funds will help many farmers who might not otherwise have the means to plant a crop during this October's planting season. For many it will be the first in two, three, or even more years.

Nancy Heisey, secretary for Southern Africa, who spent some time in Zimbabwe last March, noted: "This is a one-time effort to get people back on their feet. It's a chance for MCC to help churches help people become self-sufficient again."

Ex-volunteers assemble in Indiana

Over sixty MCC alumni and families from northern Indiana met for a picnic at the Goshen College Cabin, Goshen, Ind., on Sept. 27.

Rod King, assistant personnel secretary for the MCC Akron offices, spoke to alumni to update them on the organization's worldwide program. King, a native of Archbold, Ohio, returned this summer from two years' work in Brazil.

Evelyn Kreider, Goshen, represented the MCC Great Lakes interim board at the gathering. Kreider shared developments of the new regional board and its program, highlighting the Corn for Somalia Project. The Great Lakes Board is asking Mennonites and Brethren in Christ churches in the region to donate 1,000 tons of corn to be shipped in November to Somalia for human consumption.

Duane and Ramona Smith Moore, from the MCC Millindo food and hunger office, led a discussion on future alumni activities. The MCC alumni will be meeting again next June in conjunction with the Trans-Cultural Seminar at Goshen College.

Zehr to head Canadian media office

The Mennonite Church of Canada has named Doug Zehr director of the Mennonite Media Ministries office in Ontario. Doug will assume full responsibilities on Jan. 1 from the current director Darrell Jantzi, who is stepping aside after 11 years to give full time to pastoral work. He will spend about 15 hours per week as director of the media office, in addition to pastoring two small rural congregations.

Region I has appointed a support committee for Doug comprised of Archie Kinsie (a member of the Harrisonburg-based media committee), Darrell Jantzi, and Joe Nighswander (a member of the Region I Coordinating Committee).

The Mennonite Media Ministries office (and the other Mennonite Church offices in Ontario) recently moved from the MCC complex in Kitchener to 121 Erb Street, West Waterloo. Although there is a new telephone number (519) 886-1610, the mailing address remains the same.

mennoscope

Urban Ministries Seminar, which forms part of the 1981 interterm offerings of Associated Mennonite Biblical Seminaries, Elkhart, Ind., will be held Jan. 5-23. It will

provide firsthand exposure to the urban reality and the ministry of the church in Chicago. Registration deadline is Oct. 31. The three-week experience includes orientation, lectures, and readings on the AMBS campus, ten days in Chicago, and a final week of debriefing, reflection, and reporting on campus. Coordinator Jacob W. Elias said that resource people will be drawn from the seminaries, as well as from various churches and agencies in Chicago. Tuition will be \$165. Persons interested may contact Jerry Lind, Admissions Counselor, for an application form. Write AMBS, 3003 Benham Avenue, Elkhart, IN 46517, or call (219) 295-3726. Other interterm courses and teachers include: Revelation of John, Gertrude Roten; Anabaptist history and theology, C. J. Dyck; Women in the church and society, Dorothy Yoder Nyce and Anna Juhnke; Church and ministry, Ross T. Bender; and Marital and family therapy, David Augsburg. The annual Pastors' Seminar will be held Jan. 26-30.

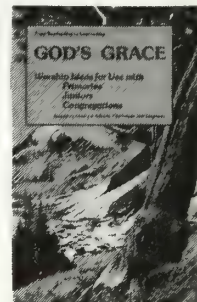
Joyce Huber, of the Hesston College nursing faculty, recently assumed duties as the president of the Mennonite Nurses' Association, replacing Katherine Yutzy who teaches nursing at Goshen College. The Mennonite Nurses' Association is a national organization with a membership of over 400 persons. Each year, MNA sponsors projects designed to assist Mennonite nurses working overseas and provides learning materials for nursing education programs abroad.

Paul H. Stoltzfus, former pastor of Maple

Grove Mennonite Church, Belleville, Pa., and his family have moved to Elkhart, Ind., where he will be studying at Associated Mennonite Biblical Seminaries. Their address is 57781 S. 9th St., zip 46517.

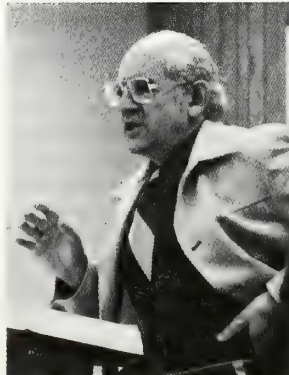
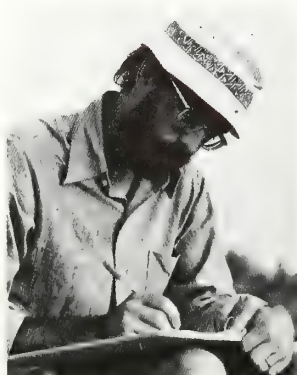
Second Worship Packet Available.

This packet, based on Psalm 103, highlights the theme of "God's Grace." A variety of ways to use the Scripture, six related hymns, and nine stories in worship are outlined in the Leader's Guide for use with primaries, juniors, and adults. Highlights of this packet are suggestions for Advent, Christmas, the last Sunday of the year, and Epiphany (first Sunday of New Year). For example, a series of six banners are proposed using the theme of promise, prepare, rejoice, paradox, Parousia (second coming), and shine forth. It suggests that boys' or girls' clubs or families could make these banners. Another activity would be to make purple armbands to be given to worshipers on the second Sunday of Advent to symbolize "grieving for sins." Packet price (leader's guide and cassette) \$11.95 (USA). The Leader's Guide should be in the hands of all planners. It contains the Scripture, songs, and stories. Price, \$4.95; the cassette has music and nine stories, price \$7.95 (USA). Note: Members of Early Planners Club



NEW FACES AT EASTERN MENNONITE SEMINARY

Joining us as our new Professor of Old Testament Language and Literature, **Ronald D. Guengerich** brings with him the mission and teaching experience necessary to prepare others for service. He holds a Masters degree and is a doctoral candidate. His background includes work as a pastor, mission associate, teaching assistant and area supervisor at several archeological excavations in Israel.



Edward B. Stoltzfus, our new Professor of Theology, adds a wealth of knowledge and experience to EMS. He is a Th.D. candidate. He has served as an ordained minister and pastor, teacher, religious editor, moderator of the Mennonite General Assembly and board member of the Congregational Ministries and Peace and Social Concerns Commission.

PERHAPS THE NEXT NEW FACE AT EASTERN MENNONITE SEMINARY SHOULD BE YOURS!

For additional information, a catalog or application forms write to:
George R. Brunk, III, Dean, Eastern Mennonite Seminary, Harrisonburg, VA 22801 (703) 433-2771

will receive the Leader's Guide automatically in the near future.

Spokane Mennonite Fellowship, comprised of various Menno affiliates, has officially organized. Nick Kasselbaum, with previous pastoral experience in Iowa and Washington, has been asked to serve as pastor to the group on a half-time basis. Fellowship members invite newcomers and friends to visit them at 724 South Lincoln Place, Spokane, WA 99204. Call (509) 838-4986.

Sarasota (Fla.) Christian School has appointed Harold Shearer, an elder of the Tuttle Avenue Mennonite Church, director of development. Owned and operated by the Sarasota Mennonite churches, the school has added grade ten to its levels of study. Grade 11 is to be added next year. In addition to this expansion, Shearer will be active in the development of a gym/cafeteria building.

Associated Mennonite Biblical Seminaries launched the new school year with a two-day, all-campus seminar, Sept. 9 and 10. Dean Willard Swartley chaired the seminar under the theme "Theological Education in the Free Church Tradition." Campus offerings of chapel, K-groups, forums, assembly, and commissioning were intended to permeate the whole. "They're not extracurricular," said Ross Bender, former dean, "at AMBS we seek to do the theology from within the covenant vision. . . . Love surpasses knowledge," he said.

Rosedale Bible Institute is offering a Leadership Seminar on campus Nov. 17-21. Speakers are Levi Sommers, Sarasota, Fla., on Marriage and Family Relationships, and Willard Mayer, Irwin, Ohio, on The Christology of the Old Testament. For free brochures, write to Rosedale Bible Institute, 2270 Rosedale Rd., Irwin, OH 43029.

Wisner Cook, of Andover, N.Y., called in an item which he thought somewhat unusual. John David and Laurel Buckwalter, missionaries (Mennonite) to Ethiopia, brought their three-day-old daughter, Rachel Lynn, to church on Sept. 28. The church is called the Independence Gospel Fellowship. John teaches sciences at Andover High. Cook is Mennonite Disaster Service secretary-treasurer for the Penn York area.

Thomas A. Beachy was ordained to the Christian ministry on Aug. 10 at the Alden Mennonite Church, Alden, N.Y. He has served as song leader and worship leader for the congregation. He was ordained as a minister-in-training. Ordination charges were given by David Beachy, assisted by the pastor, Titus Kauffman. Tom, his wife, Karen, and children,

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$145,864.47 as of Friday, Oct. 3, 1980. This is 19.4% of the total needed. 230 congregations have made contributions.

Jennifer, Brian, and Joanna, live at 9809 Allegheny Road, Corfu, N.Y.

Mennonite Elementary Education Council (MEEC) sponsored a retreat for the organization, Principals of Mennonite Elementary Schools, at Camp Hebron on Sept. 25-26. Resource leaders Mr. and Mrs. Sanford Snider of Virginia led discussion on counseling in Christian schools. In addition, devotional meditations by Glen Sell were a highlight of the retreat. Ray Kratz, principal of Kraybill Mennonite School, Mt. Joy, Pa., was elected as new president of MEEC for a three-year term. Ray succeeds Kay Predmore, Penn View Christian School, Souderton, Pa.

Preliminary reports from the Thirteenth Annual Michiana Mennonite Relief Sale held at Goshen, Ind., Saturday, Sept. 27, indicate total receipts at \$296,000, as compared to \$264,663 last year. Quilt sales totaled \$87,000, up \$11,000 from last year. Ideal weather, no doubt, also contributed to the largest attendance in the 13-year history of the sale. The Relief Sale board of directors at their post-sale meeting tentatively set Thursday evening, Nov. 6, at Benton Mennonite Church, Goshen, for final reporting to the constituency.

Special meetings: Harold Fly, Schwenksville, Pa., at Groveland, Pipersville, Pa., Nov. 5-9. **Correction:** Kenneth G. Good, Belleville, Pa., at Forest Hills Mennonite Church, Leola, Pa., Oct. 26-29 (instead of Oct. 19-22).

New members by baptism: three at Leetonia, Ohio; three at Souderton, Pa.; one at Maple Grove, Belleville, Pa.; 10 at Alden (N.Y.) Mennonite Church.

Change of address: Ed Bontrager from Santa Ana, Calif., to 2725 Fiddlers Green Road, Lancaster, PA 17601. Tel. (717) 569-6394.

readers say

I was encouraged by the article "A Message to Mennonites" by Nancy Spann-Baxter. It gives me a feeling of pride in the fact that we as Mennonites have in a quiet way marketed ourselves to those around us so that we are not making headlines in a big way.

I also felt the question she raised, "Is the Mennonite community becoming too intellectual?" was in part answered by the article that followed, second in a series, "Truth in Marketing: Six Propositions" by J. Daniel Hess. I am aware that some of our church members read the article with the *Gospel Herald* in one hand and the dictionary in the other hand. These articles left me with the feeling somewhat similar to the definition Nancy Spann-Baxter gave us. "By intellectualism, I mean the doctrine that knowledge is derived from pure reason alone, that the ultimate principle of making decisions is reason, as opposed to feeling, intuition, or spiritual insight."

My questions would be: Do we want numbers of Mennonites as a goal? Or do we want strict adherence to biblicism which in its own way has the effect of quality product that is marketing through word of mouth, person to person, elbow to elbow technique?—Claude D. Kremer, Mt. Pleasant, Iowa.

I have been reading most of the *Gospel Herald* editorials for about 35 years and I would like to say

that "The Face of God" (Sept. 23) is one of the best, and would welcome more like it.

My Mennonite experience here and in Japan has been good and always we are concerned how we serve and please God. We almost become guilty of weighing our righteousness and expecting blessing in return. Sometimes we forget that we are objects of God's creation and that He is Creator and we are at His mercy. The mere possibility of standing before His presence for a moment of time and seeing His face is beyond our imagination.

Service, obedience, lifestyle, discipleship all are good words and they involve good actions but they also emphasize us, or what we do, vs what God is or does. In the final day it will be God's choice of us, as it is every day, and not the fact we chose Him. To be known by Him now through Christ is a glorious privilege. Words cannot convey or describe what it will be like to see His face and even more be recognized by Him. We take great honor in being able to meet a president or king but how glorious it will be to stand before His throne because He has made it possible.

Thank you again for an inspiring message, calling attention to who is subject. Even to worship Him is simply to be thankful Christ has made it possible to be known by Him. He is above all and yet living in us, a mystery too marvelous.—Don D. Reber, Goshen, Ind.

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In his Aug. 12 article Dean Brubaker says, "We need to fearlessly move in the direction of using women in the church in any and all positions where they are gifted, where the church calls, and for which there is a New Testament precedent. But can we maintain a truly biblical position if we ordain women to serve as pastors of congregations? To many in our brotherhood, the answer is a resounding 'no!'"

That is an improvement over some attitudes I have observed in the past. But does he object to the ordination of a black male if there is no New Testament precedent? Woman suffrage? The democratic form of government? Denominational structures? Sunday schools? Does he object to the abolition of slavery?

Although Paul sent a slave back to his master, he said to the slaveowner, "Treat him like a brother." I believe he intended that principle of equality to "bore down through the centuries" and bring changes. Even in that culture which gave women a shamefully low status, Paul gave room for women to preach (prophecy) in the public assembly. If we no longer try to reenact that oppressive culture but allow biblical equality to do its work, as well as God's operation on individual hearts, we will see changes for women as well as slaves.

We do have a New Testament precedent of a church council (Jerusalem) that arrived at some hard, unprecedented decisions. I am convinced that our Spirit-led church fathers and mothers are capable of counseling together, and, by using sound principles of Bible interpretation faithful to the Bible vision, making hard, unprecedented decisions about the ministry of those women to whom God has given the gift of preaching and pastoring.—Mrs. Ruth Brunk Stoltzfus, Harrisonburg, Va.

births

Adair, Robert and Patricia (Kauffman), Atlanta, Ga., second son, Joel Patrick, Apr. 5, 1980.

Brenneman, Dale and Sandy (Dawson), Accident, Md., first child, Kristen Dawn, Sept. 14, 1980.

Chaffinch, Michael and Carol (Benner), Greenwood, Del., first child, Michal Beth, Sept. 12, 1980.

Chisenhall, Philip and Sylvia (Schneider), Greenwood, Del., fourth child, second son, Tony Leon, Sept. 21, 1980.

Graber, Stanley and Cathy (Miller), Lancaster, Pa., first child, Joel Henry Keith, Sept. 23, 1980.

Griffin, James and Annette (Jantzi), Stratford,

Ont., Amy Jean, July 9, 1980.

Jantzi, Gerald and Bernadette (Stemmler), Wellesley, Ont., fourth child, second daughter, Sherry Lynn, Aug. 15, 1980.

Kennel, Rodney and Carol (Hershberger), Shickley, Neb., second daughter, Maegan Brooke, Aug. 28, 1980.

Kiser, Orvin, Jr., and Barbara (Faulkner), Fishersville, Va., second daughter, Carmen Marie, Sept. 21, 1980.

Kraybill, David and Mary (Hershberger), East Lansing, Mich., first child, Jessica Hershberger, Aug. 29, 1980.

Lantz, Chris and Dorothy (Mellinger), Leola, Pa., third child, second daughter, Sarah Christine, Sept. 24, 1980.

Leaman, Harold and Patricia (Yunginger), King of Prussia, Pa., third son, Stephen Douglas, Aug. 26, 1980.

Miller, Gary and Connie (Birky), Goshen, Ind., second child, first son, Matthew Craig, Sept. 20, 1980.

Mustard, Robert and Diane (Spenler), New Hamburg, Ont., Amanda Diane, Aug. 16, 1980.

Nace, Marvin and Arlene (Landis), Quakertown, Pa., fifth child, second daughter, Serena Sue, Sept. 15, 1980.

Parker, Rex and Sue (Byler), Belleville, Pa., first child, Uriah John, Aug. 17, 1980.

Pickerill, Dan and Paula (Troyer), Lincoln, Neb., second son, Troy Eric, Sept. 18, 1980.

Ropp, James and Diane (Longwell), Greeley, Colo., first child, Jacqueline Carol, Sept. 16, 1980.

Schrock, Dale and LaDonna (Mishler), Hartsville, Ohio, second son, Rodney Dale, Sept. 14, 1980.

Springer, Rollie and Ann (Gibson), Morton, Ill., second child, Jacob Michael, Sept. 21, 1980.

Stoltzfus, Reuben and Norma (Helmuth), Uniontown, Ohio, third child, second son, Reginald Lyn, Sept. 16, 1980.

Swartzendruber, Thomas and Marlene (Kandel), Shickley, Neb., third child, Anthony Lee, Sept. 17, 1980.

Underwood, Norman and Carolynn (Smucker), Goshen, Ind., second child, first daughter, Lydia Suzanne, Sept. 17, 1980.

Wagler, Wayne and Mary (Zehr), New Hamburg, Ont., second son, Marcus Wayne, Sept. 14, 1980.

Wentorf, Dale and Leanne (Clemens), Elkhart, Ind., third child, first daughter, Erin Joy, Sept. 22, 1980.

marriages

Anderson—Birky.—Michael Anderson, Lutheran Church, and Linda Birky, Kalispell, Mich., Mountain View cong., by Glenn L. Roth, Aug. 15, 1980.

Birkey—Brantley.—Dale Birkey, Bunker Hill, Ind., Howard-Miami cong., and Mary Faye Brantley, Marion, Ind., Friends Church, by William Wagoner, Aug. 9, 1980.

Brenneman—Erb.—James Brenneman, Newton, Ont., and Judy Erb, Millbank, Ont., both of Poole cong., by Amsey Martin, Aug. 23, 1980.

Cressman—Brubacher.—David Cressman, Wellesley, Ont., Shantz cong., and Eva Brubacher, Wallenstein, Ont., Hawkesville cong., by David Garber and Ed Kauffman, Sept. 6, 1980.

Cressman—DeKam.—Warren Cressman and Marilyn DeKam, both of Edson, Alta., by Paul Voegtlin, July 26, 1980.

Frey—Nichols.—Douglas Ray Frey, Elmira, Ont., Hawkesville cong., and Barbara Elizabeth Nichols, Kitchener, Ont., Anglican Church, by David Garber, Aug. 9, 1980.

Gingerich—Iutzi.—Dennis Gingerich, Kitchener, Ont., Steinmann cong., and Cynthia Iutzi, Baden, Ont., by Vernon B. Zehr, Sept. 13, 1980.

Kilheffer—Hess.—A. Kevin Kilheffer, Lancaster, Pa., Millersville cong., and Edna L. Hess, Pequea, Pa., Byerland cong., by David N. Thomas, Sept. 20, 1980.

Lehman—Miller.—Darrel Lehman, Dalton, Ohio, Kidron cong., and Catherine Miller, Apple Creek, Ohio, Wooster cong., by Bill Detweiler, Sept. 13, 1980.

Leis—Steckley.—Ross Leis, Wellesley, Ont., Mapleview cong., and Sonya Steckley, Milverton, Ont., Poole cong., by Amsey Martin, Sept. 13, 1980.

Miller—Voth.—Daniel Edward Miller, Bloomfield, Mont., Red Top cong., and Jeanette Jo Voth, Newton, Kan., Mennonite Brethren Church, by Jonas Beachy and Kerwin Thiessen, Sept. 6, 1980.

Neff—Albrecht.—Timothy Neff, Big Rapids, Mich., and Kathleen Albrecht, Mio, Mich., both of Fairview cong., by Virgil Hershberger, Sept. 13, 1980.

Schrock—Hostetler.—Steve Schrock, Fisher, Ill., East Bend cong., and Tami Hostetler, Harper, Kan., Pleasant Valley cong., by Vern Miller and Elmer Wyse, Aug. 31, 1980.

Sherk—Dorsch.—John Sherk, New Hamburg, Ont., Poole cong., and Shirley Dorsch, Woodstock, Ont., Missionary Church, by Harold J. Sherk, Sept. 13, 1980.

Sommers—Weaver.—LaVern Sommers and Leona M. Weaver, both of Hartville, Ohio, Maple Grove cong., by Joseph Schrock, Sept. 20, 1980.

Swartzendruber—Ressler.—John Keith Swartzendruber, Indianapolis, Ind., First Mennonite cong., and Evonne Joy Ressler, Harrisonburg, Va., Pleasant View cong. (N. Lawrence, Ohio), by Maurice Hirschy and Eldon King, Aug. 23, 1980.

Trask—Roth.—Mark Trask and Helen Roth, both of Albany, Ore., Fairview cong., by Roy E. Hostetler, Aug. 29, 1980.

Troyer—Watts.—Wilbur Troyer, Harper, Kan., Pleasant Valley cong., and Ruby Watts, by Elmer Wyse, June 7, 1980.

Yoder—Bontrager.—Lance Yoder, Indianapolis, Ind., Olive cong., and Claris Bontrager, Indianapolis, Ind., Howard-Miami cong., by James Detweiler, Sept. 20, 1980.

Zehr—Gibbons.—Gary Zehr and Debra Gibbons, both of New Hamburg, Ont., Poole cong., by Amsey Martin, Aug. 30, 1980.

obituaries

Birky, Elva, daughter of Nichols and Magdalena (Rediger) Lichti, was born at Longmont, Colo., Jan. 30, 1905; died as a result of a car accident near Milford, Neb., Sept. 5, 1980; aged 75 y. On Mar. 25, 1937, she was married to Elmer Birky, who died on Apr. 26, 1977. Surviving are one son (Howard), one daughter (Edith—Mrs. Melvin Yoder), 2 grandsons, one brother (Nick Lichti), and 4 sisters (Nancy—Mrs. Elmer Nickel, Barbara Lichti, Mrs. Sylvia Kennel, and Mrs. Richard Farnsworth). She was preceded in death by one brother and one sister. She was a member of Salem Mennonite Church, where funeral services were held on Sept. 9, in charge of Leland Oswald, Fred Reeb, and Ivan Troyer; interment in the Salem Cemetery.

Bixler, Samuel W., son of Samuel B. and Hetty (Weaver) Bixler, was born in Elkhart Co., Ind., Oct. 2, 1891; died at Greencroft Nursing Center, Goshen, Ind., Aug. 22, 1980; aged 88 y. On Nov. 22, 1913, he was married to Martha M. Wenger, who survives. Also surviving are one son (Glen G.), 2 daughters (Eva—Mrs. Nelson Gongwer and Iva—Mrs. Clarence E. Hershberger), 7 grandchildren, and 19 great-grandchildren. He was a member of Holdeman Mennonite Church, where funeral services were held on Aug. 24, in charge of J. C. Wenger; interment in South Cemetery of the Olive Mennonite Church.

Bock, Anna, daughter of Benjamin and Magdalena (Lichti) Schlegel, was born near Shickley, Neb., Oct. 15, 1911; died in a traffic accident near Milford, Neb., Sept. 5, 1980; aged 68 y. On Feb. 5, 1945, she was married to Carl Bock, who died on Jan. 1, 1974. Surviving are one stepdaughter (Roseann Farr), 7 grandchildren, 8 great-grand-

children, one sister (Matilda Roth), and 3 brothers (Dell, Lee, and Aal Schlegel). She was a member of Salem Mennonite Church, where funeral services were held on Sept. 9, in charge of Leland Oswald, Fred Reeb, and Ivan Troyer; interment in the Salem Cemetery.

Brenneman, William John, son of Daniel and Catharine (Albrecht) Brenneman, was born in Mornington Twp., Ont., Sept. 21, 1909; died of a heart attack at Owen Sound Hospital on Aug. 17, 1980; aged 70 y. On June 15, 1938, he was married to Iva Mildred Brunk, who survives. Also surviving are 2 sons (Ralph and John), 2 daughters (Floris—Mrs. Wayne Leis and Linda—Mrs. George Nauss), 11 grandchildren, and one brother (Lloyd). Two sisters preceded him in death. He was a member of Poole Mennonite Church, where funeral services were held on Aug. 21, in charge of Amsey Martin and Clifford West; interment in the Poole Mennonite Cemetery.

Conrad, Merlin, was born on Aug. 25, 1905; died on June 9, 1980; aged 74 y. On Mar. 1, 1928, he was married to Viola Hofstetter, who survives. Also surviving are one daughter (Norma Jean—Mrs. Don Steiner) and 2 sons (Harold and Paul Conrad). He was a member of Oak Grove Mennonite Church, where funeral services were held on June 11, in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Roth, Matilda, daughter of Benjamin and Magdalena (Lichti) Schlegel, was born at Shickley, Neb., Feb. 14, 1905; died at Lincoln General Hospital, Lincoln, Neb., as a result of an automobile accident on Sept. 16, 1980; aged 75 y. On Feb. 17, 1926, she was married to William S. Roth, who died on Nov. 29, 1942. Surviving are 2 sons (Glenn and Lyle), one daughter (Edna—Mrs. Don Eichelberger), 7 grandchildren, 5 great-grandchildren, and 3 brothers (Dell, Lee, and Aal). She was preceded in death by 2 sons and one sister (Anna Bock). She was a member of Salem Mennonite Church, where funeral services were held on Sept. 18, in charge of Leland Oswald and Fred Reeb; interment in the Salem Cemetery.

Snider, Delia, daughter of Perry W. and Margaret (Crider) Snider, was born in Hardy Co., W. Va., May 28, 1905; died in Rockingham Memorial Hospital, Harrisonburg, Va., Sept. 17, 1980; aged 75 y. Surviving are 2 sisters (Nettie Snider and Maphie Staub). She was a member of Mathias Mennonite Church, where funeral services were held on Sept. 19, in charge of Linden M. Wenger, Harley Good, and Ward Halterman; interment in Snider Family Cemetery, Bergton, Va.

Correction: There was an error in the obituary of **Nichole Dione Michener** in the Aug. 26 issue. Her birth date should have read Feb. 16, 1979 (not 1980), as printed.

Cover by Dynamic Graphics; P. 820 by Paul Souder; P. 825 by Stephane Lenthal; P. 826 by D. Michael Hostetler.

calendar

Mennonite Publication Board, Iowa City, Iowa, Oct. 17-18
Southeast Convention, Oct. 24-26
Black Council, Newport News, Va., Oct. 31-Nov. 2
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2
Gulf States Fellowship annual meeting, Nov. 1
Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8
Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9
Franconia Conference fall assembly, Franconia, Pa., Nov. 8
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eight annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981

items and comments

Immigrants no burden on taxpayers study for federal commission shows

Average immigrant working families, after about 10 years in the U.S., begin earning more than native-born families, and initially pay more taxes and receive less public services than the native-born, research for a federal commission shows. The studies also found that children of immigrant families, after initial disadvantages, tend to overtake children of native-born Americans in academic performance as measured by percentage of children finishing college and years of completed schooling.

U.S. crime rate rose 9 percent according to FBI report for 1979

More than 12 million crimes were reported in the U.S. last year to law enforcement agencies, 9 percent more than in 1978, the FBI said in its final Uniform Crime Reports for 1979. "Violent" crimes of murder, forcible rape, robbery, and aggravated assault increased 11 percent as a group during 1979. "Property" crimes, larceny-theft, and motor vehicle theft collectively rose 9 percent. No figures were available for arson, a newly established index crime.

Conscientious objectors now backed by broad group of American churches

Conscientious objectors have never had broader backing from American clergy than they do today. As an official of a national interdenominational counseling organization said, refusal to serve in the armed forces of the United States is "a lot more respectable than it was in the past." Strong and widespread support for conscientious objectors is no longer the special province of historically pacifist religious groups, but cuts across nearly all Catholic, Jewish, and Protestant lines. Shawn Perry, associate director of the National Interreligious Service Board for conscientious objectors, suggested that the unpopularity of the Vietnam War should be credited—or blamed—for removal of the stigma once attached to draft resistance.

U.S. refugee quota for 1981 to be reduced by some 14,000

The U.S. refugee quota for 1981 will be reduced by about 14,000 from this year's total, to partly compensate for the unexpected flood of some 130,000 Cubans and Haitians, the Carter Administration said. Attorney General

Benjamin R. Civiletti told the Senate Judiciary Committee that the 1981 refugee budget is \$690 million. To be admitted in fiscal 1981 under normal procedures are 37,500 from the USSR and Eastern Europe, 4,500 from the Near East, 3,000 from Africa, and 4,000 from Latin America. The quota recommendation in 1980 for Latin American refugees was 20,000.

Mr. Civiletti said about 100 Cubans and Haitians continue to arrive daily in Florida; and U.S. officials have apparently been unable to stop the flow. He said nearly 9,000 Cubans and 4,300 Haitians have arrived in the U.S. since the Carter Administration announced the parole program in June for the earlier influx.

Famine held at bay in Cambodia and long-range recovery begins

Cambodian relief efforts, both inside the country and at the border, are shifting from the critical life-saving phase to longer-range recovery projects, according to Protestant and Roman Catholic relief officials. And Theodore M. Hesburgh, who recently visited Cambodia—Kampuchea—as founder of the National Cambodia Crisis Committee, said dramatic improvements were visible as a result of the 10-month international relief. Today "people have enough food to ward off starvation, enough rice seed to hope for a future without famine," the University of Notre Dame president said. This fall "one million Cambodians will go to school using books and other supplies shipped in by the relief agencies. . . . Relief workers are tired but cautiously optimistic. . . ."

Relief officials and other observers, however, have noted that the future of the Cambodian people is still highly unpredictable and threatened because of the unresolved political conflict. They said Cambodia still needs emergency relief as well as years of redevelopment aid to get the country back on its feet.

Attendance hits peak, minister does likewise

Gary Brooks climbed to the roof of the First United Methodist Church in Miltonvale, Kan., and casually ate his lunch. He doesn't usually go aloft for lunch or anything else. It's just that he promised his congregation if they doubled normal attendance one Sunday he'd do it. Normal attendance at the church in Miltonvale, population 600, is 40. But 91 showed up in answer to the preacher's challenge.

New Methodist bishop brings message of pacifism to D.C.

The new United Methodist bishop of the area that includes the nation's capital is a conscientious objector who hopes to intensify the government's concern about "the irrational use of force" in the world. Settling into his Capitol Hill office overlooking the Supreme

Court Building and the Capitol dome, Bishop D. Frederick Wertz said that he would try to "build" on his old friendships in Congress as he seeks increased government recognition of the pacifist point of view. "There is a real danger to all of humanity in our trend toward the buildup of nuclear armaments," Bishop Wertz said, speaking slowly and deliberately.

He has been a conscientious objector since 1936, though "not a militant one," he said. "I realize it is virtually impossible to extricate ourselves completely from military involvement. But war is simply not the way to solve anything."

Disabled say U.N. slights them in setting up program for 1981

A blind woman who holds a top rehabilitation services post in the U.S. government challenged the United Nations to put its actions where its rhetoric is for the 1981 International Year of Disabled Persons. Eunice Fiorito asserted that despite the U.N.'s efforts in sponsoring the yearlong program, many disabled people have doubts about the international body's commitment to help the 450 million people—one out of every eight—who are physically or mentally handicapped.

She challenged the U.N. to add more disabled people to the advisory committee for the IYDP—there are two—and also to the full-time staff for the program. She also commented that the United Nations—which is urging full-employment opportunities for the handicapped as part of its program—might well take another look at its own employment policies which, she said, discriminate against disabled people.

Religious educators were influenced by work of psychologist Jean Piaget

Jean Piaget, the acclaimed child psychologist who died Sept. 16, in Geneva, Switzerland, at the age of 84, has had a wide influence on educators throughout the world, including religious educators. A child prodigy himself, he spent his life investigating how it is that children learn what they do when they do. His main contribution and influence has come about through documentation of his theory that children go through distinct phases of mental and emotional development. He found that "children not only reasoned differently from adults, but also that they had quite different world views." Thus, he said, it was a mistake to attempt to approach a child with abstract reasoning much before adolescence.

His concepts have had ready application religiously in such areas as Bible study and in the formation of faith and moral awareness. "The goal of education is not to increase the amount of knowledge but to create the possibilities for a child to invent and discover, to create men who are capable of doing new things," Dr. Piaget wrote.

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Art for whose sake?

"Art is not the truth. It is a lie that makes us realize the truth."—Attributed to Pablo Picasso.

I picked up the quotation above from a brief report on an exhibit of Picasso's work. It interested me because it put in sharp, stark review a matter that affects us all. It interested me too because I have seen some of Picasso's art and wondered about it.

I was further interested because I have noted that some of us Mennonites have been uncomfortable with art, particularly art of the Picasso sort. None of us has ever seen people with such distorted figures and features. Why should we be subjected to the distortions of an artist's mind and brush?

We are by tradition a straightforward people. We have heard the Lord's exhortation that our yes should be yes and our no, no and we tend to be wary of the complexities of yes, no; both, and; this way, that way; here and there; some of this and some of that; it could be, it might not be. Is it really true that to know the truth, we straightforward people must see a lie?

In September 1866, John Funk inveighed against novel reading. "Throw away your novels!" he wrote. "Never touch them again! They poison the mind and ruin the soul." What was Funk's objection to novels? A few sentences earlier, he observed that "even the so-called religious literature of our day is so mingled with dreams of fancy and pictures of the imagination that one finds little of that reality of which the everyday life of mankind is made up."

Was Funk perhaps objecting in novels to the lie which Picasso said is present in art to show us the truth? A novel is not a painting, but it is an art form. Thus there is a related ambiguity in its message. What did the writer want us to know and will people get the message?

I heard once that Hemingway wrote his novel *For Whom the Bell Tolls* as a warning. The bell "tolls for thee." I heard further that Hemingway was disappointed to learn that many enjoyed his novel for the sex and violence in it, but missed the message. I heard also that there were people trying to determine the identity of Deacon Block, a villain in Rudy Wiebe's novel *Peace Shall Destroy Many*. Being straightforward Mennonites, it evidently had not occurred to them that Deacon Block in his final form might have been a

creation of the mind of the novelist.

There is art in the Bible. Not plastic art, as the Israelites were forbidden this, but some of the most powerful literary art in the world. Was it understood in its original setting? Take the song of the vineyard in Isaiah 5. It is a familiar art piece for us. We know its interpretation because an editor has helpfully added the interpretation at the end, identifying the characters in the song. But did the people of Judah know? Did they not perhaps react like Hemingway's readers: "Cute little song Isaiah the prophet has. About some fella having trouble with his vineyard."

Jesus was skilled in the use of an art form, the parable. Perhaps His most famous is the story of the man with two sons. Someone remarked that this is a text overused in sermons to prisoners. Indeed, it is appropriate for persons who have run awry of the law, but it was not directed at them. It speaks more to the up and out than the down and out. In fact, it speaks to everyone who will listen. It speaks to me alternately and collectively as father, prodigal, and elder brother.

The pity of the story of the forgiving father is that people tend to see it as a message for someone else. This is the tragedy of communication through art. But is direct communication more successful?

Is it perhaps true that the complex issues of human destiny cannot be approached adequately by direct address alone? That indeed it does take more than the literal truth to understand our relationships to God? Surely it must. If not, the biblical writers were ill advised to provide such a varied collection of poetry, parable, and even bitter humor in an attempt to bring people to God.

As for novels, I believe it depends on the novelist. Some novels, I am persuaded, are written for entertainment or money alone. But others are written, like Isaiah's song of the vineyard, with serious intent.

Recently I waded through nearly 900 pages of *The Peaceable Kingdom*, Jan de Hartog's historical novel on the Society of Friends. I found that although the author through the story criticized aspects of Quakerism, he loves the Quaker tradition and has a vision of what Quakers ought to be. One can learn from a writer like that.

—Daniel Hertzler

Gospel Herald

October 21, 1980



"Why did God let this happen?"

by Darrel M. Hostetler

The heavy Mbabane rains had caused a minor flood of water to rush into the Mathies' kitchen. Five-year-old Mark worked as though he needed to make up for his father's absence. In the midst of mopping he asked, "Why did God let this happen?" Mark said what may quite often come to our minds—and pass from our lips.

In November 1969 our youngest son Alan, age 3½, began to wake and cry at night for no apparent reason. In the morning he would complain that his "hand tickled."

At first we passed it off as though he had lain on his left arm and cut off circulation. But when we realized he could not grip things well with the left hand, we went to a family physician and then a specialist. He went to surgery to remove a tumor on the nerve in his left shoulder. It was a sizable but benign growth.

It was not cancer! That was the most important news. Alan slowly regained the use of his left hand. We lived in hope, but for some reason his incision did not heal

properly. Worse than that, there appeared to be a growth. The surgeon affirmed our fears. Our son had cancer!

Cobalt treatment and chemotherapy gave Alan temporary relief from severe pain. A team of cancer specialists took special interest in his case. There were only several other recorded cases of his type of cancer in the U.S. It was a type that only looked benign. The specialists recommended removal of the arm and the shoulder.

We barely slept that night before surgery. On the one hand we had what we felt to be the best medical advice available. On the other hand a faith healer assured us that Alan would be healed if we would take him out of the hospital and bring him to the healer. Before going to the hospital, Marian had gone to our library and picked out a book by Catherine Marshall. That book was most significant in our struggle. She talked about releasing the sick to God. It bothered us that her examples were all of those who then got well. Were we willing to release Alan to God even if he died?

We did release Alan that night with no strings that he must be healed. After that we could sleep for a few hours. We waited eight hours for the report from surgery. We learned the surgeon got all the cancerous growth, but Alan's heart had stopped during the operation and there was chance of permanent brain damage. Our visits to intensive care brought no response. The surgeon took us aside the next morning to say that his chances were nil. Removal of the breathing tube brought no struggle. Alan was dead.

We went home to face my mother, our children, friends, and relatives. Our family on this earth was broken. Not all of our children would grow up.

Why did God let this happen? Was there sin in our lives? Was God trying to teach us something? Why us, God?

I want to share several things we learned through this experience.

1. **God did not make Alan die—sickness did.** In Luke 13:1-5 Jesus presents two stories with the same point. The eighteen killed when the tower of Siloam fell were not worse sinners than those who survived in Jerusalem. The fact is that people built towers in those days, that one fell, and eighteen people happened to be underneath. It was surely not that God decided those eighteen should die and brought them all together at just the right time. Nor did He keep the tower from falling when they were there. God was not condemning their sin or trying to teach something. The same teaching comes out in the story of the man born blind. Jesus makes clear that the blindness was not brought about by sin.

We live in a world where people get sick. Christians are people and get sick too. Sometimes Christians die from sickness long before old age. We live in a world where people drive cars. Cars have accidents and at times people are killed. Christians are not immune from injury or death in those accidents. Such injuries and deaths come because of man's freedom to drive, not through God's choice.

In this world people hurt each other (like Pilate in Jesus' first story of Luke 13). Christians are not free from the results of that either.

Our son didn't die so God could teach us a lesson or because of our sin. He died because we live in a world where

cancer strikes many people. Alan was one of those.

2. We also learned that **pain and suffering can bring growth.** Some apparently feel that since pain and suffering are a part of the curse, God should free Christians from that pain and suffering. In a world where people are in perfect relationship to God and each other, pain and suffering are not needed. Such difficulties are part of the result of sin, but they are also a part of God's goodness to a world where broken relationships exist and growth is needed.

Genesis 39 says that when Joseph was put in prison the Lord was with him. Yes! God is especially with people when they suffer. "Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." It is true! God is there in the valley of death. We found it so. So have many others.

I do not thank God for Alan's death. Nor do I blame Him. I do not see Him as being directly responsible. No, I don't thank God for Alan's death, but I have thanked Him countless times for how He stood by us in that experience and helped us grow. It was an experience I would never choose—but it drew us closer to God, to family, and to friends than any other experience has.

Because of suffering, Job was encouraged to "curse God and die." That is one possibility and a path too often traveled. As I see it, the divine plan is for us to "draw close to God and live" when suffering comes our way. Suffering and pain can bring about growth that health, comfort, and food on the table never will.

3. Central to our learning is what we came to understand about faith. **Faith is to trust God to do what is best.** It was so tempting for us to try to work up enough faith to control God—to get Him to do what we wanted. We had to ask ourselves "Who is God?" If we assume to know what is best, we are putting ourselves in God's place. To try to take over the throne is the basic problem of Genesis 3. It is not a question of whether He could heal, but whether, knowing all the circumstances, He should step in and change the course of events.

As parents, it is fine for us to hear what our children want, but our broader understanding of the situation may make us say no to the request. If we don't, our children have learned to control us. It is much, much more so with God. With Him having all the facts of the past, present, and future, who are we to say, "Do what we want"?

When we released Alan to God the night before surgery, we saw it as trusting the wisdom and goodness of God. We wanted to clearly recognize Him as God. We knew He heard what we wanted, but would do what He saw was best.

Editor: **Daniel Hertzler**
News Editor: **David E. Hostetler**

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Darrel M. Hostetler is a Mennonite Central Committee worker in Swaziland. This article was first given as a sermon at the Methodist Church in Mbabane, Swaziland.

Is MPH a Good *Personal* Investment?

I am happy to be a part in our total service as a Mennonite publisher and printer. There are two reasons. We employees help create books, magazines, and other study materials. *I appreciate the basic objective* for all we produce. Our editors and management sincerely try to be faithful servants for all the members in our Canadian and American churches. Because of the diversity of convictions and practices across our total church, our servanthood is no easy task.

I see we must continue and refine this service. It is a bridge of communication between our various Mennonite viewpoints—the wealthy and the poor, city families and rural families, male and female, and between the peoples of all races. We publish in the confidence that God intends us to be one in Christ and I'm happy to have a part in this communication.

I am happy about the quality in our production. We who serve in art and design have had opportunities to participate in design courses and workshops. In thirty years of service I also could observe how other church publishers function. These experiences taught us some new work methods but in some procedures we found that our own publishing house methods were more efficient.

These methods helped to keep costs down while we tried to upgrade quality. When better methods seemed to indicate that we needed new equipment, this need was studied cautiously and no investment was allowed until the need was urgent. It was recently this way in the heavy decision about building the warehouse.

To get better printing, better paper, better writing, and art and design may mean a rise in cost, but our message is not a shabby one. Why should our printing be? Our quality has gained the respect of other church publishers, has brought a few printing awards, and has increased our sales.

All of you who buy these materials have profited through their quality.

For these reasons I am happy about my years of invested service.

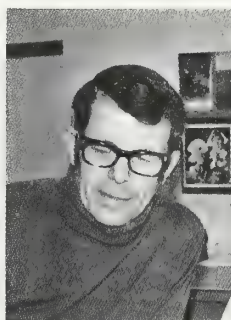
— Ivan Moon

Serving at MPH has been an opportunity to work in a program I believe in. I recognize that the church can use only a few specialists to work for it, but I view my assignment as a call from God through the church and have sought to function with this in mind. I have on occasion reflected on some of the other forms of vocation I might have followed, but always concluded that, though not the only one, this was a good one for me.

— Daniel Hertzler



Ivan Moon is a staff artist at the Mennonite Publishing House. He grew up in Watsonstown, Pa., where he was a member of the Methodist Church. He joined the Mennonite Church in 1952 because of his convictions on peace. His wife, Naomi, works as a proofreader at Mennonite Publishing House. They have four children: Rachel, works in a restaurant, Pawtucket, R.I.; Daniel, garage mechanic at Goshen, Ind.; Lois, a junior at Bethel College; and Beth (marr. Ken Newcomer) of Harrisonburg, Va.



Dan Hertzler is Editor of *Gospel Herald* and Director of Periodical Division of Mennonite Publishing House. He grew up in Elverson, Pa., where he was a member of Rock Mennonite Church. His wife, Mary, does volunteer work in the church community and in the local Scottsdale area. They have four sons: Dennis, cook at The Sideboard restaurant, Elkhart, Ind.; Gerald, reporter for *Goshen News*, Goshen, Ind.; Ronald, social studies teacher at Christopher Dock Mennonite School; and Dan Mark, working temporarily at Mennonite Publishing House.

Donations toward the cost of the new warehouse and loading dock, which were completed early this year, were \$147,220.21 as of October 10.

Mission Board: new directions

by Dave Graybill

"I see us at a point of reassessment and creative dreaming," said Rick Stiffney, director of Relief and Service under Mennonite Board of Missions (Elkhart, Ind.). Stiffney was talking about the program division he heads, which includes Voluntary Service and Out-Spokin', a Christian biking-and-backpacking program. But his observation seems apt for MBM as a whole.

"End of an era," "new challenges," and "new opportunities" are phrases used by everyone from national politicians to fast-food chains introducing their latest hamburger. But MBM administrators have some justification for making such pronouncements. Within the past three months, the Mission Board has said good-bye to H. Ernest Bennett, who retired in July from MBM leadership after 34 years with the agency—the last 20 of those as executive secretary; approved a statement of goals and directions for the early 1980s; and welcomed Paul Gingrich as president under a new administrative structure. (A fall missions festival was held at Goshen, Indiana, October 9-12, to mark the leadership transition.)

Among other developments, the Voluntary Service program is considering new approaches, Student and Young Adult Services continues to expand its network of regional staffers and has begun joint projects with VS in San Francisco and Washington, D.C., and MBM's Health and Welfare division is taking another look at its administration of far-flung hospitals and other institutions. Recent staff changes have included the promotion of Rick Mojonier this past winter to director of Student and Young Adult Services, succeeding Hubert Brown, and the appointment in June of Ed Taylor as interim director of Home Missions, succeeding Lupe De Leon, Jr.

"In any change of administration, there's a danger of looking back at what was and implying that that was not good. I don't feel that need," Paul Gingrich said, praising Bennett. "What I have here is a legacy.... Ernest had things in place. He had a team in place."

If there is a negative side to MBM's current planning, it can be found not in criticism of the past but in realism about inflation and some skepticism about the depth of commitment in the North American church in the face of affluence. As Wilbert Shenk, vice-president for Overseas Ministries, put it, "I feel strongly that we can't send people to do overseas that which we aren't willing to do at home."

VS: A thoroughgoing reassessment. Of MBM's major programs, perhaps none is in the midst of more thoroughgoing self-assessment than Voluntary Service. At first glance, the current tinkering in the VS office may seem a violation of the adage not to fix what isn't broken. But Rick Stiffney has a different view.

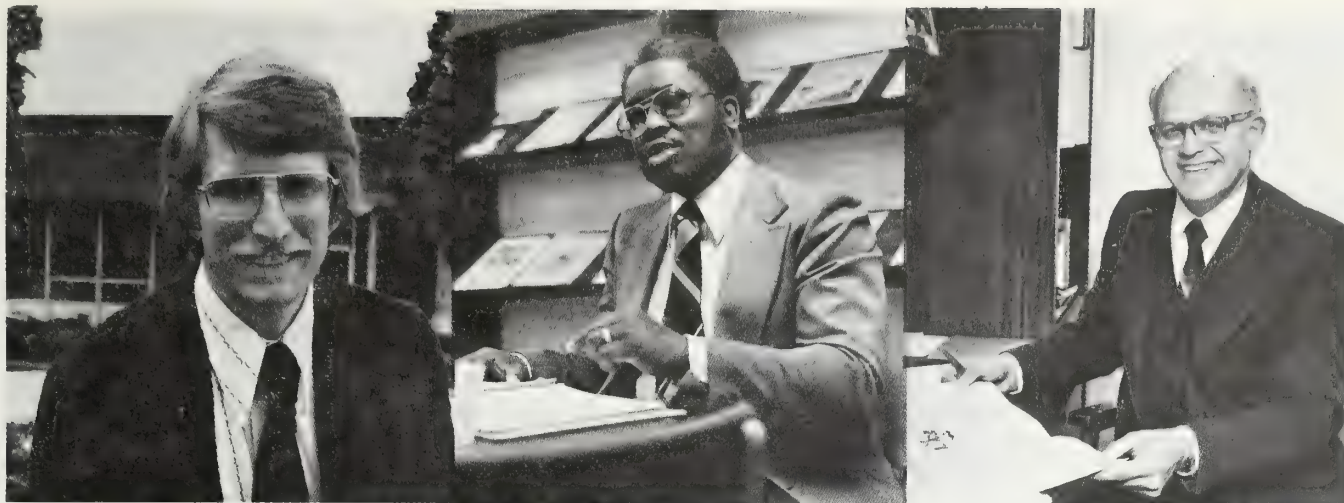
"My own judgment is that Voluntary Service in the narrow sense is a very useful thing, but there are many needs that traditional VS can't meet," said the Relief and Service director, who came to MBM in 1979. "You don't move mountains with one-year people. They do good things, but they don't move mountains."

Stiffney also points out that "VS is not what the myth made it out to be." VSers generate 83 percent of the program's income, for a total of \$1 million, through their earnings. Although the average VSer earns less than the minimum wage, some nurses in the program earn as much as \$15,000, he said.

According to Stiffney, VS planning also needs to be based on two assumptions: that government money for human services will decrease in coming years and that church money will also decrease. Further, Stiffney is concerned about the "almost neurotic" counterdependency that can develop with a local congregation when a VS unit continues to operate in a given area over a long-term period.

So what's ahead for VS? Stiffney foresees the program providing the setting for some long-term "well-digging or mountain-moving." ("And we have a few" long-term workers. "We have some six-year VSers now.") At the same time, VS units should be viewed as a "short-term, facilitative resource in the life of congregations and conferences," he said, summarizing the theme of a set of VS administrative guidelines approved in August by the MBM Relief and

Dave Graybill served for two years as an editor in the Periodical Division, Mennonite Publishing House. He is currently doing free-lance writing and special assignments in the Mennonite Church.



Rick Stiffney: One-year people do good things, but they don't move mountains.

Ed Taylor: If we're going to have church development, we're going to need leaders.

Paul Gingrich: We've thought mission sends people out. But it also pulls them in.

Service Committee. "Wherever Voluntary Service goes in the future, we would want to develop ways of evaluating the program on an ongoing basis and project from early days the phase-out of VS resources."

Another goal is for each VS unit to focus on a specific ministry. Two such units are to open later this fall. A Wayne County, Ohio, unit will focus on developmental disabilities, particularly work with deaf people. A Eureka, Illinois, unit will focus on aging.

Stiffney also foresees possible changes in the VS Discipleship program, which blends education and personal growth with service. Although the program has been a popular one, "Perhaps that model could be a better service to the church if it were freed from the usual expectations of VS. Perhaps the Discipleship program could become a setting for pastoral sabbaticals or for a year of college or seminary study," he said.

One area in which the Relief and Service director does not see change is that of VS funding. For economic reasons, Stiffney expects that most VS units will continue to be "tentmaking" (supported by VSer earnings). At the same time, perhaps a few, longer-term projects could be given high visibility and supported through contributed funds, he said.

Like Voluntary Service, Out-Spokin' is contemplating changes in its program. Backpacking, which was added to the program in 1976, "has really taken off," said Don Rittenhouse, who served for six months as acting director of Out-Spokin' while Jerry Miller was on a leave of absence. Out-Spokin' is now considering the addition of other kinds of programming, such as canoe trips or winter retreats with MYF groups. Out-Spokin' could also offer more bike hikes that are issue-oriented, Rittenhouse said, "so that people sign up for more than the trip of their age group or family status." Out-Spokin' staffers planned to test some of these ideas during a series of September and October meetings with Relief and Service Committee members, former hike participants, and other interested people.

In addition to VS and Out-Spokin', international and U.S. political events have forced planning for another possible program under MBM Relief and Service—alternative service. The Relief and Service Committee has approved in principle the addition of a part-time staff person to plan for

an alternative service program, in case the U.S. military draft is reinstituted.

According to Stiffney, it is probable but not certain that a Mennonite Church alternative service program would be administered by MBM. Programs of the various Mennonite denominations would be independent, but would at least be parallel. Stiffney foresees alternative service as being congregationally linked, with members of various Mennonite and other peace church congregations perhaps forming coalitions to sponsor alternative service participants working in their local communities.

Assuming a draft in the near future. MBM assumes that some conscripted young people would enter Voluntary Service. But, "I think it's also clear that not all young people who are drafted would meet our standards for VS." Stiffney added that MBM is "very ready" for young people who refuse draft registration to participate in Voluntary Service and is prepared to help them find "financial, legal, and spiritual support in case of prosecution.

"I think we're all assuming there will be a draft in the near future," Stiffney said. "There's a sense of anxiety, as well as one of challenge."

"Sorting out pretty rapid transition" is the way Rick Mojonniar summarizes the activities of his program division, Student and Young Adult Services, during the past year. According to Mojonniar, "the high cost of travel, plus our commitment to district conferences" has caused SYAS to change its approach. Instead of sending persons from Elkhart to visit young adults, SYAS has switched to serving primarily through a network of regional staffers.

Such decentralization has also provided new opportunities for cooperation with Voluntary Service. In San Francisco, Lois Janzen and Doug Basinger began an assignment on September 1 as Western regional directors for both VS and SYAS. In addition to serving as the first-ever SYAS staff persons in the West, Janzen and Basinger will be responsible for overseeing nine VS units in six states. According to Mojonniar, such joint staffing cuts down on administrative expenses and also provides the opportunity for VS and SYAS "to dream and vision together."



Doug Basinger and Lois Janzen, regional directors for both Voluntary Service and Student and Young Adult Services.

Another cooperative project is underway in Washington, D.C. There, Voluntary Service saw a need to bring together VSers living and working at scattered projects around the city, and SYAS saw a need for housing for young adults. With assistance from Virginia Conference, SYAS and VS jointly purchased a house last July in the city's Northwest section.

Four VSers and four young adults will live in the house. In addition, the building's basement will serve as a meeting place for Washington-area Mennonites and house the editorial offices of *forum* magazine. "It won't be a Discipleship unit, but it will have a discipleship focus," Mojonnier said of the house and its program. He also noted that VS and SYAS are "working pretty closely with Phil Shenk and Sojourners Community" on the involvement of house members in housing-related activities in the local neighborhood.

In a separate project, Mojonnier said, SYAS is looking at providing two- or three-year VSers in campus ministry positions at universities where few or no Mennonites are enrolled. SYAS plans to sponsor one such person at Mississippi State University. VS and MBM Home Missions are already involved at Starkville, where the university's main campus is located.

In a project with MCC Peace Section and the General Conference Mennonite Church, SYAS plans to sponsor a "Peace Evangelism Traveller" for one year. This person, not named at this writing, will visit universities and urban centers and do draft counseling, train counselors, and help congregations address peace issues. Other SYAS activities this year have ranged from the opening of a new student center in Pittsburgh (in addition to the appointment of a new urban director, Scott Holland, in that city) to planning for a February 1981 conference on "Mennonites and Power" to be held in Washington, D.C.

Asked about the future of SYAS, Mojonnier cited a surprising goal. "I hope in the next five years SYAS works itself out of a job," he said. "I think if the Mennonite Church can open itself up to a variety of expressions of faith . . . the need for SYAS will diminish."

Ed Taylor: Do they produce? In MBM's Home Missions division, interim director Ed Taylor has been keeping an



Rick Mojonnier: (right) I hope in the next five years SYAS works itself out of a job.

unusual schedule for two years now. Lots of people commute to work. But how many live 250 miles from their office?

That's what Taylor, a former Cleveland, Ohio, pastor, has done since he joined the MBM staff in 1978 as associate secretary for Home Missions. During a normal work week, Taylor spends three days at Elkhart and two at home in the Cleveland area.

A former production and inventory control manager, Taylor is a man of drive in other ways as well. Paul Gingrich notes that the Home Missions head is not an administrator who fears innovation and change. "Ed is looking at all the things we've done and saying, 'Do they produce?'" Gingrich observed.

One area in which Taylor believes new structures are needed is that of leadership development. "If we're going to talk about church development, church growth, we're going to have to have the leaders to do it. And we don't right now," he said.

To provide in-service training for non-college-educated pastors, Home Missions has proposed the development of a Mennonite Pastoral Enrichment Center. According to Taylor, the Center would provide a one-year, intensive study program on basic ministry skills, from administration to counseling to biblical studies. A preliminary document on the Center suggests that the program would be geared primarily to Home Missions-related pastors, especially those of black, Hispanic, or urban congregations. But other potential students range from part-time, rural pastors to lay leadership persons.

Ray Horst, MBM vice-president for Home Ministries, is to act as convener of a group of educators who will study the proposal. Target date for a meeting of the group is the fall of 1981.

In addition to the Center, Home Missions continues to work at clarifying its relationships with district conferences—an area in which many people, including Taylor, believe confusion has hindered the Mennonite Church's response to such issues as urban concerns. Home Missions has drawn up a Memo of Understanding and tested it with representatives of conferences in three regions. More consultations with conferences are to be held in

October. "We're trying to work on the part of our polity that says that congregations and conferences have autonomy and we are their servants," Taylor said.

"To me my job is very exciting," Taylor said. "All the human resources that are available in the church." Looking ahead, he talked about the possibility of an urban strategy involving SYAS persons, VSers, and MBM Media Ministries (formerly Mennonite Broadcasts), along with Home Missions personnel. "At that point, it's not overlapping," he said. "It's working conjointly toward a goal."

At the same time, he expressed reservations about the MBM statement of goals for 1980-85. "Everybody's talking about the '80s," he said. "But who has evaluated the '70s?" Taylor believes it is important to work at earlier goals that have not been achieved before adopting new ones.

To many Mennonites, Overseas Ministries is the heart of the Mission Board. In 1979, MBM had workers or self-supporting Overseas Mission Associates in 25 countries, from Afghanistan to Zaire.

Wilbert Shenk, vice-president for Overseas Ministries, noted that MBM programs abroad change more slowly than those of the Mission Board's domestic divisions. Nevertheless, some new developments are visible.

One is an internationalization of the urban concerns emphasis adopted by the General Assembly at Estes '77 and Waterloo '79. According to the MBM goals paper, the Mission Board in the next five years is to "allocate at least 75 percent of new program monies to ministries that reach unchurched people living in major urban centers throughout the world."

Another development is the continued emergence of a more local- and community-oriented missionary approach. "We have assumed we have a certain right to march in—the Great Commission told us to," Shenk said. "The difference is that today you have a church in nearly every country. It may be weak, but it is there. And we believe it is important to work with that church."

Shenk said there is a developing consensus among administrators and overseas workers that mission must be Bible-centered, integrated with a peace witness, and community-oriented. "We've thought mission is centrifugal. And it is," Paul Gingrich said—"it sends people out. But it is

also centripetal," he continued. "It pulls people in through their attraction to a caring community."

At the same time, "One of the concerns I have is that there is a gulf between Overseas Ministries and where people are in the churches," Shenk said. "At the very time we are emphasizing community in our overseas work, I sense the church in North America to be drifting into a more secular, much less committed position."

Change here too. In the remaining two of MBM's six program divisions, the past year has also been one of change. Media Ministries adopted its present name last fall and broke ground this past July for a \$280,000 studio-warehouse addition to its office at Harrisonburg, Virginia. In programming, Media Ministries is trying to focus on social justice issues.

Meanwhile, MBM Health and Welfare continues to ponder the removal of related health institutions from its control. Such action would remove the Mission Board from legal liability in case of suit, but would also eliminate the institutions' line of accountability to the wider church. The MBM Board of Directors heard a report on the matter at its July meeting, but took no action.

Because of the size and relative financial stability of MBM—its 1980 budget is 15 percent higher than last year's, yet a higher percentage of the budget had been received through the end of June than in the same period in 1979—the Mission Board has sometimes been accused of operating as an entity unto itself. Gingrich wants to make sure that that isn't the case.

"What the Mennonite Board of Missions does is under the General Board and the broader Mennonite Church," he said, noting that MBM's goals for the '80s tie into the churchwide goals adopted at Waterloo '79. "I am one of a team of persons working with [General Secretary] Ivan Kauffmann," he continued. "And I believe keeping that line clear is terribly, terribly important."

MBM exists "to help the church in extending the kingdom," he said. "That means bringing people to faith in Jesus Christ."

"Mission isn't an agency," he said further. "Mission is a way of life. Mission is what the church is about." 

Hear, hear!

Is care more potent than dollars?

In the context of the proliferation of computer models and stacks of printout impelled by our energy concerns, there appears this book *Living More with Less*. It seems to present the perspectives and experience of a "certain stream of pilgrim disciples" with a "Son of Man" message in answer to a 20th-century world resources problem.

Where are the experts, the documentation, the statistics, and the tax and grant incentives? How can there be authority and expected response without Department of Energy involvement, congressional hearings, and governmental policy? Is "care more potent than dollars"? Is not

such an approach simplistic and naive; can we expect the ideas and insights of ordinary people, but with faith, to have much to contribute to the materialistic problems of worldwide economical, technological, and political complexity?

After today's computer models are superseded, the data analyzed, and the recommendations printed will *Living More with Less* survive? Might it have become a people's movement, a people of faith, hope, and love? This is not a contest for winners with the answer but a time for faithfulness. When oil is considered primary to our national security ("our vital interests") and the "have-nots," might the people of God live a way of peace—where care affects our use of things material?—Floyd Zehr, Oak Ridge, Tenn.

Moderators seek more accountability from inter-Mennonite agencies

A proposed inter-Mennonite Bible conference in 1982 may become a forum for North American Mennonites and Brethren in Christ to test their relations with the multitude of church-related agencies that describe themselves as "inter-Mennonite."

That possibility emerged at the annual meeting of the Council of Moderators and Secretaries, held Sept. 26 in Denver, Colo. The council is a low-profile assembly of the heads of the Mennonite, General Conference, Mennonite Brethren, and Brethren in Christ churches. Although it has met annually for the past decade or so, it has never been a very visible force on the inter-Mennonite scene, partly because its membership changes frequently as new moderators are chosen by the constituent denominations. That lack of continuity has made it difficult for the council to systematically address matters that concern all four member groups.

Its low visibility, though, may be about to change. Noting that their purpose had once been described as being "an inter-Mennonite counseling body to which inter-Mennonite bodies could relate," the council seemed determined to more firmly establish itself as a sounding board that could give guidance to inter-Mennonite cooperation in Canada and the U.S.

Initially the chief agenda item at the meeting had been to finalize plans for an inter-Mennonite Bible conference to be held in the summer of 1982. The topic—"The Church: the Wisdom of God" based on the Book of Ephesians—and a series of Bible expositors from the sponsoring denominations had been agreed on. The conference was intended to be a Bible study, rather than an issue-oriented meeting. In the words of one member, "We want to let the issues arise out of the study of the Word."

Questions were raised, however, as to how the council would attract people to such a conference. Aside from its inter-Mennonite makeup, what would be distinctive about it? asked council chairman Henry Dick, moderator of the North American Mennonite Brethren conference.

Ivan Kauffmann, general secretary of the Mennonite Church general board, noted that Mennonites relate busily in their inter-Mennonite programs, and they should relate in Bible study too. "Studying the Bible together as different Mennonite groups ought to be a priority for us," he said.

But would people be willing to spend money to come to a conference that didn't have a more practical focus? Realistically speaking, probably not, said one member. Ross Bender, moderator-elect of the Mennonite Church, added that many people might say, "It's a very nice idea, but I don't think I want to go."

A related concern, that the Mennonite and BIC constituencies lack a clear umbrella organization to hold accountable the more than 100 agencies that carry on programs on their behalf, gave rise to a suggestion that such a Bible conference could focus on the church's mission but have a strong tie-in with the work of its inter-Mennonite agencies.

How ready are these agencies to listen to us and take direction from us, asked one member. It was pointed out that officials of nearly 20 of the largest inter-Mennonite bodies had welcomed and attended a previous "accountability session" several years ago.

On a motion from Glendon Blosser, Mennonite Church moderator, it was agreed to revamp the Bible conference format to include "a review of the work of inter-Mennonite agencies." The secretaries of the four groups will fine-tune the new format and finalize speakers, dates, and location for the 1982 conference.

Another key item of discussion was the need for a more authoritative umbrella group to represent the combined Mennonite fellowship in North America. Groups like Mennonite Central Committee have tended to assume this role by default, said Ross Bender, who suggested formation of a "federation" of North American Mennonites that would be open to all Mennonite groups, not just the four represented by the council.

The need for a combined voice of North American Mennonites was highlighted by visitor Paul Kraybill, executive secretary of the Mennonite World Conference. He cited a request from a group of students from several Mennonite denominations who had wanted a joint identity or symbol to represent them at the Urbana missions conference last December. Who should handle such a request, the World Conference or the Council of Moderators and Secretaries? Kraybill asked.

Council members recognized the need for an umbrella organization to handle such matters, but felt their group lacked the continuity of membership to do so. "I think we should do it, but we're not set up for it," said Bender.

At meeting's end the matter was left unresolved. But a consensus emerged that North American Mennonites may be on the verge of needing and wanting a clearer joint voice in the future, and the Council of Moderators and Secretaries may be the right group to become that voice.—Wally Kroeker for *Meetinghouse*

Interreligious peace conference scheduled for Sioux Falls

More than 35 religious groups are sponsoring "Peace and the Arms Race: An Interreligious Conference" to be held Nov. 14-16 at O'Gorman High School in Sioux Falls, South Dakota. The conference will address such issues as the power of nuclear weapons, the relationship of military spending to human and natural resources, the balance of the major national powers, the possibilities of arms control, and peacemaking.

Three keynote speakers, representing theological, medical, and military perspectives, have been confirmed. Richard McSorley, a Jesuit who teaches at the Center for Peace Studies, Georgetown University, will speak on The Religious Call to Be a Peacemaker—Its Meaning for the '80s. Jonathan Fine, MD, of the Physicians for Social Responsibility, Cambridge, Mass., will address the Medical Consequences of Nuclear Conflict. The third keynote speaker, Major General William Fairborne, U.S. Marine Corps, retired, Salt Lake City, Utah, will talk on Military Preparedness for the '80s: Where Are We Headed?

Among the 20 workshops being offered are the following: Religious Roots for Peacemaking, The Arms Race: A Realistic Religious Response, Peace and the Russian Reality, Non-violent National Defense, Economic Dimensions of the Arms Race, Medical Implications of the Nuclear Cycle, Uranium Mining and Nuclear Warfare, Women and Peace Issues, Parenting for Peace, Teaching Peace, Developing Congregational Support for Peacemaking, The Draft: Counsel for Counselors and Youth, Alternative Service, Voluntary Service, and Faith and Acts of Resistance. Repeated concurrent sessions will enable participants to attend several workshops. Also, films will be shown at specific times, not concurrently with speakers or workshops.

Planting time in the Southeast

Church-planting, a concept born to the Southeast Mennonite Convention just three years ago, is sprouting a crop of fellowships and congregations in South Carolina, Georgia and Florida. The planters, or "seed families," are sent two at a time into an urban setting where Bible studies and fellowship are initiated.

As local interest grows, steps are taken to become an organized church. Of the eight projects that have been started in the Convention during the last three years, three are now organized congregations. Another is expected to receive final confirmation from the Southeast Convention at its annual meeting in October.

Dave Kniss, former pastor of the Pine Creek Chapel in Arcadia, Fla., is involved full time in church-planting. Dave says he is called "a roving apostle." He is responsible as a resource person to the seed-families, available for counseling with them, and is a liaison between the Southeast Convention and the families, and the churches as they are formed.—Audrey Metz Frey

Film ministries to be extended

The directors of Media Ministries, Mennonite Board of Missions, met on Oct. 2 and 3 in Harrisonburg and studied ways of developing film ministries with limited funds. Several years ago the board set a goal to do more programming in film and, therefore, staff looked for opportunities to share the good news in film—TV spots, documentaries, feature-length films, and the like.

The board evaluated three film projects that emerged during the past year, all needing above-budget funding.

Staff persons were authorized to continue working with the Inter-Mennonite Media Group in which it holds membership to develop a new media campaign on the theme "Responsible Living." A major part of the campaign would center around a prime-time TV special on the theme "Living More with Less." A Herald Press book by the same title would be a part of the campaign, as well as a radio series and other visual and print materials.

The campaign, projected to cost \$250,000-\$450,000, would help the various audiences to be responsible with their use of natural resources and to make the wholeness and well-being of others a priority concern.

IMMG is seeking foundation grants to underwrite the project.

The board reaffirmed an earlier decision to seek funds for release of a new TV spot on peacemaking to address the current militaristic climate in the country and to call attention to

alternate responses to war making.

The board also considered endorsement of projects initiated by others, looked at criteria for evaluating such projects, and considered endorsing a feature film of *The Weight*, a novel by Joel Kauffmann.

The small group of film artists was encouraged to continue pursuing a film of the book, which deals with militarism and conscription, war and peace.

Lacking funds to launch a new *Choice* series on their own, the directors decided to seek a grant for it and to move forward with development of the series. Other Mennonite and Church of the Brethren groups will be invited to participate.

In line with Media Ministries' objectives, the directors revised the order of priority for Home Bible Studies to provide resources for congregations and conferences rather than to

develop an accredited correspondence course school. However, a small school will continue to be operated for individual students.

Caonabo Reyes, president of the Spanish broadcast subsidiary in Aibonito, P.R., reported that JELAM is moving to provide resources to local conferences throughout Latin America. Syndicating programs for international use will receive less priority and be based on requests from various conferences. JELAM will put more resources into creating and strengthening national groups for using media in their outreach, Caonabo said. In addition to radio programs, services to congregations will include cassettes and literature.

Scholarships for Spanish students to study communications will also receive high priority. Six scholarships are currently helping six students study communications—four at Goshen College and two in Mexico.

Twenty-six in September VS orientation at MBM

Trips to Chicago and the Michiana Mennonite Relief Sale were included in the Sept. 22-29 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind. Orientation director Ellen Welty was assisted during the week by several local resource persons, including Thelma Groff, Clair Hochstetler, Rick Stiffney, and Clare Schumm.

The 26 new VSers are:

(Back row, left to right) Duane Bontrager, Hines, Minn., to Indianapolis, Ind.; Thomas Yang, Los Angeles, Calif., to Philadelphia, Pa.; Rhoda Benner, Denver, Colo., to San Francisco, Calif.; Janice Martin, Wakarusa, Ind., to San Francisco, Calif.; Judi Miller, Goshen, Ind., to London, Ont.; Doug Bascom, Milwaukee, Wis., to La Junta, Colo.; and Ferne Alderfer, Harleysville, Pa., to Champaign, Ill.

(Third row) Danny Ronquillo, Tucson, Ariz., to Richmond, Va.; Janet Anderson, Stanford, Calif., to Philadelphia, Pa.; Tina Glick,

Lancaster, Pa., to Washington, D.C.; Richele Thomas, Middlebury, Ind., to Johnstown, Pa.; Deborah Bakner, Waynesboro, Pa., to Richmond, Va.; Kathy Dudek, Springfield, Ohio, to San Francisco, Calif.; Sally Jacober, St. Johnsville, Pa., to San Francisco, Calif.; and Victoria Colon, Aibonito, P.R., to Washington, D.C.

(Second row) Irene Martin, Dungannon, Ont., to Aurora, Ohio; Gene and Carol Beachy, Millersburg, Ind., to International Falls, Minn.; Thelma and Elam Glick, Shirleysburg, Pa., to Elkhart, Ind.; and Mary Bucher, Elizabethtown, Pa., to Mashulaville, Miss.

(Front row) Doug Yoder, Goshen, Ind., to Fort Dodge, Iowa; Jeanette Kolb, Spring City, Pa., to Aurora, Ohio; Sara Swartzendruber, Wayland, Iowa, to Washington, D.C.; Gwen Graffis, Urbana, Ill., to Indianapolis, Ind.; and Kerry Cripe, Middlebury, Ind., to Columbus, Ohio.



Draft registration hits Puerto Rican youth too

Puerto Rican youth are subject to the same draft registration laws as U.S. youth. They, like their counterparts in the 50 states, are required to register at their local post offices.

The Caribbean island of Puerto Rico is a self-governing commonwealth in union with the USA.

Puerto Ricans expressed some opposition to registration. The Independence Party encouraged persons not to register and offered legal help if it became necessary. A group of Baptist youth registered under protest, indicating their opposition on their registration papers.

The Puerto Rico Mennonite Church, concerned that its youth was not well acquainted with the peace position, appointed a five-member peace committee during its annual conference in March. David W. Powell, a worker with Mennonite Board of Missions (Elkhart, Ind.), was named chairman.

The goals of the committee are to inform Puerto Rican Mennonite youth about their church's stand on war and military service, introduce the "Christian Peacemaker Registration" form, discuss various responses to militarism, and encourage the youth to share their beliefs about peace with others.

The committee decided to hold meetings with Mennonite youth in three areas of Puerto Rico. The first, in the central area, was held on Aug. 30. The second, in the southern area, took place on Oct. 4. The last one, in the northern area, will be held later this fall.

However, since registration started before the youth could attend the peace education meetings, the committee sent a letter to each pastor, congregation, and youth. An article also appeared in the church's magazine.

Taking cues from the Mennonite churches in the USA, the committee advised youth to write on their registration forms that they are conscientiously opposed to participation in any form of military service.

Other options suggested were to refuse to register or to register but make a statement of conscientious objection later if the opportunity is provided.

One of the difficulties for the Puerto Rico Mennonite Church is to offer alternatives to the military, such as Voluntary Service. The church would like to say, "The federal government has programs to try to maintain 'peace' by force—the army, navy, and others—and the church has a program to help create peace through acts of love."

The Puerto Rican church, however, has nothing specific to offer at this point. There is the possibility of working in North American Mennonite programs. This has not worked so well in the past, but various options are currently being explored with Mennonite Board of Missions and Mennonite Central Commit-



Volunteers aid the work of Hospital Albert Schweitzer in Haiti. Above, Norma Dyck of Stettler, Alta., helps Gerard Vermeer, a nurse from Holland, attend a patient's needs. Mennonites have been associated with the hospital for the past 21 years and are continuing to provide Christian community and services, according to Beth Oberholtzer, a Mennonite Central Committee worker there.

tee. MBM already has a VS unit in Puerto Rico, and there is the possibility of expanding the VS program on the island.

Military service has been the attraction for youth in Puerto Rico. Even Mennonite youth have joined the armed forces. Unemployment is high on the island and jobs do not pay well, so the financial benefits of the military are ap-

pealing.

The peace committee recognizes the need for ongoing education and further action which are both beyond its resources and mandate. It is planning to make recommendations to the church on the matter.—David W. Powell is a missionary in Puerto Rico with an assignment in peace education.

Crisis over but needs remain in Southeast Asia

The likelihood that some agencies will pull out of Southeast Asia in the next few months as world attention turns elsewhere is a reason Mennonite Central Committee may find an expanding role to play there. This was one of the conclusions reached by MCC associate executive secretary for overseas services Edgar Stoesz and secretary for Asia Bert Lobe after a recent trip to the area, as they assessed current MCC involvement in Southeast Asia and what directions it might take in the future.

Stoesz reported that the food situation in Kampuchea and among refugees on the Thai-Kampuchea border appears to be under control. While needs continue, there is no state of emergency. He said of the massive response of governments and dozens of agencies to the food crisis at its height: "Coordination has left much to be desired and the agencies have had to make many compromises to operate within the applicable constraint, but there can be no question that the tragedy was substantially reduced by this intervention."

However, Stoesz warned that the situation could deteriorate rapidly. In an area where superpower involvement has often only exacer-

bated animosities which were already centuries old, the signs are not encouraging.

Of the over one-half million refugees from Vietnam, Kampuchea (Cambodia), and Laos who fled into Thailand during the past five years, nearly 300,000 remain in holding centers in Thailand. According to the Immigration and Refugee Program of Church World Service, another 278,000 Kampucheans have moved to the area near the Thai border. Pressure from the large number of refugees has also displaced around 200,000 Thai citizens. Approximately 8,000 Vietnamese and 2,500 Lao continue to flee their countries every month.

Sporadic fighting continues between the Vietnamese-backed Heng Samrin government of Kampuchea and supporters of the ousted Pol Pot as well as the non-Communist Khmer Serei. The Sept. 24 *Christian Science Monitor* noted the possibility of a major Vietnamese offensive in late November or December, at the start of the dry season.

Attempts by Secretary General of the United Nations Kurt Waldheim to create a demilitarized zone between Thailand and Kampuchea, and of Vietnam to resume talks

with China, have come to nothing.

In this unsettled situation MCC will remain sensitive to needs as they develop, but otherwise concentrate its efforts on longer term, more developmentally oriented programs among both refugees and citizens in various Southeast Asian countries.

Specific areas of involvement in Thailand and Kampuchea are to include (a) support of a sanitation program in Bangkok's transit center for refugees; (b) placement of a volunteer at the Songkhla Refugee Camp to teach, work with recreation, and help with other organized activities; (c) visiting the border area, holding centers, transit centers, and, if possible, Kampuchea to keep abreast of needs; (d) work with family reunification, the special assistance program, and hardship cases and concerns; and (e) maintain contact with Thai groups, keeping open the possibility of working out project support for some of these groups in 1981.

In Laos, in addition to possible involvement with repatriation of refugees, Stoesz and Lobe recommend that MCC assist agricultural projects which benefit rural people through the Department of Agriculture.

For MCC to move ahead with its plans its first needs leadership personnel. The organization hopes to appoint an area representative early in 1981 who will coordinate the various programs in this part of Southeast Asia. This person would be based in Thailand and assume responsibility for MCC involvement in Thailand, Kampuchea, Laos, and Vietnam.

Max Ediger of Liberal, Kan., has decided not to continue with MCC after his term finishes in January. He has been working with urban poor in Bangkok and served previously with MCC in Vietnam. He gave as reasons for his decision the beliefs that MCC gives too much priority to relief and refugee assistance, and that MCC is not willing to make itself more subject to Thai organizations. He would prefer that MCC give more emphasis to justice and human development.

William T. Snyder, executive secretary of MCC, emphasizes that Ediger has served well in both Vietnam and Thailand and regrets that he has decided to discontinue.

MBM newsnotes

"Our role is continually changing from congregational pastoring to preparing pastors and leaders," said Floyd Sieber, a worker in Argentina. "We anticipate leaving local pastoring soon after the first of the year by putting local leaders in charge." Floyd and his wife, Alice, have been working with congregations in Choele-Choele, Conesa, and Santa Rosa. They are currently discipling 16 potential leaders in those congregations.

The Mennonite-related intentional community in Barcelona, Spain, is about to fulfill a dream by renting a nearby storefront as a

meeting place. "It even seems possible that a number of us will be able to be involved there if we can turn it into a crafts and recreation center at the disposal of the neighborhood and nearby schools," reported Tom and Disa Rutschman. "You can imagine we are terribly excited about the possibilities this opens up. One suddenly ceases to be a 'private' congregation hidden in someone's apartment."

Blanche Sell, a worker in India, was the commencement speaker on Oct. 3 at the annual graduation exercises of Dhamtari Christian Hospital School of Nursing. Blanche, who now works as a nursing administrator and instructor in Indore, was the last Mennonite missionary in Dhamtari—the site of MBM's first overseas mission effort in 1898. The hospital and the school of nursing are now

operated by the Mennonite Church in India.

David P. Conrad arrived in Ireland on Sept. 20 for a one-year assignment. He will assist in the renovation of the MBM-MCC house in Dublin and help the mission team develop a plan for self-support. His new address is 4 Clonmore Villas, 92 Ballybough Road, Dublin 3, Republic of Ireland.

Jonathan and Fyrne Yoder arrived in India on Sept. 15 for a special short-term assignment in Dhamtari.

They are serving as consultants to the Dhamtari Christian Hospital medical board in connection with the current renovation and expansion project. Starting in 1937, Yoders have worked nearly 25 years as medical missionaries in India and Nepal.—Mennonite Board of Missions, Elkhart, Ind.

mennoscope

Lester Janzen, Newton, Kan., began working full time on Oct. 1 for the Mennonite Foundation as an estate planning consultant, a position he had been filling part time since 1975.

In making the announcement, Harold Dyck, western regional manager for the Mennonite Foundation, said, "I am pleased Mr. Janzen has accepted our invitation to go full time. His competence will enable us to provide counsel in estate planning to a great number of people." Janzen has experience in conducting estate planning seminars and providing individual consultation in Iowa, Missouri, Oklahoma, South Dakota, southeast Nebraska, and western Kansas. His full-time position will permit him to give more attention to the southern Kansas area.

Eastern Board assignments: Grace Yoder, Kalona, Iowa, has begun a two-year term on Sept. 12 in Christian education with the Honduras Mennonite Church. She will study Spanish in Guatemala before taking up her assignment. Her address will be Apartado 340, San Pedro Sula, Honduras. Rosemary Esch, Ann Arbor, Mich., began Spanish language studies in Guatemala before returning to



Lester E. Janzen

women's work with the Honduras Mennonite Church. Her address will be P. O. Box 77, La Ceiba, Honduras. Marian Buckwalter, Inter-course, Pa., began another two-year term as administrative assistant at Mennonite Board, P. O. Box 47596, Nairobi, Kenya. Glen and Ellin Brubaker and family, Lancaster, Pa., returned to Tanzania for another three-year term. Glen serves as medical doctor with American Leprosy Mission at Shirati Hospital, Private Bag, Musoma, Tanzania.

Joan Gerig and Orlando Redekopp, recently returned Voluntary Service workers with Mennonite Central Committee in Botswana, southern Africa, will be itinerating in Kansas through Nov. 2. They are scheduled to speak at Bethel, Hesston, Southwestern, and Tabor colleges, house church groups, youth fellowships, Women's International League for Peace and Freedom, Life Enrichment at Bethel College, churches, and college classes. Joan, native of Wayland, Iowa, will be remembered as the director of MCC Central States 1975-76 before her marriage to Orlando Redekopp of Winnipeg, Manitoba. Just a few dates remain open for Joan and Orlando to meet with additional groups. Contact Mennonite Central Committee, Box 235, North Newton, KS 67117, for daytime or evening scheduling.

Naomi K. Lederach, Hesston College nursing instructor, spent Sept. 29 through Oct. 3 in New York City serving as an item writer in the area of psychiatric nursing for the State Board Test Pool Examination for Registered Nurse licensure. Lederach was one of six individuals selected from across the nation by the Board of Directors of the National Council of State Boards of Nursing to develop psychiatric nursing test questions for the new licensure examination currently being developed for national use in July 1982.

Some 180 staff and friends joined the Men-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$147,220.21 as of Friday, Oct. 10, 1980. This is 19.6 percent of the total needed. 232 congregations have made contributions.

nonite Board of Missions Media Ministries Board on Friday evening, Oct. 3, at Eastern Mennonite College to celebrate 25 years of Home Bible Studies (HBS). B. Charles Hostetter, early speaker of *The Mennonite Hour* and founder of HBS, traced how the Bible correspondence ministry got started and then mushroomed to serve thousands of radio listeners and interested persons across North America, the Caribbean, Africa, and other smaller areas. David D. Yoder, director of Home Bible Studies and follow-up for Media Ministries, noted that during the past 25 years, 62,000 courses were completed by students of the Harrisonburg office.

Short-term volunteers are needed in October and November to help in Virginia with the building program at Media Ministries in Harrisonburg and the renovation project at the Voluntary Service unit house in Richmond. Skills needed are carpentry, cement finishing, bricklaying, painting, plumbing, and electrical. Voluntary Service needs a church maintenance services coordinator for Calvary Mennonite Church in Inglewood, Calif. For more information, contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Steve and Shirley Bauer were installed as team youth pastors at the Sunnyslope Mennonite Church, Phoenix, Ariz., on Sunday, Oct. 5. They will each be serving half-time, working with young adults and high school youth in the congregation. Before coming to Sunnyslope they served on the pastoral team at the Waterford Mennonite Church in Goshen, Ind. Steve and Shirley join David Mann and Stanley Weaver in the pastoral leadership of the Sunnyslope congregation. Their home address is 1223 East Christy Drive, Phoenix, AZ 85020; phone (602) 943-2477.

A new *Draft Counselor's Manual* is available from Mennonite Central Committee U.S. Peace Section. Information on draft counseling, conscientious objection, national service, and counseling resources is included. An additional book, *Mennonites and Conscientious Objection in 1980*, is covered in the \$5.00 manual price, along with a subscription to *Draft Counselor's UPDATE*, a monthly newsletter for draft counselors. Send orders to: Jim Amstutz, Director, Draft/Peace Counselor Training, Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501.

A husband-and-wife team will head up the Goshen College campus ministries department. James M. Lapp, pastor of the Albany (Ore.) Mennonite Church and member of the General Board of the Mennonite Church, has been chosen as director of campus ministries. Nancy S. Lapp, who has training in counseling and music therapy, will serve half-time as campus minister. "We are confident that James and Nancy Lapp will bring to the campus ministries the benefits of their years in the pastorate," said President Lawrence Burkholder. The Lapps were selected by a

committee made up of Burkholder; June Yoder, director of admissions; Marlin Jeschke, professor of Bible; Leon Kraybill, student; and Joetta Handrich, student. The Lapps and their three children will be moving to the Goshen area next July.

Emma S. Richards led the Eastern Mennonite College community in examining the love theme taken from the 22nd chapter of Matthew during fall Spiritual Renewal Week, Sept. 29-Oct. 3. Richards, who copastors the Lombard (Ill.) Mennonite Church with her husband, Joe, set the stage for Christ's pronouncement of the greatest commandments to God's people, relating the entry into Jerusalem and a week "full of verbal encounter" for Jesus.

After one year as director of the MCC (Canada) program in the Atlantic provinces, Evan Heise and Linda Epp Heise report considerable expansion. Meeting with the MCC (Canada) Executive Committee on Sept. 26-27, they pointed out that as of January 1981, they anticipate being involved with eight projects and 19 VSers, compared with three projects and nine Voluntary Service workers of a year ago. Evan and Linda have addressed themselves to four areas of service: support and nurture of the MCC workers; program development and supervision of the various projects; maintaining a link with MCC (Canada) and Atlantic area agencies; and encouraging a Mennonite identity among the scattered Mennonites in the Atlantic provinces.

The **Magnificent Apollo Moon Missions** is running in Eastern Mennonite College's Brackbill Planetarium. Director John L. Horst, who narrates the 20-minute presentation, said the program covers highlights from the 17 Apollo moon missions, the last six of which were manned. The show employs film clips, slides, sound, and special effects. Horst said it would especially appeal to late elementary school and junior high age students. The show



Emma S. Richards

will repeat at 2:30 p.m. on Oct. 19, Nov. 2 and 16, and Jan. 4 and 18. The D. R. Hostetter Natural History Museum, which houses more than 6,000 artifacts, is open from 2:00 to 3:30 p.m. the same Sundays as the planetarium. The public is invited to attend both attractions free. For more information or to schedule special group showings, call 433-2771, ext. 400.

Herald Press has just published a book by the French minister/scholar, Jean-Michel Hornus: *It Is Not Lawful for Me to Fight*. First released in 1960 under the title *Evangile et Labarum*, the book was painstakingly translated into flowing prose by Alan Kreider, historian and church service worker in London, England. John H. Yoder says, "There is nothing available in English to parallel Hornus' scholarly survey of the church's attitude toward war in the first four centuries." The book is a quality paperback and sells for \$13.95 in the U.S. and \$16.20 in Canada.

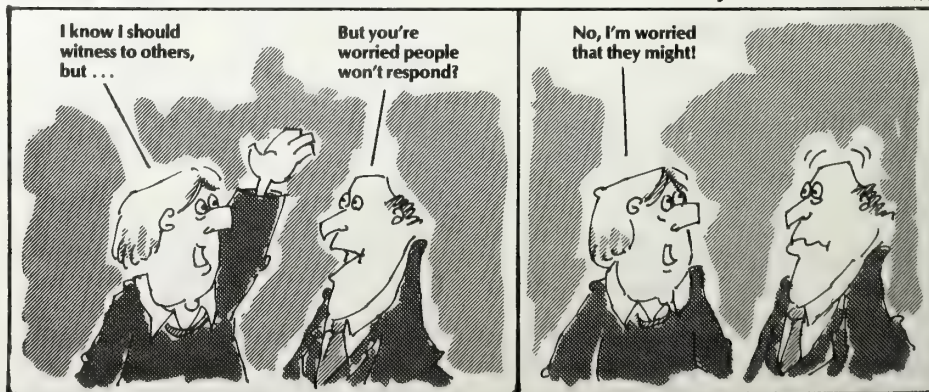
"Christians will make no progress toward bringing about peace in the world until they take sides with the world's oppressed and poor. And they will need to divorce themselves from the posturing of presidential candidates who continue to call for more weaponry to defend the country." So began the first release from the Oct. 3-5 New Call to Peacemaking (NCP) Convention held in Green Lake, Wis. Emilio Castro, director of world missions and evangelism for the World Council of Churches, a Uruguayan, emphasized that "millions of people do not have a chance for a human and decent life." NCP is a coalition of Mennonites, Quakers, and Church of the Brethren.

Larry Howland of the Howland Evangelistic Association, Elsie, Mich., has resigned his ministerial status with the Indiana Mennonite Conference. Any inquiry about his future ministry in our brotherhood should be referred to the Indiana-Michigan Conference Office at 1711 Prairie Street, Elkhart, IN 46516, or by phone to (219) 293-4923, according to the Church Life Commission.

The **MCC (Canada) Executive Committee** at its Sept. 26-27 meeting appointed Ray Hamm director of peace and social concerns, effective Sept. 1. Hamm has been serving as assistant director in that department since

Sisters and Brothers

by Joel Kauffmann



Sept. 1, 1979. Ray is available to the churches as a resource person on peace and social concerns issues, and can be contacted at MCC (Canada), 1483 Pembina Hwy., Winnipeg.

Millard Garrett, Eastern Mennonite Board missionary who has served in Guatemala for the past nine years, became associate overseas secretary for EMBMC on Oct. 1. He replaces M. Hershey Leaman who became overseas secretary. Garrett will be responsible for the



Millard Garrett

Latin America administration. Eastern Board supports mission programs in Belize, Honduras, Guatemala, and Venezuela. He and his wife, Priscilla, have two daughters, Kristina, 12, and Kimberly, 3. The Garretts live at 2541 Marietta Ave., Lancaster, Pa.

Correction: Arnold and Gerri Polk in our Oct. 7 story, "New Chapter of Gulfport Ministry Begins," are from *Tabb*, Va.

Special meetings: Art McPhee, Harrisonburg, Va., at Breslau (Ont.) Mennonite Church in Friendship Seminar, Oct. 24, 25.

Margaret Foth, Harrisonburg, Va., will be the speaker at a WMSC meeting at Harrisonburg Mennonite Church, Nov. 5.

New members by baptism: three by baptism and one by confession of faith at Hicksville, Ohio; five at Beaverdam, Corry, Pa.

Change of address: Elvin Sommers from Plain City, Ohio, to Pinto, MD 21556. Phone (301) 729-1979. **Milton Brackbill** from Paoli, Pa., to 2767 Floyd St., Sarasota, FL 33579.

readers say

I first became acquainted with the *Gospel Herald* when I was a Peace Corps Volunteer in Ethiopia, stationed at Deder where there was a Mennonite hospital. I started reading the *Herald* because I was starved for something to read in English from the United States. I was surprised at that time, twelve years ago, at how good the reading really was.

After finishing with the Peace Corps, my Mennonite influence drew me to a short term with Mennonite Central Committee in Cincinnati. I read the *Herald* that some of my Mennonite colleagues had. Since that time I have read the *Herald* over the shoulder of my Mennonite friends. When I went to visit them, they would load me down with months and months of their used magazines.

Last year, I decided to quit being cheap and get my own subscription. I am not a Mennonite. I live in an urban situation that is drastically different from that which most Mennonites live. Nevertheless, I am constantly surprised at the relevancy and timeliness of the *Herald* to my life. My attempt to live a Christian life is enriched, and, at the same time challenged by articles I read in the *Herald*. Although I can say that this is true about almost everything I read (I frequently read an issue from cover-to-cover) I would say that it is particularly true about the articles written by David E. Hostetler and Katie Funk Wiebe. These people have a way of creeping into my psyche. I can remember articles they have written

from several months back.

I comb the news section for information about my Mennonite friends. My only regret is that, as a Quaker, my name cannot appear in the obituary section under current editorial policy. However, if I live as long as many of the people I see mentioned I'll probably live long enough for you to change this policy.—**Stephen A. Taylor**, Highland Park, N.J.

births

Bowser, Henry and Bonnie (Wolford), Grantsville, Md., first child, Mary Kathryn, Oct. 1, 1980.

Catalfu, Michael and Judy (Troyer), Corry, Pa., second daughter, Darcy Ann, Aug. 20, 1980.

Delagrange, Harold and Judy (Brenman), Hicksville, Ohio, second son, Timothy Lee, Aug. 28, 1980.

Ehrisman, Warren and Rhonda (Loewe), Beemer, Neb., first child, Lindsey LeAnn, Aug. 11, 1980.

Esch, Paul and Shawn (Rogers), Fairview, Mich., first child, Deanna Genette, Sept. 23, 1980.

Frey, Mervin and Rachel (Herr), Shirleysburg, Pa., third child, second son, Daniel Mervin, Sept. 16, 1980.

Gautsche, Greg and Carolyn (Bontrager), Coldwater, Mich., second son, Cody Joseph, Sept. 20, 1980.

Gingerich, Paul and Joyce (Augsburger), Harrisonburg, Va., first child, Tabitha Joy, Aug. 12, 1980.

Gingerich, Richard and Doreen (Gerber), Millbank, Ont., second child, first daughter, Melanie Louise, Sept. 20, 1980.

Hallman, Dave and Mary Lou (Sauder), Elmira, Ont., second child, first daughter, Sarah Melissa, Sept. 25, 1980.

Hershberger, Keith and Yvonne, Woodburn, Ore., second child, first son, Shawn Michael, Sept. 22, 1980.

Hunsberger, Jerold and Susan (Bryan), Trout Run, Pa., second child, first daughter, Melissa Renee, Sept. 21, 1980.

Hurst, Tim and Ruby (Plank), Scottdale, Pa., first child, Andrew Wayne, Sept. 20, 1980.

Keller, Roy and Barbara (Geiser), Dayton, Va., third daughter, Jennifer Nicole, Sept. 25, 1980.

Moyer, Vernon R. and Sandy (Rowell), Hickory, N.C., fourth child, first daughter, Elizabeth Joy, Sept. 3, 1980.

Oswald, Gene and Janice (Heller), Pilger, Neb., second child, first daughter, Jennifer Jean, Sept. 17, 1980.

Reeb, Glenn and Louise (Morris), Eureka, Ill., second son, Richard Eugene, July 7, 1980.

Ringenberg, Roger and Karen (Wallace), Sturgis, Mich., second child, first daughter, Sarah Elizabeth, Sept. 21, 1980.

Rossiter, Hank and Marilyn (Amstutz), Dalton, Ohio, second daughter, Rebecca Jane, Sept. 20, 1980.

Roth, Doyle and Le Ann (Boshart), Milford, Neb., second child, first daughter, Jenna Michelle, Sept. 25, 1980.

Rush, Donald and Linda (Ades), Sellersville, Pa., second daughter, Lauren Noel, Aug. 17, 1980.

Schloneger, Willard and Carol (Smucker), Apple Creek, Ohio, third child, first daughter, Dawn Janelle, Sept. 20, 1980.

Schmidt, Roger and Carol Ann (Faelber), Pratt, Kan., first child, Kregg Austen, Aug. 25, 1980.

Seiler, Richard and Joyce (King), Pettisville, Ohio, second son, Darin Jay, Sept. 26, 1980.

Stutzman, Gary and Rosemary (Beckler), Milford, Neb., third child, first daughter, Shara Lee, Sept. 14, 1980.

Stutzman, Mervin and Rose (Slabaugh), Elkhart, Ind., first child, Karl Nathaniel, Sept. 9, 1980.

Umbles, Kenneth and Marilyn (Rheinheimer), Atglen, Pa., first child, Brandon Michael, Sept. 21, 1980.

Zehr, John M. and JoAnn (Bontrager), Mount Joy,

Pa., second child, first daughter, Sharilyn Renee, July 6, 1980.

marriages

Abreu—Landis.—Pedro C. Abreu, Narvon, Pa., and Nancy E. Landis, Paradise, Pa., Paradise cong., by David Hornberger, Sept. 27, 1980.

Byler—Near.—David Byler, Spartansburg, Pa., Beaverdam cong., and Ruth Near, Grand Valley, Pa., Christian Missionary Alliance, by Leonard Adams, Aug. 2, 1980.

Clark—Meabon.—Thomas Clark, Columbus, Ohio, Baptist Church, and Tamara Meabon, Columbus, Ohio, Beaverdam cong., by Gerald Martin, Aug. 16, 1980.

Graver—Heisey.—Jan Graver, Strasburg, Pa., Neffsville cong., and Janet Heisey, Columbia, Pa., Church of the Brethren, by G. Edwin Bontrager, Sept. 20, 1980.

Griffith—Stutzman.—Leslie Griffith, North East, Pa., Christian Missionary Alliance, and Jeannette Stutzman, North East, Pa., Beaverdam cong., by Rockwell Dillaman, Aug. 9, 1980.

Gropp—Kropf.—Bruce William Gropp, Brunner, Ont., Evangelical Lutheran Church, and Terry Lynn Kropf, Waterloo, Ont., Erb Street cong., by Wilmer Martin and Arney Martin, Sept. 27, 1980.

Hadley—Widmer.—Douglas LeRoy Hadley, Ossian, Ind., United Methodist Church, and Janice Helen Widmer, Wayland, Iowa, Sugar Creek cong., by Jack Corn, uncle of the groom, Aug. 30, 1980.

Hartzler—Riley.—Robert Hartzler, Sycamore Grove cong., Garden City, Mo., and Jerre Riley, Methodist Church, Garden City, Mo., by Kenneth Steckly and Ron White, Sept. 2, 1980.

Mast—Hershberger.—Larry Mast and Katie Hershberger, both of Goshen, Ind., East Goshen cong., by Cliff Miller, Sept. 27, 1980.

Mathews—Byler.—Bruce W. Mathews, New Paris, Ind., and Linda Byler, Greenwood, Del., Laws cong., by John Ivan Byler, Sept. 27, 1980.

Miller—Steckley.—Rocky Miller, Sarasota, Fla., Bay Shore cong., and Diane Steckley, Marlton, N.J., Baptist Church, by Paul R. Yoder, Sr., and Sherman Kauffman, Aug. 23, 1980.

Miller—Trager.—Joseph Miller, Union City, Pa., Catholic Church and Sharon Trager, Union City, Pa., Beaverdam cong., by _____ Peterson and Edw. Rossbacher, Aug. 9, 1980.

Moser—Zehr.—Mervin A. Moser and Eva M. Zehr, both of Castorland, N.Y., Naumburg cong., by Elmer Moser, father of the groom, Aug. 9, 1980.

Roggie—Widrick.—Bruce J. Roggie, Carthage, N.Y., Naumburg cong., and Wanda Widrick, Croghan, N.Y., Croghan cong., by Elmer Moser, July 26, 1980.

Roth—Gimbel.—Barry Roth, Elmira, Ont., and Phyllis Gimbel, Waterloo, Ont., both of Erb Street cong., by Wilmer Martin and David Jantzi, Sept. 13, 1980.

Ruth—Metzler.—Marlin Ruth and Sharon Metzler, Methacton cong., Worcester, Pa., by Loren Swartzendruber, Sept. 26, 1980.

Thompson—Conn.—Michael Allen Thompson, North East, Pa., Baptist Church, and Kimberly Jo Conn, Wattsburg, Pa., Beaverdam cong., by Leonard Adams, July 19, 1980.

Troyer—Reitz.—Leon Troyer, Sycamore Grove, Garden City, Mo., and Penny Reitz, Dayton Community Church, by Kenneth Steckly, Sept. 6, 1980.

Weaver—Groff.—Dale Weaver, First Mennonite cong., Norristown, Pa., and Lisa Groff, Salford cong., Harleysville, Pa., by Loren Swartzendruber, Sept. 20, 1980.

Weiler—Weaver.—Don Weiler, Morgantown, Pa., Churchtown cong., and Phyllis Weaver, New Holland, Pa., Weaverland cong., by Aaron Hollinger, Sept. 27, 1980.

Yoder—White.—Floyd Yoder, Hutchinson, Kan., Yoder cong., and Fran White, South Hutchinson, Kan., Presbyterian Church, by Calvin R. King, Sept. 27, 1980.

obituaries

Byers, Willard John, son of John J. and Elizabeth (Snyder) Byers, was born at Sterling, Ill., Sept. 2, 1902; died at McMinnville, Ore., Aug. 3, 1980; aged 77 y. On Dec. 21, 1929, he was married to Anna Wideman, who survives. Also surviving are 2 sons (Dean and Gary), one daughter (Noreen—Mrs. James Roth), 8 grandchildren, one great-grandchild, one brother (Paul), and one sister (Gladys Martin). He was preceded in death by one son (Russell) and one daughter (Rita Kay). He was a charter member of First Mennonite Church, McMinnville, where funeral services were held on Aug. 5, in charge of Max Yoder; interment in Mennonite Cemetery, Willamina, Ore.

Byler, Martha Ann, daughter of Jacob L. and Martha (King) Detwiler, was born in Logan Co., Ohio, Jan. 8, 1900; died at Sturgis, Mich., Sept. 29, 1980; aged 80 y. On Feb. 14, 1935, she was married to Oliver Byler, who died in Sept. 1954. Surviving are 7 sons (Ellsworth, Elmore, Roy, Floyd, Frank, Arthur and Robert), 2 daughters (Mrs. Mary Classen and Mrs. Ruth Yoder), grandchildren, great-grandchildren, and 3 sisters (Mrs. Nellie Fisher, Mrs. Pearl Smucker, and Mrs. Dorothy Hostetter). She was a member of Bethel Mennonite Church. Funeral services were held at Locust Grove Mennonite Church on Sept. 30, in charge of Dean Brubaker. Further services were held at Bethel Mennonite Church on Oct. 2, in charge of Duane Beck; interment in Oak Grove Cemetery, West Liberty, Ohio.

Chupp, Menno Simeon, son of Simeon and Soloma (Slabaugh) Chupp, was born in Jasper Co., Ind., Mar. 12, 1889; died at Parkview Haven Nursing Home, Francesville, Ind., Sept. 13, 1980; aged 91 y. On May 8, 1913, he was married to Fannie Hochstetler, who died on Apr. 10, 1966. On Oct. 17, 1967, he was married to Viola C. Hausz, who survives. Also surviving are one son (Delos Chupp), 2 daughters (Dorothy—Mrs. John Miller and Pauline—Mrs. Clayton Yoder), 11 grandchildren, 19 great-grandchildren, and 6 great-great-grandchildren. He was preceded in death by one son, 5 brothers, and 3 sisters. He was a member of Burr Oak Mennonite Church. Funeral services were held at the Jackson Funeral Chapel on Sept. 16, in charge of William Miller and Edwin Bontreger; interment in the Burr Oak Cemetery.

Collins, Henry Wesley, was born at Lonaconing, Md., Oct. 4, 1910; died of a heart attack at his home in Sarasota, Fla., Aug. 19, 1980; aged 69 y. On June 17, 1933, he was married to Sue Anna Yoder, who survives. Also surviving are 2 sons (John Wesley and James Norman), 2 daughters (Shirley Ann—Mrs. Carl Shenk and Sue Angela—Mrs. Harold Yoder), 9 grandchildren, 2 great-grandchildren, 2 brothers (Willard and George), and one sister (Edna Umstead). He was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Colonial Chapel, Sarasota, Aug. 21, in charge of Paul R. Yoder, Sr., and Sherman Kauffman and at the Pinto Mennonite Church, Pinto, Md., Aug. 23, in charge of Richard Martin; interment in Pinto Mennonite Church Cemetery.

Eash, Fannie Mae, daughter of John and Mary (Eash) Bontrager, was born in Lagrange Co., Ind., Oct. 17, 1894; died at Sarasota, Fla., Sept. 15, 1980; aged 85 y. On Feb. 16, 1914, she was married to Levi J. Eash, who survives. Also surviving are 5 sons (John, Floyd, Lloyd, Dale, and Jess), 4 daughters (Mary, Kathryn, Ann, and Florence), 20 grandchildren, 14 great-grandchildren, and 4 sisters (Sue, Elizabeth, Nancy, and Salome Yoder). She was preceded in death by one daughter (Sue) and a grandson. She was a member of Bay Shore Mennonite Church. Funeral services were held at Sarasota Funeral Home on Sept. 15, in charge of Paul R. Yoder, Sr., and at Locust Grove Mennonite Church on Sept. 18, in charge of Dean Brubaker; interment in Locust Grove Cemetery.

Lehman, Ezra, son of Daniel J. and Katherine (Zuercher) Lehman, was born in Wayne Co., Ohio,

Sept. 30, 1902; died at Kidron, Ohio, Sept. 24, 1980; aged 77 y. On Feb. 8, 1925, he was married to Alma Steiner, who died on Nov. 19, 1966. On June 8, 1968, he was married to Pearl Geiser, who survives. Also surviving are 6 children (Wayne, J. E., Pearl—Mrs. Dwayne Taylor, M. David, Mabel—Mrs. Ted Warfel, and Gloria—Mrs. Glenn Kaufmann), 15 grandchildren, 3 brothers (Amos, Noah, and Elmer), and one sister (Sylvia Lehman). He was preceded in death by 3 sisters (Martha, Bertha, and Annie). He was a member of the Kidron Mennonite Church, where memorial services were held on Sept. 27, in charge of Bill Detweiler and Reuben Hofstetter; interment in the church cemetery.

Lehman, Joan, daughter of Ray and Letha (Miller) Steiner, was born at Sterling, Ohio, June 21, 1933; died of acute Leukemia, at Dunlap Memorial Hospital, Orrville, Ohio, July 17, 1980; aged 47 y. On Aug. 24, 1952, she was married to Larry Lehman, who survives. Also surviving are 4 children (Lucinda Gill, Lorene, Lynn, and Lloyd). She was a member of Oak Grove Mennonite Church, where funeral services were held on July 20 in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Martin, Ruth, daughter of Samuel J. and Lydia (Moser) Steiner, was born at Dalton, Ohio, Apr. 6, 1910; died of a heart attack at Wooster Community Hospital, Wooster, Ohio, Sept. 12, 1980; aged 70 y. On Mar. 5, 1932, she was married to Mose Martin, who survives. Also surviving are 4 children (Elverta—Mrs. Robert Clifford, Marion, Richard, and Delbert), one brother (Reuben Steiner), and 4 sisters (Mrs. Etta Amstutz, Lovina—Mrs. Allen Amstutz, Mrs. Esther Stauffer, and Mrs. Verna Schmucker). She was a member of Kidron Mennonite Church. Funeral services were held at Auble Funeral Home, Orrville, Ohio, Sept. 16, in charge of Jack Westfall and Wayne King; interment in Martins Mennonite Church cemetery.

Miller, Melvin S., son of Samuel D. and Mary (Miller) Miller, was born in Holmes Co., Ohio, June 17, 1888; died in Holmes Co., Ohio Sept. 12, 1980; aged 92 y. On Jan. 2, 1910 he was married to Sadie Mast, who died on Oct. 1, 1968. On Nov. 4, 1970, he was married to Hulda Kaser, who survives. Also surviving are 3 sons (Mast, David, and Warren), 3 daughters (Fern L.—Mrs. Stanley Miller, Priscilla Ruth—Mrs. George Falb, and Mary Margaret—Mrs. John Grasse), 24 grandchildren, 29 great-grandchildren, one great-great-grandchild, 3 stepchildren, 17 stepgrandchildren, 30 step-great-grandchildren, and one sister (Mrs. Ida Yoder). He was preceded in death by 4 brothers (Harrison, Gilbert, D. W., and Alvin), and 3 sisters (Etta, Susanna, and Alice). He was a member of the Martin's Creek Mennonite Church where funeral services were held on Sept. 15, in charge of Harold Grant Stoltzfus, Paul Hummel, and Roman Stutzman; interment in Martin's Creek Mennonite Cemetery.

Moyer, Clyde M., son of Abram and Myrtle (Moyer) Moyer, was born in Hilltown Twp., Pa., Oct. 31, 1917; died at Grand View Hospital, Sellersville, Pa., Sept. 24, 1980; aged 62 y. On Apr. 15, 1938, he was married to Mary Kratz, who died on Mar. 6, 1978. On Dec. 30, 1978, he was married to Bertha Godshall, who survives. Also surviving are one daughter (Barbara Lehman), 2 sons (C. Barry and R. Bruce), 3 stepdaughters (Christine Baum, Betty Jane Frankenfield, and Wendy Sue Hough), 3 stepsons (Herbert, Philip Ray, and Ellis Blair Godshall), 22 grandchildren, one brother (Harley Moyer) and 2 sisters (Myrtle Mininger and Janet Beer). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Sept. 27, in charge of Sheldon W. Burkhalter and David Derstine; interment in Blooming Glen Mennonite Cemetery.

Newsome, Shirley Ann, was born on Oct. 14, 1940; died in the University Hospital, Charlottesville, Va., Sept. 20, 1980; aged 39 y. She was married to Richard G. Newsome, who survives. Also surviving are one son (Richie), one daughter (Theresa Newsome), her mother (Mrs. Dora Freed), and 3 brothers (Charles, George, Jr., and James L. Freed).

She was a member of Lynside Mennonite Church, where funeral services were held on Sept. 23, in charge of Herman E. Ropp and Vance R. Brydget; interment in Augusta Memorial Park.

Rush, Erwin L., son of Elwyn and Bertha (Moyer) Rush, was born at Doylestown, Pa., Oct. 24, 1945; died at Quakertown, Pa., Sept. 22, 1980; aged 34 y. Surviving are 2 sons (Brian and Jason), his father, 3 brothers (Willard, Raymond, and Kenneth), and one sister (Ruth Ann—Mrs. Paul McGuigan). He was a member of Franconia Mennonite Church, where funeral services were held on Sept. 27, in charge of Curtis Kratz and Earl N. Anders, Jr.; interment in Line Lexington Mennonite Cemetery.

Shantz, Clarence, son of Ervin B. and Louisa (Baer) Shantz, was born in Freeport, Ont., died at Cambridge Memorial Hospital on Sept. 19, 1980; aged 76 y. He was married to Salome Hallman, who survives. Also surviving are one daughter (Margaret—Mrs. Lewis Weber), 3 grandchildren, 2 sisters (Mrs. Gladys Gingrich and Vera Shantz), and one brother (Lester Shantz). He was a member of First Mennonite cong., where funeral services were held on Sept. 22, in charge of Glenn Brubacher and Brice Balmer; interment in First Mennonite Church Cemetery.

Smucker, Marybelle, daughter of Amasa and Isabel (Miller) Stutzman, was born in Middlebury, Ind., June 29, 1907; died at Princeton, Ill., Sept. 29, 1980; aged 73 y. On Sept. 22, 1927, she was married to Wilbur J. Stutzman, who died on Oct. 10, 1973. Surviving are 3 daughters (Annalee—Mrs. Russell Yordy, Carolyn—Mrs. Roger Hughes, and Kathryn—Mrs. Gerald Brenneman), 8 grandchildren, 5 great-grandchildren, one sister (Kathryn—Mrs. Howard Eigsti), and 2 brothers (Era Stutzman and Vernon Stutzman). She was preceded in death by one sister (Ethel—Mrs. Raymond Long). She was a member of Willow Springs Mennonite Church, where funeral services were held on Oct. 2, in charge of Don Heiser; interment in Willow Springs Cemetery.

Wenger, Katie Ann, daughter of Christian C. and Barbara (Guden) Christner, was born in Wayland, Iowa, Dec. 14, 1882; died at Parkview Home, Wayland, Iowa, Sept. 25, 1980; aged 97 y. On Sept. 19, 1904, she was married to John R. Wenger, who died on Jan. 28, 1940. Surviving are 3 sons (Ira, Raymond, and Harold Wenger), one daughter (Barbara—Mrs. Unternahrer), 20 grandchildren, and 31 great-grandchildren. She was a member of Bethel Mennonite Church, where funeral services were held on Sept. 27, in charge of Oliver Yutzy; interment in Sugar Creek Cemetery.

Correction: In the obituary of Matilda A. Miller, Wauseon, Ohio, it should have read 4 surviving sons: Paul J., John E., James A., and Charles P. (Sept. 30 issue).

Cover by Dynamic Graphics; p. 858 by Beth Oberholtzer; p. 860 by Jim Bishop; p. 861 by David Fretz.

calendar

Southeast Convention, Oct. 24-26
Black Council, Newport News, Va., Oct. 31-Nov. 2
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2
Gulf States Fellowship annual meeting, Nov. 1
Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8
Northwest Conference fall meeting, Guernsey, Sask., Nov. 7-9
Franconia Conference fall assembly, Franconia, Pa., Nov. 8
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eighth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981

ALC overrules church leaders on South African stock issue

The American Lutheran Church's biennial convention in Minneapolis ignored the advice of the denomination's president and asked that the church sell all stock in companies that do business in South Africa. During the hour-plus debate, ALC President David W. Preus stepped down from the podium to defend the church's present policy of protesting apartheid, South Africa's police-enforced segregation. "The present policy . . . requires us to be heard in boardrooms . . . to monitor where the ALC puts its monies," he said.

But delegates voted 447 to 331 to ask the ALC's board of trustees to divest the church totally of stock in firms doing business in South Africa as "the most legitimate strategy in opposing apartheid."

Church without walls leads Baptist giving

Sunny Hills Baptist Church is one of the smallest congregations in the Southern Baptist Convention, but it's at the top of the list in special offerings to the denomination. With only 47 members, the church has given a per capita average of \$124 to the denomination's Lottie Moon foreign missions offering in the past three years and \$69.33 per capita to the Annie Armstrong home missions offering. It is the best in the 35,000-church denomination for such giving. Last year, the church gave \$41,725.49 to the Southern Baptist Cooperative Program. That was an average of \$887.78 per resident member—more than 11 times the next highest average in California.

"There are many small churches with few expenses that can do the same thing," Pastor Bill Grady says. "Larger churches—those with buildings to maintain and salaries to pay—may say this is impractical, but I think all of us can do more. You are not giving anything away when you give to the Lord."

Two women starve to death attempting to fast 40 days

Two New Castle, Pa., women, who became obsessed with religious fasting, starved to death while attempting to go without food for 40 days. The shriveled 60-pound bodies of Elsie Jean Barr, 43, and Marina Olsen, 52, were found by their roommate, Myrna Wolfe, 46, a self-professed transient minister. Relatives of the dead women claimed that Mrs. Wolfe "brainwashed" the women. Mrs. Wolfe held that she told her friends they should stop the fast, but they continued. Lawrence County Coroner Howard Reynolds said Mrs. Olsen apparently died on the 30th day of her fast; Mrs.

Barr on her 32nd day. Their fast is believed to have started on Aug. 10 or 11. Mrs. Wolfe said she went out of town in early September after telling the women to break the fast, but they were dead when she returned on Sept. 14. Mrs. Barr and Mrs. Olsen became dependent on Mrs. Wolfe during times of emotional crises in their family lives, according to relatives and friends of the victims.

Outlook dim for early release of Methodist leader in Bolivia

Church sources in the United States have revised their expectations that the Rev. Mortimer Arias would be exiled by the Bolivian government, and now expect that the Latin American Methodist leader will be held prisoner for some time. "Now the indication is that he will not be released, that he is considered to be one of the more important political prisoners," said Nora Boots of the Latin America Desk of the United Methodist Board of Global Ministries (Sept. 19).

Mr. Arias was abducted from his home in Cochabamba by two armed men in civilian clothes who sped him away in an ambulance on Aug. 26. Five days later it was reported that he was seen on an airplane that flew to La Paz. Bolivian Methodist leaders said that he was later placed under the jurisdiction of Col. Luis Arce Gomez, minister of interior, migration, and justice under the military junta that took power in July.

Education better than law in fighting drink problem

Using law enforcement to curb alcohol abuse by youths is not as effective as education. That is the opinion of Kenneth Eaton, administrator of Michigan's Office of Substance Abuse Services. He said lowering the state's drinking age from 21 to 19, a proposal appearing on the November ballot, would not necessarily increase alcohol problems among youngsters. Two years ago the drinking age was raised from 18 to 21 by voters after educational and religious leaders campaigned for the higher age citing alcohol problems in schools. Since the change many law-enforcement officials have said the higher age may have worsened alcohol problems among youths.

Mr. Eaton said parents and other adults, rather than police, are more likely to influence youths not to abuse alcohol. He suggested it would be more effective if alcohol-abuse programs were targeted at young people who seem to have such problems rather than at the youth population in general.

Evangelical youth worker scores black selfishness

Black people "have fallen prey to the lure of decadent individualism that pervades America

today," a staffer of an evangelical organization that works with high school youth said. The charge was made by Glandion Carney, director of urban and minority development for Youth for Christ/USA at the annual meeting of the National Black Evangelical Association in Dallas, Texas. "We are no longer leading the whole culture in asking the important questions or calling for justice and righteousness," Mr. Carney said. He asserted that "instead of leading, we are following—following the 'me' generation. Instead of acting for the benefit of all, we are pursuing our own interests."

Referring to "black-on-black crime," the evangelical youth worker said, "We have enough struggles in the world around us without struggling with each other, too. And I am deeply concerned about the use of drugs and alcohol by our young people. Valuable young minds are being corroded and will never regain full usefulness. I am angered by how much of the merchandising of drugs is done in the black community to black youths by blacks. For too many of us, personal pleasure has pushed brotherhood to the sidelines."

Episcopal Church membership up, decline of recent years halted

The baptized membership of the Episcopal Church rose slightly but significantly in 1979, reversing, temporarily at least, the pattern of decline it has endured along with other mainline Protestant churches since the 1960s. According to statistics released by the Rev. John A. Schultz, the statistical officer at the Episcopal Church Center in New York, annual reports from the 95 United States dioceses put baptized membership at 2,841,350 in 1979, up just under one percent from 2,815,359 the previous year. Resurgent parochial school enrollments compared to the decline in the number of households belonging to the church indicated that most of the new members were children.

Campus chaplains advise students on how to spot cults' recruiting

A pamphlet warning students about cults has proven to be popular beyond Michigan State University where it is being distributed by four campus ministries. The message in the pamphlet, *Learn to Be a Questioner*, is that cults find students most susceptible to recruitment when they are feeling lonely or having trouble making decisions. Jon Lacey, pastor of United Ministries in Higher Education, said the pamphlet was prepared because of concern about various cults operating on campus. The pamphlet advises students to beware of people who are excessively or inappropriately friendly and of groups that recruit through "guilt." It also discusses brainwashing and mind control and advises students that sudden changes in environment can lead to heightened suggestibility and changes in attitudes and beliefs.

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Is God reliable?

In this issue Darrel Hostetler discusses from a personal standpoint an issue as old as the Book of Job. We come into the world with a primitive hope. We expect to get what we need and if our parents supply this, we develop physically and emotionally. We assume that God and the world are in favor of us.

Sooner or later this primitive hope is tested by adversity. Minor adversity at first, it may be hoped, but for many persons also major adversity. For a family today the death of a child is a major adversity. At the least it becomes an occasion to ask not only why it happened, but what can be learned from the experience. Indeed all of life is an education if we can accept it.

Recently the covenant with Noah was considered in the Uniform Sunday school lessons. In reflecting on this text in Genesis 9, I noted a strong emphasis on the faithfulness of God, a sign documented by the rainbow.

The appearance of a rainbow appeals to our primitive human hope. Its occurrence is sparing enough to be notable and our instinct suggests that the rain is about over and things will soon be better. But we can make too much of rainbows.

One of the last rainbows I saw was viewed west of Phoenix, Arizona, on a Sunday afternoon in mid-February. Mary and I had spent several days in Phoenix during their last winter's flood. Although we had not been harmed by the flood, it had caused us some anxiety and annoyance. So as we left the Phoenix area, the sun came out and the rainbow seemed a good omen—if one believed in omens.

It was not a good omen! That evening I came down with the flu and was detained for several days in a motel in Prescott, Arizona, while the weather behaved disagreeably. But if one looks closely at the covenant with Noah which is symbolized by the rainbow, it will be seen as a limited covenant. It does not promise immunity from the flu, but rather the sparing of the earth from complete destruction by flood and the continuation of the agricultural cycle.

In popular mythology, neither of these is commonly associated with the rainbow. Instead, there is said to be a pot of gold at the end of it which if reached will make you rich. Is this perhaps a demonstration of the primitive untempered human hope—the belief that the world revolves around me. In this theology, God is considered reliable if we get what we want. Or perhaps from this standpoint the rainbow represents not promise but opportunity. If we could only climb it before it disappeared, we could take care of ourselves.

When the bitter experiences come which test our souls,

this kind of primitive hope will not last. Either we must reject God or we must find a deepening of faith to sustain us. Isn't this what the Bible is about? In book after book, authors and characters wrestle with the facts of life. Some win and some don't, but one thing is clear: the issues are not trivial.

Why do bad people get away with so much? Why do disagreeable things happen to me? What is my responsibility before God? The Hebrew-Christian faith is one which breeds questions because it demands more. It is only in the face of a demanding faith that we will move beyond our primitive hope to one based on faith in God.

The covenant with Noah promises a context for human expansion with basic available resources. It does not promise to eliminate Hurricane Allen, the Johnstown flood, or the ebb and flow of the Sahara Desert. It is beginning to appear that the weather of the world is a more finely tuned operation than we had realized. Of course, the *Old Farmer's Almanac* has detected recurring patterns, but some who should have known better have been surprised by drought in an area which has been subject to periodic dry spells perhaps for centuries.

It is a work of faith to learn to conserve and to live with the resources of the earth instead of to squander them selfishly. But ours is an age of the quick fix, the hurry up solution. I live in an area that was once made wealthy by the mining of bituminous coal. Coal from the Connellsville vein was found especially good for making into coke. As a market for coke opened in the nineteenth century, exploitation of this resource expanded greatly. The countryside was filled with the smoke from the beehive coke ovens. Pollution and prosperity came together.

Then the market changed. A new method of coking was devised which saved the by-products instead of polluting the atmosphere with them. So the economy of this area declined. The exploitation of the resources and the atmosphere was based on short-range economic policy. Some who became unemployed when the coke market changed might wonder why God did that to them. The answer would be that the covenant with Noah assumes responsible use and development of natural resources.

The mystery that surrounds the person of God makes the question "Is God reliable?" an improper one. On the other hand, when sickness and disasters arrive, the question presses in upon us. The message of the Bible is that God is indeed to be trusted. But the record shows that He whom we honor as the greatest Son of God suffered much. There is a lesson in that.—Daniel Hertzler

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Menno Simons standing, a copper engraving by an anonymous artist. First published about 1647 by Clement de Jonghe. See An Anabaptist view of spirituality, p. 866.

An Anabaptist view of spirituality

by J. C. Wenger

If we are to have a sane and biblical view of what spirituality is we will need to take into account the continuing need of victory over the world, the flesh, and the devil in the life of the regenerated, the reality of the victory which the Holy Spirit enables the converted disciple to have, the goal of spiritual likeness to Christ which the Spirit seeks to effect in Christians, and the fact of individual differences in the temperament and personality of individual followers of Christ. In my judgment, Menno Simons was among the best balanced writers of the sixteenth-century Reformers, including the Swiss and Dutch Anabaptists. Let us note a few of his pronouncements on the subject.

First of all, the spiritual need of the individual person prior to conversion must be recognized. Here Menno really poured out his heart in his little book of confessions entitled "Meditation on the Twenty-fifth Psalm" written about 1537—the year he was entrusted with the oversight of the tiny band of peaceful Obbenites in Groningen in Friesland, The Netherlands. First of all, Menno describes his stubborn resistance to God and his human self-will: "... I resisted in former times Thy precious Word and Thy holy will with all my powers, and with full understanding contended against Thy ... truth, taught, lived, and sought my own flesh, praise and honor ... Thy fatherly grace did not forsake me" (*The Complete Writings of Menno Simons*, Herald Press, 1956, p. 69). "I was wicked and carried the banner of unrighteousness for many years" (*Complete Writings*, p. 71).

If one reads Harold S. Bender's biography of Menno (1936), or the fuller one by his father-in-law, John Horsch (1916), it is evident that Menno was soundly converted. He walked in holiness, love, and true faith. He was led, transformed, and filled with God's Holy Spirit. Yet dozens of times this regenerated man lamented his great weakness, and his continuing awareness of the reality of the flesh. This "unclean flesh" remains in the regenerated, and they often—although against their will—are spiritually soiled (p. 827). "Their fight and struggle is against the devil, world, and flesh all their days ..." (p. 95).

Christ their Lord works in them continually, to give them the mind of Christ, to enable them to persevere in faith and holiness, unto a happy end in Christ. Christ (to use the beautiful prose of Menno) rules them "with his Holy Spirit and Word. He clothes them with the garment of righteousness, of pure white silk. He refreshes them with the living water of His Holy Spirit, and feeds them with the Bread of Life" (p. 94). Nevertheless, "All saints from the beginning have lamented the corruption of their flesh" (p. 506). But Menno does not stop there. He goes on to glory in the perfect standing with God which the saints have through Christ: "For

Christ's sake we are in grace; for His sake we are heard; and for His sake our faults and failings which are committed against our will are remitted. For it is He who stands between His Father and His imperfect children, with His perfect righteousness, and with His innocent blood and death, and intercedes for all those who believe on Him and who strive by faith in the divine Word to turn from evil, follow that which is good, and who sincerely desire with Paul that they may attain the perfection which is in Christ" (p. 506).

The optimistic picture of the regenerated. In view of these statements—and dozens of similar ones could be cited—we must qualify somewhat the unusually optimistic picture which Menno draws of the regenerated. "And if they receive a wound, surprised by their enemies, their souls remain uninjured and the wound is not unto death, for they have the anointing of God. . . . Through His stripes and wounds we are healed. . . . Being strong in the Lord and in the power of His might, they persevere valiantly until they, through Him by whom they can do all things, have gloriously conquered their enemy . . . and with Paul they say, Thanks be to God who giveth us the victory through our Lord Jesus Christ" (p. 57).

"The regenerated, therefore, lead a penitent and new life, for they are renewed in Christ and have received a new heart and spirit. Once they were earthly-minded, now heavenly; once they were carnal, now spiritual; once they were unrighteous, now righteous; once they were evil, now good; and they live no longer after the old corrupted nature of the first earthly Adam, but after the new upright nature of the new and heavenly Adam, Christ Jesus. . . . Their poor, weak life they daily renew more and more. . . . Their minds are like the mind of Christ, they gladly walk as He walked; they crucify and tame their flesh with all its evil lusts" (p. 93). "Their hearts are heavenly and new; their minds peaceful and joyous" (p. 93).

Menno's writings abound in expressions which indicate

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the fruit of the Spirit in the lives of the regenerated. "Thy path is the pathway of peace... We find mercy, love, righteousness, humility, obedience, and patience in her ways" (p. 73). But Menno does not stop with the fruit of the Spirit as it adorns the individual believer. He goes on to indicate how the regenerate are concerned for the poor: "She (peace) clothes the naked, feeds the hungry, gives drink to the thirsty, entertains the needy, reproves, threatens, comforts, and admonishes. She is sober, honest, chaste and upright in all her ways; becomes all things to all men; none is offended at her; her goings forth are to eternal life—but few alas there be that find her. Yea, I fear, dear Lord, that there are scarcely ten of a thousand that find her, scarcely five who walk in her" (p. 73).

Where did Menno get his vision? The question arises, Where did Menno get his vision of the reality of divine resources for a life of faith, holiness, and spiritual victory? And where did he learn about the absolute necessity of a concern to help the poor and needy? One source, of course, is Holy Scripture. But the surprising fact remains that in many ways the Catholic lay movements known as the Friends of God (which arose in the 1340s and produced the German Theology, the *Theologie Deutsch*) and the Brethren of the Common Life (which arose in the 1370s and gave rise to the spiritual treasure, the *Imitation of Christ*) taught the same view of spirituality as did the Anabaptists.

They stressed prayer, moral purity, fellowship with God, love for the neighbor, helping the needy, holiness of heart, humility of spirit, forgiveness for the transgressor, meekness at all times, following Christ, and the dignity of labor. The emphases of these lay movements have become known as the New Devotion (*Devotio moderna*). And the scholar Kenneth R. Davis is one of the first writers to notice their similarity to Anabaptist piety. Davis sets forth the emphases of these Catholic lay movements in his book, *Anabaptism and Asceticism*.

When one does character studies of earnest and effective disciples of Jesus, it rapidly becomes evident that although the Spirit of God is at work in all of them, effecting in them all the fruit of the Spirit, and giving such gifts as the Spirit sees are needed in the body of Christ, yet each person remains his or her true self. The Holy Spirit seems to delight in variety of temperaments and gifts in the regenerated.

To use illustrations from the Anabaptists: Conrad Grebel was emphatic about the need for newness of life to become radically transformed, so that a moral reformation became evident. There simply had to be a new kind of society among those who were called by Jesus into His body. Felix Mantz stressed the break with the established norms and practices of society which disciples of Jesus must make if they wish to exhibit the will of God. He made no apologies

for opposing the execution of criminals. Michael Sattler was concerned that the church manifest newness of life in Christ, with immorality, drunkenness, and other sins of fleshly indulgence striking by their absence.

Hans Hut was a preacher who warned about the signs of the times, and called upon his hearers to flee from the wrath to come, and to accept the "sign" (baptism) that one wished to identify with the Lord's covenant people. Hans Denk, a most gifted and sensitive man, stressed the supreme importance of love. Elisabeth Dirks, who died as a martyr (and likely as a deaconess) in 1549, seems to have been an effective teacher of the gospel—and a long hymn is devoted to her witness in the *Ausbund* hymnal, No. 13. Dirk Philips was almost the exact opposite of Hans Hut. Dirk stressed the awesome law of God, while Hut was a fluent evangelist, much occupied with the judgment of God, and successful in winning converts and founding churches. It is obvious that Christ can and does use a great variety of persons in His body—just as the human body has differing parts.

The greatest evidence of true spirituality will always be love, an attitude which calls for total concern for the whole man, which takes material gifts to the needy, and the gospel to the lost, and which devotes the whole heart to seeking to please God and to strengthen and affirm all His children. Those wishing to learn more of the emphases of the Anabaptists may read Menno's "Foundation of Christian Doctrine," pp. 105-226 and "Why I Do Not Cease Teaching and Writing," pp. 292-320).

Not glory in personal achievements. Finally, it must be stressed that the Anabaptist view of spirituality did not glory in personal achievements or gifts—much less of a Christlike character. Rather, the emphasis was on the greatness and the goodness of the Father; the amazing adequacy of Christ as Savior, Lord, Redeemer, and Guide; and the effectiveness of the Holy Spirit in convicting, regenerating, refreshing, keeping, and using unworthy persons to edify His saints and to win the lost for Christ. A truly spiritual person will be slow to criticize and quick to affirm, slow to call attention to error and quick to point out wholesome teaching, slow to notice imperfections in other Christians and quick to observe their spiritual gifts and fruit, he will not live to lay up treasures on earth but to do everything possible for the "God Movement," he will not dwell in memory on supposed achievements but will strive for greater likeness to Christ, he will be less concerned about security than in helping the needy, he will not think about past moral victories but will think much of the grace and forgiveness of God through Christ.

More than fifty years ago my esteemed father said to me with much feeling: "I have never felt that I was a righteous man. But I can say that I hunger and thirst after righteousness." That was genuine Anabaptist spirituality. 

Mutual Aid: investing in community

by Dave Graybill

According to Dwight Stoltzfus, commercial carriers promote insurance as a means of achieving individual security, Mennonite Mutual Aid uses insurance to promote interdependence and sharing.

"That's moving upstream," the MMA president said. The effort runs into resistance from a regulatory system "that has a tremendous bias" toward individualism and MMA's own temptation to be, in Stoltzfus' words, "a little Mennonite Prudential." Attempts to build community are also misunderstood by some Mennonites who want MMA to be primarily a source of cheap insurance. At the same time, Stoltzfus said, a 1979 Mennonite Automobile Aid survey and response to Mennonite Mutual Aid Association's new Medical Expense Sharing Plan indicate that commitment to the concept of mutual aid "is stronger than our cynicism of five years ago would have believed."

Mennonite Mutual Aid, the legal entity responsible for six insurance and investment organizations, has a history of being different in its field. Founded 30 years ago by a group of church leaders including C. L. Graber and Orie O. Miller, MMA began as a vehicle for providing hospital-surgical and burial aid (now full-fledged life insurance) to Mennonites. MMA was incorporated under Pennsylvania law, because the agency was not required to use the word "insurance"—anathema to many Mennonites at that time—under that state's law. MMA's original burial aid was set at \$500, in order to discourage high-priced funerals.

Clearly, a lot has changed since 1950. MMA has grown from a venture employing one full-time person to an organization with more than 120 employees serving more than 60,000 program members across the United States. The expertise of MMA staffers is far higher today than 30 years ago. And Mennonites have moved, arguably, from being too suspicious of insurance to being too accepting.

At the same time, MMA administrators say, the agency's purpose has remained that of serving the church. "Our whole reason for being [at MMA] is to assist congregations to be a dynamic force in following Jesus," said retirement services manager Gary Brunson. Or, in the words of the official statement of mission adopted by MMA last year: "Mennonite Mutual Aid is an integral part of the church and exists to assist Mennonite congregations and individuals in the practice of biblical faithfulness in mutual aid, stewardship, and related economic matters."

Dave Graybill served for two years as an editor in the Periodical Division, Mennonite Publishing House. He is currently doing free-lance writing and special assignments in the Mennonite Church.

A church agency, but also a business. But if MMA is unquestionably of and for the church, it is also unquestionably a business. A Mennonite Church agency with an inter-Mennonite constituency and board of directors, MMA not only pays its own way with program earnings but may be a party to more contracts than the other five Mennonite Church denominational agencies combined. As an insurance supplier, MMA makes assessments—and expects to collect them—as do other companies. MMA programs, in turn, are required to fulfill contractual obligations and comply with all applicable government regulations.

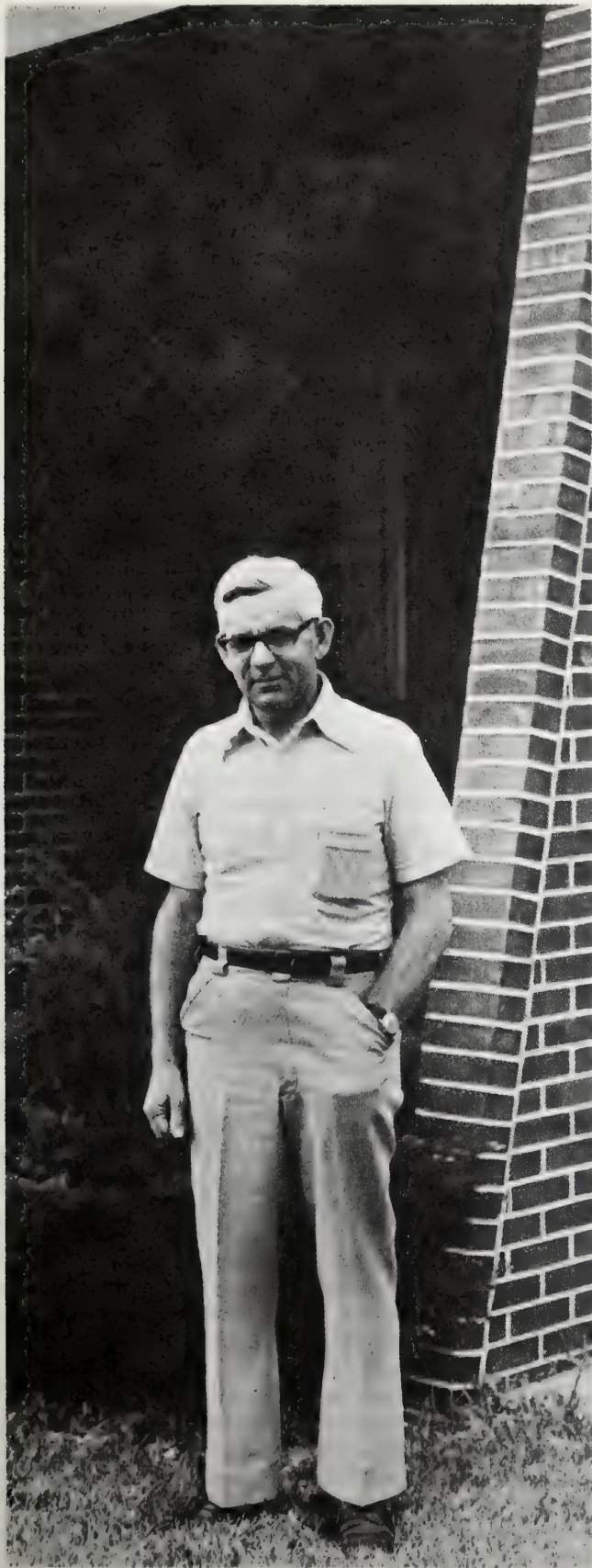
Jim Kratz, vice-president, administrative services, likes the chance MMA provides "for putting business and church together." At the same time, he noted, MMA does experience "this constant tension" between the two. "There's a tremendous tension between our ideological goals and our programs," Dwight Stoltzfus admitted.

Probably the most well known of MMA's subsidiary corporations is Mennonite Mutual Aid Association. A not-for-profit, tax-exempt organization, MMAA is legally classified as a fraternal benefit society (as opposed to a commercial insurance company). According to Nancy Reschly, health membership manager, all members or participants in a Mennonite congregation or employees of a Mennonite institution may participate in an MMAA health plan. To qualify for a group plan under MMAA, an institution or business must be two thirds Mennonite-owned.

The newest and largest of MMAA's health plans is the Medical Expense Sharing Plan. Members of other plans were invited to transfer to MESP beginning in April 1979. As of June 30 this year, more than 24,000 adults had done so—a much higher response than expected, according to Ron Litwiller, who came to MMA last January as vice-president, mutual aid services. During the first year and a half of MESP's existence, some 7,000 new members also enrolled in the plan.

According to LaMar Reichart, who helped to develop the plan, MESP is not dramatically different from previous plans, but "a further refinement of what we've been doing over the past 18 years" since he came to MMA. During that period, MMAA has gone through a cycle of making "relatively major changes" in its programs every three years. Such changes are necessary because of ongoing inflation, changes in the health care field, and changes in Mennonite attitudes and ways of life.

In developing MESP, MMAA representatives talked with church leaders and health professionals, and looked at other



MMA president Dwight Stoltzfus in front of headquarters. MMA tries to buck the system on which commercial insurance is based—individual security.

insurance plans. Among the questions Reichert (now loan services manager at MMA) and others considered were: Should liability be limited or unlimited? What is an individual's responsibility in paying for medical care? At what expense level should the congregation offer aid? When and how should the broader church help?

The resulting plan represents a compromise on these issues, Reichert said. Participants under age 65 may choose among six different deductible levels from \$100 to \$5,000. (Participants over that age pay no deductible.) The member pays all expenses per calendar year below the deductible and 20 percent of the next \$5,000. The plan will pay 80 percent of the first \$5,000 of covered expenses above the deductible and 100 percent of covered expenses above that, up to a \$250,000 limit.

Some members will be less happy with other aspects of the plan. For example, MESP premiums increase with age—a “difficult change,” Reichert said, from plans in which all ages paid the same rate. He also noted that the \$250,000 limit—ten times higher than the previous plan—was based on the amount of aid other members might reasonably be willing to provide through MMA.

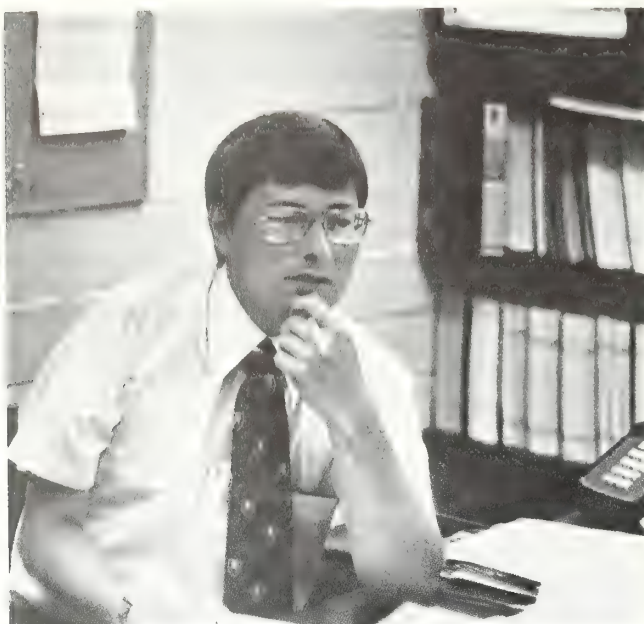
“I don’t see it as the ultimate,” Reichert said of MESP, “because we’re living in a time of rapid change.” Even seemingly non-health-related events raise new issues, he explained. Should the church do more in regard to adoption, the boat people, and divorced persons? he asked. Also, what effect does medical insurance have on the extension of life by so-called artificial means? “Should we provide better rates for people who don’t smoke, or who don’t drink socially?”

Reichert is concerned that MMA continue to develop lines of communication with the broader church “so that programs meet needs.” To this end, Ron Litwiller has been in the process of setting up an ongoing group of theologians and medical and mental health professionals to advise MMA.

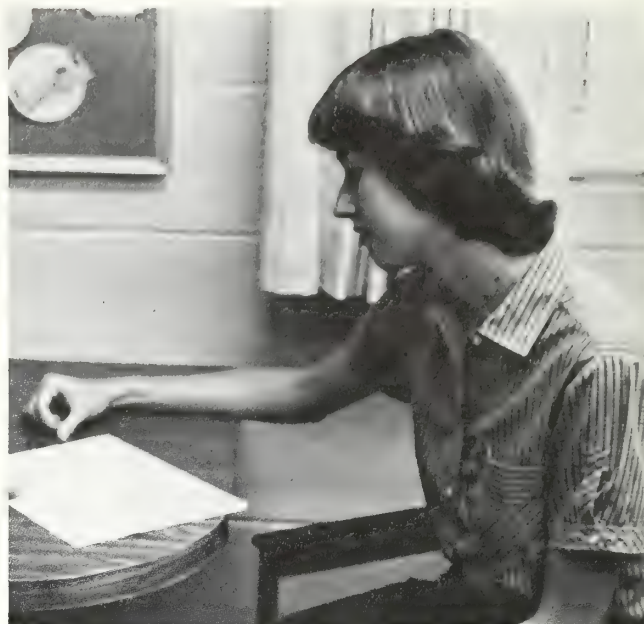
Special provision for special expense. For the most part, MESP payments on claims represent benefits within the contract. But unlike commercial insurance companies, MMA makes special provision for members with high unpaid claims. One way in which it does so is through making Catastrophe Aid grants.

Catastrophe Aid is beyond-the-contract money granted in cases of financial hardship. Requests for Catastrophe Aid review may come from an MMA area field representative, a congregational or business group representative, or a pastor. In addition, Marsha Hooley explained that when unpaid claims exceed a certain amount her department automatically initiates a review.

In addition to Catastrophe Aid, MMA has six other programs to assist financially pressed members. Like Catastrophe Aid, these programs are financed through assessment money and administered under the Mutual Aid Sharing Fund. These include premium assistance programs for dependents of single parents, special-dependent adults, new widows and widowers (when a need for assistance is identified by the local congregation), and a Special Premium Needs program for other persons whom their congregation identifies as having specific financial needs. The Congrega-



Del King, investment services manager. In 1978, the rate of return for MMAA investments ranked third in the U.S.



Nancy Reschly, health membership manager. All in a Mennonite congregation may participate in MMAA plan.

tional Health Improvement Program, a group program begun in 1970 and now reorganized into MASF, currently assists 12 low-income congregations and two seminaries with premium payments.

Three other programs account for the remainder of MASF's \$460,000 program budget for 1980. Under the Adoption Expense Grant program begun in July 1979, any health plan member that adopts is eligible to receive up to 80 percent of the member's adoption expenses, up to a total of \$500. ("This is one program that's not based on need," Miller said. "Everyone is eligible.") Two larger programs, Educational Activities and Fraternal Project Grants, provide money, respectively, for mutual aid and preventive health care activities and for a variety of denominational and inter-Mennonite projects. Among 1979 Fraternal Grants were \$5,000 to Mennonite Church Black/Latin Leadership Education Scholarships and \$2,400 to the inter-denominational Mennonite Disabilities Committee.

Lesser-known than MMAA among Mennonite Mutual Aid's subsidiary entities is Mennonite Automobile Aid, which offers comprehensive and collision insurance. According to John Liechty, auto services manager, Mennonite Automobile Aid was incorporated in 1954 as a means of enabling Mennonites to avoid the subrogation clause in commercial auto insurance policies. Under the clause, which is still in use, auto insurance companies have the right to sue in the name of an insured person in order to recover the insured's losses from a third party.

From the beginning, MMAA has had a policy of recovering losses by means other than litigation. This policy has become easier in recent years because of the development of inter-company arbitration committees across the U.S.

According to results of a 1979 membership survey, "Most of our members are not opposed to selective litigation," Liechty said. But the non-litigation policy has not been changed, both because arbitration is less expensive and out

of sensitivity to members who would object.

Bad-risk drivers. Another unusual characteristic of MMAA is its willingness to accept bad-risk drivers. "We take anyone if they're a member of a Mennonite church, regardless of driving record," Liechty said. In extreme cases, however, Liechty does check with the insured's pastor "to see what the problem is."

Given this policy, MMAA's recent claims record is not just remarkable but downright astonishing. In 1979, Mennonite Automobile Aid experienced only a 1.6 percent increase in claims expense over 1978. (In spite of inflation and an 8.6 percent membership growth during the same period.) This enabled MMAA to lower its rates 18 percent last October. And last January, MMAA refunded \$111,000 in "erroneous assessment monies" to its members, because claims for the previous year were so low.

A new MMAA project has been the establishment in the past year of a "Jubilee Fund." Really a Jubilee *act*, the Fund functions as a forgiving tool. If a third party is responsible for an accident with an MMAA member and does not have insurance, MMAA has the legal right to collect repayment from the person at fault. If that person has no means of paying, however, MMAA may choose to forgive the debt instead of, in Liechty's words, "aggravating financial suffering" by continuing to push a claim.

"I think all of us feel good about that," Liechty said. At the same time, he noted that the Jubilee release letter emphasizes that the uninsured motorist needs to get insurance.

In addition to insurance programs such as those of MMAA and Mennonite Automobile Aid, investment assistance is provided by MMAA through its financial services division. John Rudy, vice-president, financial services, explained that the division is responsible for three main activities: investing assets of MMAA and other church institutions, investing and distributing charitable contributions of



Ruth Ann Miller, MASF administrator. Among the bonus benefits of this fund is a grant program for adoption expenses.



Ron Litwiller, vice-president of MESP. Seven thousand new members joined.

individuals through Mennonite Foundation, and providing loan services to congregations.

According to Rudy, Mennonite Foundation acts as a sort of "church trust department" that handles complex ways of giving, including contributions of stock, farms, and even shopping centers. "Many of our people have become wealthy through no fault of their own. It just happened," Rudy said. The primary goal of Mennonite Foundation "is to help people be good stewards of their accumulated wealth." To this end, Mennonite Foundation also sponsors stewardship seminars and offers assistance in estate planning.

In all of its investments, financial services attempts to obtain a high rate of return. And in 1978, the latest year for which figures were available, the rate of return on investments for Mennonite Mutual Aid Association ranked third among fraternal benefit societies in the U.S. At the same time, profitability is not the only criterion used in making investments.

"The way the church invests its money ought to be in harmony with the way it believes," Rudy said. He and investment manager Del King explained that MMA tries to invest in corporations that promote (or at least do not engage in operations that contradict) world peace and the betterment of society. Financial services also invests in a few government agencies and in Mennonite church buildings.

A new project under the supervision of Rudy is a year-long "Special Project on Money Issues and Economic Concerns." The inter-Mennonite project will be administered by Daniel Kauffman, who is on sabbatical leave from Goshen College, where he serves as a director of college relations. The Mennonite Board of Congregational Ministries is cooperating in the project through the appointment of members to an inter-Mennonite advisory committee and through consultation with Robert Yoder, MBCM stewardship secretary. Under the project, which officially

began September 1, as many as three regional consultations will be held on the use of money in following Jesus.

"We do not intend to start with theological presentations," Dwight Stoltzfus said. "We want to start with people who have practical concerns and *then* hear from the theologians." Drawing on his own experience, he noted that it "may not be wrong *or* right to add 50 acres to a farm." But both such business decisions and decisions on personal use of money need to be discussed, he said.

Despite such projects and special concerns, administrators at MMA are aware that what the agency does may not always appear to be mutual aid. As Stoltzfus explained, many MMA programs are similar—at least on the surface—to commercial programs. For this reason, the way in which MMA programs are viewed and used is crucial, he said.

John Rudy went even further. "A person can take a church-administered trust and make it either good stewardship or crass individualism," he said. MMA's insurance and investment vehicles thus can't in themselves be called mutual aid. "They become mutual aid only by the way the user uses them."

What's ahead for MMA? Stoltzfus listed two goals at which he wants to see the agency work: simplifying MMA's organizational structure and communicating more widely MMA's philosophy and reason for being. MMA's task is "to help congregations do what they should and are able to do and not to do for them what they should do for themselves," he said further. He cited as a positive development in this regard the dozen Mennonite congregations that now have their own plans to help members with some health care costs.

The future of mutual aid among Mennonites "depends tremendously upon both idealism and program," he said. MMA can supply many of the necessary programs, he implied. But some of the idealism must continue to come from the church.

“Our” colleges

by John A. Lapp

One of the most exhilarating moments of last school year for me happened at First Mennonite Church in Denver. I was introduced as the dean of “our four-year college at Goshen.” So far as I can recall, this was the first time in eight years I was recognized as dean of “our” college.

There are several reasons why this was a high moment. Perhaps a majority of this vigorous congregation were Goshen alumni or the parents of present students. Even more significant was the identification of the congregation with the college. At Goshen, like the other colleges sponsored by the Mennonite Church, we have wanted to be possessed. At First Mennonite they meant it!

I have tried to reflect on the full meaning of being “our college” and why there seems to be so much ambiguity on this relationship today.

Each of our colleges—in order of establishment, Goshen, Hesston, Eastern Mennonite, Conrad Grebel—were established by local groups of strong church leaders. So from the very start, not all Mennonite Church congregations would talk in terms of our colleges. Today each of these colleges is owned by or related to the Mennonite Board of Education. Each college assumes that the church is the primary reference group for students, faculty, funds, program, and overall direction. These colleges are church colleges in a most intimate sense. The linkage of church and college is more far reaching for these Mennonite colleges than almost any other church or college in North America today.

The tendency of an institution, whether a college or congregation, is to determine its own agenda and plan its own program. Institutions develop their own styles and momenta. Churches which believe in a corporate unity larger than the congregation or conference have to spend considerable time and energy cultivating a sense of commonness in purpose and mission. A church college requires the same commitment of time and energy—hence their departments of church relations—while the church appoints boards of control.

But the mutuality of church and college to the point where we speak of “our church” and “our college” requires more than formal operational links. The college which takes these linkages seriously will have to determine how to handle professional ties which in American and Canadian higher education today are considered the primary sources of identity. Professors tend to be chemists, biologists, his-

torians, and theologians before they belong to an institution or a church. Similarly, if a college is church-sponsored, its programs will be directed toward the interests of church members. This may limit its attractiveness to students who are not Mennonites. Indeed the Mennonite Board of Education says that a minimum 65 percent of the student body in its colleges should be Mennonites. Some kind of critical mass the MBE believes is as important for students as faculty.

Congregations which speak of “our colleges” will be interested in the integrity of program, in the character of the faculty, in seeing that their own students enroll in these institutions, and in helping to meet budgetary needs.

Mennonite congregations have been enormously supportive of “our colleges.” They have shared some of their most capable members to be on the faculties. They have supplied millions of dollars for buildings and the annual funds.

Right now the biggest question in this church-college relationship is the students. Specifically, if these are “our colleges” why don’t more Mennonite students attend? Before 1960, most Mennonite students who proceeded beyond high school attended one of “our colleges.” Indeed for most Mennonite congregations and Mennonite families, there was no question. If one went to college, one went to “our college.”

Today neither students nor their parents feel that sense of belonging. Last fall (1979) only 1,732 of 3,609 Mennonites in college were at “our colleges.” Some Mennonite students attend other institutions because “our colleges” do not offer programs in anthropology, engineering, special education, or other more specialized areas. (Actually, even these programs are usually at the upper level of college so our colleges can meet these needs for three of the four college years.) But these are a minority. Most of the 1,877 Mennonite students who attend other colleges and universities take majors and programs readily available at “our colleges.”

And so this article ends with a question. If the Mennonite Church sponsors four colleges, why aren’t we attracting a higher percentage of “our students”? Some will say the costs are too high. They are indeed high, but “our colleges” were expected to be costly since the educational environment we want for our children can not be supplied in non-Mennonite institutions. The questions, issues, decisions made at the collegiate level, Mennonites have said, ought to be wrestled out in the context of our own peoplehood. That’s why we have “our colleges.”

Others will say that the differences between “our colleges” and others are not very discernible. There are of course similarities in all educational institutions. But when

John A. Lapp is dean and provost at Goshen College.

explored in detail I am sure "our colleges" are significantly different in style, spirit, and program. Where else than in "our colleges" would one find an integrated program emphasizing a Mennonite approach to biblical study, a believers' church style of congregational life, a nonresistant ethic for human relationships, a *More with Less* lifestyle, with an expectation that young Mennonites should choose their occupation in the context of church needs.

Not only the curriculum itself, but chapel, convocation, and dormitory life contribute to the total learning experience. That is why Mennonites have established colleges and why Mennonite young people ought to attend one of "our colleges."

The Mennonite Church has the fortune of having four fine colleges. The colleges belong to the church. These colleges want congregations to lay claim to "our colleges." ❧

Congregational involvement in leadership selection

by Ivan Kauffmann

This is a day when the congregation is seldom involved in the selection of church leaders. Oh, yes, congregations may vote "yes" or "no" on whether to accept a candidate as pastor, but too often they have not helped to decide whether that person or anyone else should be in the pastoral ministry in the first place. The church now suffers from some unfortunate results.

In the first place there is now a shortage of pastors because the church no longer calls and not enough are volunteering. It used to be that when a minister was needed, the congregation came together, counseled, prayed, and selected the person whom they felt the Lord was calling. The one selected was the person who seemed to have the best gifts and in whom the congregation had confidence. The church called and chose as many as were needed.

In the second place the congregation often takes an adversary role against the pastor. Instead of having "ownership" in the pastor's calling, and being intensely prayerful about the success of the pastor's ministry, the congregation tends to look for failures and to be critical of the pastor's way of ministering. As a result of the congregation's lack of support many pastors become frustrated and in their discouragement change pastorates, go back to school, or go into another vocation.

Why have congregations surrendered their involvement in the choice of church leaders? Probably part of the problem is the need for college and seminary education for today's pastors. This is not to suggest that education be eliminated in order to resolve the problem. What pastor is there who doesn't want all the tools available in order to minister in the best possible way to the congregation? Even with good tools at hand the pastorate is hard work and very demanding. It will require much prayer and commitment in the day-by-day experiences. But if the congregation is to get involved again in the leadership choices, then it must adapt its methods to present-day circumstances.

How can congregations get involved in this God-given responsibility of leadership selection?

1. Pray. Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Lk. 10:2b). To pray is to do more than to tell God what He ought to do. It is to ask God what He wants us to do. God does know how to answer prayer, and can send forth laborers in response to the church's prayer even today.
2. Plan ahead. Since congregations now know that most pastors want several years of training prior to serving in a congregation, congregations must plan their involvement in the selection process a number of years earlier than before. The question should not be "who in our midst can serve us now?" but the question should be "who is God calling to prepare for the ministry, and who in our opinion has potential for it?" Congregations need to help in getting the best qualified persons started early in the preparation for leadership assignments.
3. Do your part. Every congregation is responsible for supplying leaders for the church. No congregation has the right to continually import leaders from the outside without the consideration of providing some of its own persons for the leadership pool. There ought to be a time and place each year in the congregation's life where this is given serious and prayerful consideration.
4. Send with your support. Congregations that affirm and choose persons for potential leaders should remain in close touch with them during their college and seminary training. Unfortunately, this is a time when those in training often lose contact with the home base. The congregation should assume its share of the support in terms of prayer, encouragement, and finances. Leadership is the responsibility of the total church, not just those who are called to serve in it.

It ought to be the goal of every congregation to have one or more persons in leadership training all of the time. There is a great need for persons with Christian commitment and leadership gifts to serve in congregations, in church institutions, on the mission field, and to begin new congregations. This is to challenge your congregation to be involved. ❧

Ivan Kauffmann is general secretary, Mennonite Church General Board.

sick



was

Health workers in Zaire want to travel to schools in isolated areas to treat children with worms, malaria and other problems. They need bikes to speed them on their rounds. \$100 buys one bike.

In mountainous Mombin Crochu, Haiti, many do not know the right foods to eat nor things to do to prevent illness. MCCers train Haitians to teach community health. \$8 trains one health worker.

Nurses in Northeast Brazil need medicines and syringes. \$10 will give rural children a shot in the arm.

In Indonesia TB patients lie sick at home, because they are too poor to pay fees for the several weeks of hospital care they need. \$35 buys medicines and hospital care for one patient for one week.

In Swaziland MCC assists a school for the physically handicapped and mentally retarded. The school needs screens to keep out malaria-carrying mosquitos; each patient needs a blanket. Give \$5 for screening or a blanket.

At an infant welfare center in the heart of Jerusalem's Old City, workers help pregnant women and new mothers. \$25 helps the center give a baby a healthy start.

Haitian refugees keep coming to already overcrowded shelters in Miami. \$3 will buy rice and beans or medicines for a refugee.

and you visited me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

In the coming holiday season remember the sick in many lands, who need a visitor to bring medicines, information and a loving presence. Your gift to an MCC holiday health project can bring healing to a sick person.

MCC invites families, Sunday schools and churches to choose one of the above projects for holiday giving. Send gifts through conference offices or directly to MCC. Be sure to specify clearly for which project your gift is designated.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8

Provincial Offices:
337B-41 Avenue N.E., Calgary, AB T2E 2N4
Box 2038, Clearbrook, BC V2T 3T8
101-1483 Pembina Highway, Winnipeg, MB R3T 2C8
50 Kent Avenue, Kitchener, ON N2G 3R1
2206 Speers, Saskatoon, SK S7L 5X7
Regional Offices:
Box 235, North Newton, KS 67117
1400 S. 2nd Street, Billings, MT 59101





Barb Nissley Good, Washington. The problem with righteous paths is that they are so overgrown with cultural and philosophical weeds that many young adults simply end up choosing another way.

Mennonite young adults in exile

by Joel Kauffmann and Steve Shenk

When the Mennonite Church was *we*, and young adults attending universities or living in the city were *they*, we called them a diaspora—a people scattered from their homeland.

That word doesn't fit as well as it once did. For one thing, too many young Mennonites are clustered in too many cities and on too many campuses to refer to them as a scattered people. More important, though, these young adults are establishing new homelands, putting down roots, and forming new Mennonite congregations and fellowships.

For a church with strong mission zeal and a desire to establish urban witness, this should be a happy turn of events, and for some it is. But for many persons, such as Gene Miller, a sales administrator for the Washington, D.C., branch of a Linotype company, the path to the city is strewn with hurt and alienation: "Young adults like myself are in

exile from the Mennonite Church."

Gene is one of a number of young adults living in Washington, New York, and Philadelphia that we encountered on a recent trip with Rick Mojonier, director of Student and Young Adult Services (SYAS) for Mennonite Board of Missions.

Who are these young adults? The first thing that must be said about urban Mennonite young adults is that they are extremely diverse. Each individual we met had different reasons for being in the city, different feelings about the church back home, different feelings about the relevance of his or her background to current life situations, and different convictions about moral issues. Some grew up on farms, while others, including black and Hispanic Mennonites, are native urbanites.

Because of the vast differences among the young adults we met and talked with and because the number was very small in relation to the total number of Mennonite young

Joel Kauffmann and Steve Shenk are writers for Mennonite Board of Missions, Elkhart, Ind.



Gene Miller, Washington.



Rosemary Miller, New York.



Erma Martin Yost, New York.



Mel Lehman, New York.

adults living in the city, our observations have obvious limitations. (The SYAS office estimates that over 10,000 Mennonite young adults are working and living in urban areas.)

However, we did observe some commonalities and they often run cross-grain to the practice and expectations of the traditional Mennonite Church. We believe it is important to begin airing the differences to encourage intelligent dialogue between home churches and young adults.

Why Mennonite young adults who moved to the city did so is a question that varies not only with individuals but with generations. Gene Miller speaks for the 30-year-olds who came to the city during the sixties: "We came as a reaction to a claustrophobic upbringing. Since that time the Mennonite Church has changed from being a sect to being a denomination. Younger persons are not having the same reactions to being Mennonite that we did. My generation, though, did react to being Mennonite and will continue to react as we go through life."

Whether the young adults we encountered were in the city to escape home situations or simply to pursue personal and work goals, each person we met had a strong sense of individuality. Rosemary Miller, who runs a gourmet cheese and meat shop in Manhattan, points to this strong drive for autonomy as a prime reason many young adults leave home.

"I think of the Mennonite Church as a group of people, among many groups, who have decided for themselves how life should be lived. If you decide not to be part of this clump, you're considered not to be a good person. Being part of a clump is easy—but it can be stifling if you have a mind of your own and lots of curiosity about life."

But, New York-based Mel Lehman, a writer for the National Council of Churches and SYAS Committee member, warns not to look at this drive for autonomy as simple rebellion.

"Young adults come to the city to struggle with identity, but, unfortunately, the church has the conception that they go to the city to rebel. The church needs to see young adults as complex beings of pain, joy, and hurts—not just good resisting bad or vice versa."

Lifestyle and culture. For Mennonites in the city, a new lifestyle cannot be formed without some reference to the past—even for those who have some anger about that past.

"Growing up Mennonite is like being circumcised as a Jew—you are scarred for life and you can't get away from it," Gene Miller said. "Some of us have worked long and hard to close that book, but we can't. You simply can't avoid your Mennonite past—you have to deal with it."

Dealing with the past means accepting some things and rejecting others. Rosemary Miller values the perspective on life that a Mennonite upbringing gave to her and that she can now bring to others. "I conduct my business with absolute honesty. That's not unique in itself, but uncommon in New York. And, I think there's a wholesomeness about me that is good for the people I meet. People in the city can become jaded about other people, not their family and friends, but with casual acquaintances. I can cut through this and share my warmth for life."

Many young adults affirm Anabaptist values and beliefs but want them separated from cultural trappings. Barb Nissley Good, a nurse in Washington, feels she and her husband have embodied such beliefs by adopting a simpler lifestyle than many around them, living out the peace position, developing a strong family life, and rejecting social and professional ladder-climbing.

For other Mennonites, the cultural trappings hold more intrigue than the beliefs they originally centered around. Gene Miller noted, however, that even though some of the young adults in his Sunday night fellowship say they come to exchange Mennonite recipes and sing in four-part a cappella harmony, their real need is to stay in touch with their roots and to work through ethical issues.

While most Mennonite young adults have appreciation for some part of their past, there is resistance to what some see as continuing pressure from the traditional church.

"Mennonites are asking questions that young adults simply can't answer," said Erma Martin Yost, a New York artist. "They want to know, for instance, how you relate Mennonite servanthood values to urban life. There is an answer to that but not one that can be articulated—at least not easily." Young adults are pursuing active careers. They need to react quickly to complex situations. They cannot get hung up on neurosis-laden questions. They don't reject these questions; they simply don't discuss them. They deal with life, death, beauty, truth, and, for many, the reality of Christ."

Values. The most visible, and potentially explosive, area of contention between young adults and the church back home lies in the areas of values. Values are molded by a combination of beliefs and environment and young adults in the city must live and make choices in an environment that bears little resemblance to that of their predecessors.

The use of alcohol provides an illustration of this difference in that there is little or no discussion about it among urban young adults. If and when the subject is debated, it is not in reference to biblical interpretation or cultural taboos, but to the stewardship of resources or the effects of alcohol on health.

Mennonite young adults are asking for dialogue particularly in the areas of singleness and homosexuality. Of the two, sexuality as it relates to singleness is the issue that affects the largest number of Mennonite young adults. Because the issue is such a sensitive one, the persons who talked about the issue spoke in general terms. "Sexuality is a consuming issue for young adults," said Gene Miller. "Single persons cannot maintain the courtship rituals that worked at home—if in fact they did."

While homosexuality may not be as large an issue in the number of people affected, the nature of the issue makes it likely to be a dominant one for the Mennonite Church in the 80s.

In the past, homosexuals quietly left the church for environments more accepting of their lifestyle. Recently, however, a growing number of homosexuals from Mennonite background have expressed their desire to remain.

The irony is that they are embracing a church that isn't sure it wants them. Jim, a federal employee in Washington, is one of these persons who have decided to deal with homosexuality openly and as part of the Mennonite Church. For Jim, dealing openly with his own homosexuality requires first dealing with the myths. "Many people associate all homosexuals with the horror stories they have heard over the years. The fact is that there is much more pornography and sexual violence related to heterosexuality than to homosexuality. The question for me is not heterosexuality versus homosexuality, but promiscuity versus wholesome relationships."

Power is another issue facing Mennonites who are becoming increasingly involved in professions and politics. "Actually, power isn't a new thing for Mennonites," Gene Miller said, "the only difference now is that we're dealing with it openly. In the past, we submerged the question and that, in my opinion, is when power becomes dangerous."

Power is a particular problem for persons working in government. Jean Schrag, a high-ranking Senate staff member, thinks Mennonites could bring some unique gifts to politics.

"Personal relationships are vital to the political process. You become good friends with someone you have met only twice. The kind of sensitivity and honesty Mennonites bring to politics, along with their position on some vital issues, could be a real contribution to the political process." I hope Mennonites become more involved in politics, particularly on important issues that don't affect them directly. When issues *do* affect Mennonites directly, we hear from them just as quickly as we do from any other pressure group."

Fellowship groups formed with the encouragement of



Daniel Grimes, Philadelphia. With registration for the draft upon us, we are challenged to share our convictions about peace.

SYAS are helping young adults sort through such values as sexuality, power, and the integration of professionalism and faith. For many of the Mennonites in exile, these fellowships are their church.

Other young adults find support for their struggles and concerns in the more traditional Mennonite congregations that exist in the city. "With registration for the draft upon us, persons like myself are challenged to share our convictions about peace," said Daniel Grimes. "The Diamond Street Mennonite Church in Philly that I belong to gives me support and a context for peace witness."

Message to the Mennonite Church. Young adults have things to say to the Mennonite Church. We asked each young adult we interviewed what they would like to say to the church and here are some of their replies.

Barb Nissley Good, Washington: Expose your children to the broader world. Give them options, not just a narrow righteous path that can't be strayed from. The problem with righteous paths is that they are so overgrown with cultural philosophical weeds that many young adults simply end up choosing another way.

Dave Bucher, Washington: Young adults want dialogue and discipline from the larger church. Don't just offer discipline.

Rosemary Miller, New York: My hope for the church would be that it find ways to be more tolerant and encouraging of persons with strong drives and independent minds. But I really doubt that the church has the elasticity to include persons like myself.

Mel Lehman, New York: I would encourage the church to support young adult ministry. "Grid lock" is the name given to the unique urban situation when traffic converges so tightly that no one can move. The forces young adults must confront in the city can cause a kind of "grid lock" in a person's psyche. SYAS fights grid lock.

Gene Miller, Washington: Young adults like myself are in some sort of exile from the Mennonite Church. But we must make at least the psychic journey back home.



Envisioning a future world of peace, a necessity

Approximately 300 Mennonites, Brethren, and Friends from across the U.S. have called on their meetings and congregations to intensify efforts in the search for alternatives to militarism, conscription, and the payment of war taxes.

Meeting in the New Call to Peacemaking (NCP) from Oct. 2 to 5, the coalition of historic peace churches formulated a findings report which condemns the nation's faith in military power and its demand for funds and personnel.

"To prevent this prostitution of human and material resources we must oppose the increasing militarization of our nation and reaffirm our commitment to the goals of worldwide abolition of nuclear weapons, general disarmament, and an end to all warmaking.

"We urge our meetings and congregations to say clearly to the powers that we are a people who believe there is no security in arms, and therefore, we support unilateral initiatives toward disarmament."

The conference's eight-page findings report was written and revised by a committee which attempted to integrate the minutes of 27 discussion groups which met regularly throughout the weekend. The final statement dealt with the tasks of envisioning peace, nurturing peacemakers, countering militarism, responding to the conscription of youth and taxes for war, and witnessing to peace.

The support of peacemakers by peacemakers and the challenge of envisioning and communicating the way of peace were the two dominant themes of the four-day conclave. Despite some prescriptive methodologies for "speaking to the powers" concerning militarism contained in the first draft of the findings committee statement, the final version allowed for individuals and congregations to support each other, "exhibiting their mutual trust while recognizing the varieties of their calls."

Regarding the draft, the conference concluded that they would "urge all members to vigorously oppose and work to prevent reinstatement of the draft." Should the draft become law, however, the New Call to Peacemaking commends the following to draft-age youth: (1) open, nonviolent noncooperation with the conscription system, or (2) alternative service as conscientious objectors under civilian direction. Women were urged to take responsible peace stances comparable to that which the Selective Service System has required of men.

With respect to the issue of payment of

taxes used for war purposes, the New Call restated its 1978 commitment to urge Christian peacemakers to "consider withholding from the Internal Revenue Service all tax monies which contribute to any war effort."

Individuals and church-related institutions should invest in or patronize only those industries and institutions which are not war-related; yet, those who can should be encouraged to join in efforts of shareholders to change policy.

The statement of findings recommended the following as alternatives to the payment of war taxes: (1) active work for the adoption of the World Peace Tax Fund bill which, if passed by the U.S. Congress, would serve as a legal alternative to payment of war taxes just as conscientious objector status is a legal alternative to military service, and (2) individuals are urged to consider prayerfully all moral ways of reducing their tax liabilities, including sizable contributions to tax-exempt organizations and reduction of personal income.

In his keynote address on Thursday evening Emilio Castro, director of world missions and evangelism for the World Council of Churches, included concerns about lifestyle as part of the witness to peace. "We are concerned about the survival of the world," he said, "but we must also be concerned about the linkage between our North American way of life and the poverty and exploitation of Third World people."

Although Castro's address made a strong impact on NCP delegates, Elsie Boulding's discourse on "Recreation of Relationships: Interpersonal and Global" clearly captured the imagination of the meeting. Boulding, chairperson of the sociology department at Dartmouth College, Hanover, N.H., traced the theme of the "peaceable garden" through various civilizations of the last three millennia.

"Visualizing a future world of peace is a necessity," Boulding said, "because there is no possibility of moving toward a world we cannot see." It is important for Christians to begin dialogue with other religious groups, the Muslim world for example, if we hope to experience peace with them, she said.

Boulding is currently a member on a U.N. Commission on Proposals for a National Academy of Peace and Conflict Resolution. She stated that the superintendents of the nation's three military academies believe the military has been misused by Congress. "They have a strong sense that what the military is trained to do is a last resort. When the armed

forces are called into action, the country has failed." These officers, she said, have a strong sense of the need for peacemaking skills. They believe that a peace academy should be established to begin teaching young men and women this other set of skills for peacemaking.

In his morning Bible lectures on the spirit of peace and the realities of peacemaking Timothy Smith, professor of history at Johns Hopkins University, asserted that "we are at a point in history where we must either 'own' the new covenant—the call of peace—or perish with the old covenant. We must keep our covenant with the future and work together with other denominations to create shalom."

The final statement of the conference's findings committee concluded with a call to other Christian denominations to take up the banner of peace instead of the flag of Christian nationalism: "We call Christians to recognize the betrayal of Christ in those voices which would further militarize our country in the name of God, who proclaim life while advocating weapons of death, and who preach fear rather than love of enemy."

The concern that New Call not issue a declaration more radical than meetings and congregations would be willing to hear was raised at several points during the four-day meeting. During the all-Mennonite caucus of Saturday afternoon Myron Schrag, pastor of Faith Mennonite Church in Minneapolis, Minn., told of developments in that city since the midtriumph meetings of the General Conference Mennonite Church there in 1979.

Area pastors became interested in the issues which the GCMC was raising, and 200 of them have formed an interdenominational peace group in the Minneapolis/St. Paul area for the purpose of consciousness raising and dialogue on peace-related issues. Several fraternal delegates from that group were present at NCP II.

One of these, Lowell Erdahl of the American Lutheran Church in Roseville, Minn., told conference delegates, "This document (the findings committee statement) will not be seen as radical in five years. The historic peace churches should make a tremendous impact on other Christian denominations. We welcome the input you provide for those of us in the 'historic war churches.'"

In an interview with Meetinghouse (a Mennonite and Brethren in Christ editors' group) at the close of the conference, LeRoy Friesen, associate professor of peace studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind., evaluated the 1980 New Call to Peacemaking: "NCP II gave its participants the opportunity to dream about a world without war, a peaceable kingdom. Unless we are able to do that, to see that vision as a reality for the future, we cannot hope to achieve it. We must be able to see further than the next plodding step as we move toward the realization of peace in our world but recognize that Jesus Christ is the touchstone for all of our peacemaking efforts."—Larry Cornies



Paul N. Kraybill



Groundbreaking for Brementowne Manor.

Kauffman, Kraybill add housing for elderly to their portfolios

Groundbreaking was held Sept. 14 for the Brementowne Manor Apartments, a 106-unit complex for the elderly to be built in Tinley Park, Ill.

The \$4.9 million complex is to be built on a 4.8-acre plot at the southwest corner of Oak Park Avenue and Centennial Drive in Tinley Park in DuPage County. Sponsor of the project is Mennonite Housing Aid, Inc., an Illinois not-for-profit corporation based in Lombard, Ill. Paul N. Kraybill, general secretary of Mennonite World Conference, is president of the corporation.

"Planning on this project was begun because of a shortage in housing for the elderly, so we are very pleased that we have reached this milestone in making the apartment complex a reality," said Kraybill.

Already three times as many inquiries about residency have been received as there is space. Occupancy will be determined so as to comply with the Section 202 provisions of the U.S. Department of Housing and Urban Development. HUD closing was completed Sept. 30.

Under the Section 202 program, HUD finances the construction and provides rent subsidies to occupants who demonstrate need.

A special use permit was obtained for the property in Tinley Park, after an earlier attempt to locate in Hazel Crest was dropped due to opposition from the Hazel Crest city council.

The project was first brought to Mennonite Housing Aid in November 1976 by a group from the Community Mennonite Church of Markham, Ill., a suburb of Chicago. The group, headed by David Ewert and Jerry Mares, was concerned that elderly applicants for housing were on waiting lists stretching as long as 10 years.

The Markham congregation, already in-

volved in a day-care program and sheltered-care workshop, envisioned the housing complex as another way to respond to acute needs in the city.

Prior to taking on the project, Mennonite Housing Aid had been involved only in the sponsorship of a six-flat apartment building in Evanston, used by the Evanston Mennonite Fellowship. The Tinley Park complex will be the first Mennonite-sponsored home for the elderly to be located in a major metropolitan area.

The complex will house self-contained one-bedroom units on three stories, a greenhouse, a recreation area, a craft room, and other common areas. Living/dining room and kitchens will be included in each unit. The building will be all-electric.

The design for the building incorporates an offset central corridor to eliminate an institutional appearance. Two wings branch off in opposite directions from a central wing.

"Construction will be as sound as you'll find anywhere in the country for a Section 202 building, by virtue of the Tinley Park codes," according to the architect, James Follensbee and Associates, Ltd., of Chicago. General contractor will be Miller-Davis of Stone Park, Ill.

Participating in the groundbreaking were Ronald Collins, pastor of the Lawndale Mennonite Church, representing Chicago Area Mennonites; Florence Shelly, a prospective resident; and Menno Ediger, copastor of the Community Mennonite Church of Markham. The mayor of Tinley Park gave his welcome to the project after which Ray A. Ekstrom, another prospective resident, turned the first shovelful of sod.

The challenge of Brementowne Manor, aside from the construction, will be to build

genuine community, said David Ewert in "Looking Forward."

Officers of Brementowne Manor, a daughter corporation of Mennonite Housing Aid, Inc., are Ivan Kauffman, general secretary of the General Board of the Mennonite Church, president; Michael F. Baccash, vice-president; Freida Myers, secretary; and Paul N. Kraybill, treasurer.

Further progress on the Seminole Bill

Legislation giving immigrant status to the Mennonites at Seminole, Tex., and Boley, Okla., moved one step further on Aug. 27. On that day bill S.707 was passed by the Judiciary Committee of the House of Representatives.

The bill must still be approved by the House as a whole and signed by the president before it becomes law. If the bill does not become law, then the people will probably be deported. They have tried hard to get immigrant status by more normal methods, but only a few have succeeded.

The bill began as an effort by Senator Lloyd Bentsen from Texas early in 1979. That summer it was passed by the Senate Judiciary Committee, chaired by Senator Edward Kennedy, and also by the Senate as a whole.

The bill then went to the House and for a long while there was no movement. On May 21, 1980, however, the House Subcommittee on Immigration passed the bill and now the Judiciary Committee has also given its approval.

The bill is little more than a list of about 650 Mennonite people who came to Seminole and Boley early in 1977. A majority came directly from Mexico, from several of the different Mennonite groups there, but a portion had lived in Ontario for some years.



Above: Masontown Mennonite meetinghouse.
Right: Barbara Cain

Masontown Sunday school honored

The Masontown (Pa.) Mennonite Church celebrated the 200th anniversary of the founding of Sunday schools with special meetings on Oct. 5. Masontown organized the first Mennonite Sunday school in the U.S. in 1843. Readings on the beginning of Sunday school in London, England, by Robert Raikes and the Masontown story were presented.

Carl W. Opel, the pastor, had a prayer on behalf of the church's teachers, past and present, and the morning sermon. A fellowship meal followed in which a cake with candles was the centerpiece.

The oldest past teachers present were Frank and Katy Townsend; and Joseph Rankin was the youngest present teacher. Wendell Townsend serves as superintendent and Mary



Anne Rankin is the primary superintendent.

Barbara Cain, of Masontown, at 92 is the oldest member of the Sunday school. She has 11 grandchildren, 20 great-grandchildren, and three great-great-grandchildren.—Mary Anne Rankin.

Supermarket chain accepts reprints

On Oct. 6, 40 of the 80 Harris-Teeter supermarkets began accepting top-selling inspirational books reprinted and marketed for \$1.99 each, reports Paul A. Yoder, director of the bookrack ministry for Mennonite Board of Missions, Media Ministries.

The reprint program, begun by Commission Press of Charlotte, N.C., consists of 240 best-selling books, a display table, and a sign identifying the book distributor and the special sale price.

"The general merchandise manager of Harris-Teeter expects to turn over 35 to 40 more stores if sales and our service prove acceptable," Paul states.

Each book and table unit contains 16 trade paperback titles (12 copies each) and 48 assorted hardcover titles. Some of these originally sold for up to \$7.95; however, because of

volume buying and packaging, they are being made available to the public for \$1.99 each.

Reprint tables placed in outlets on a trial basis have shown a significant increase in book sales, Paul states. The reprint program, therefore, offers a way to increase profits in a down economy.

The reprint book tables, placed at high traffic areas in stores, attract an entirely new group of customers—the low-ticket, impulse buyer.

Some stores have had high success with the book tables.

Commission Press has asked Choice Books to be their service distributor east of the Mississippi, while Successful Living has been asked to service the western part of the nation.

The reprint program is now being tried by a number of Choice Books distributors, Yoder states.

Findings of Mission Board self-study, Graybill report

Mennonites were interviewed in a dozen areas of North America this fall as part of a major survey authorized by the board of directors of Mennonite Board of Missions, Elkhart, Ind. Each director hosted representative groups of persons in his or her area and asked them to respond to questions from a "neutral" person, Dave Graybill, a former editor at Mennonite Publishing House and currently, a freelance writer. The Board of Directors heard the report on Oct. 9. A summary follows.

In some ways, Mennonite Board of Missions may be viewed by constituents as a faraway relative. Participants in the listening project knew generally what MBM is and seemed to have good overall feelings about it. At the same time, many of them said they feel removed from it and aren't sure what all it's up to.

Participants expressed a near-unanimous desire for more contact with MBM workers—even when they were reminded that travel can be expensive. Without contact, MBM becomes "just another institution," a participant at the Minnesota listening session said. "People contact is basic and fundamental," affirmed a Scottdale participant.

As with a relative one has not seen recently, participants, seemed to have trouble keeping straight MBM's activities. On the one hand, the majority of participants seemed to know the overall differences between MBM and MCC. They generally (and correctly) cited MCC's wider constituency and pointed out what they perceive as MCC's emphasis on material aid, as opposed to MBM's perceived emphasis on longer-term social and evangelistic projects. At the same time, they demonstrated much confusion about which programs are under MBM, which are under other Mennonite Church agencies, and which are under MCC. They also demonstrated confusion about staff people, even when talking about people who work for MBM. (At Edmonton, Alta., two persons confused Willard Roth for Paul Gingrich.)

If MCC's overall program is not often confused with MBM's, the work of the inter-Mennonite agency may nevertheless be better known. At the Ann Arbor and the Atlantic Coast Conference sessions, participants said they felt more familiar with MCC than with MBM. A few persons at several other sessions noted that MCC can get money more easily than MBM.

On a related topic, observers expressed mixed feelings about the use of acronyms by agencies. It was noted at several sessions that initials do provide a handy shorthand. But one Ontario participant said, "It's a language you have to learn to speak." And some participants seemed not to have learned, nor wanted to learn, letter-speak. A significant number of

people expressed annoyance with the use of initials in articles and other materials. In addition to being confusing, initials can increase constituents' feeling of distance from the Mission Board, participants at several sessions said.

Of MBM's program areas, Voluntary Service received perhaps the most affirmation. Participants almost everywhere expressed strong support for VS. Discipleship VS also received favorable comments from those familiar with the program.

Like VS, overseas ministries received widespread support. Indeed, at several sessions, individuals said overseas work should be the major emphasis of the Mission Board.

Participants were more eager to talk about Media Ministries once they found out that it and the former Mennonite Broadcasts were the same organization. Participants expressed general support for its programs, though some group members wondered why they didn't see Media Ministries spots on TV as much as they said they used to. Choice Books was praised by Virginia participants and sharply criticized by

another participant in another place for the types of books that are sometimes included.

Out-Spokin' received mixed reviews. Many participants familiar with the program praised it for the role in strengthening faith. At the same time, there were those at several sessions who questioned the validity of Out-Spokin's Europe tours. "Is it a free trip that the church pays for?" an Archbold participant asked.

In general, participants in the listening project said they trust the Mission Board. Indeed, this was one of the reasons many participants cited for their reluctance to suggest priorities for the use of MBM resources.

But several Atlantic Coast participants said that members of their congregations have doubts about the Mission Board's efficiency and effectiveness. And some Virginia group members said that some people still view the Mission Board as "liberal," and thus, suspect. Unfamiliarity, said some, may breed concern. At least in these geographical areas, MBM may need to become less faraway if it is to continue to be viewed as a part of the family. Deputation is still seen as one answer.

Pastors' support for 1981

A 10 percent cost of living increase for pastors for 1981 has been recommended by the salary policy advisory committee of the Mennonite Church General Board. While the rate of inflation between September 1979 and August 1980 was over 13 percent, the committee recognizes that the income of some members in congregations does not keep pace with the rise in the cost of living. For this reason they recommended the 10 percent increase for pastors.

The recommendation of the salary policy advisory committee is generally followed by the General Board, Mission Board, and the Board of Congregational Ministries in setting remuneration for their staffs.

Formerly the Mennonite Board of Missions appointed the salary policy advisory committee to secure help in setting salaries for Mission Board staff and workers. The salary schedule the Board developed for its mission pastors has been used by a number of conferences for their staff and by a number of congregations for their pastors.

The General Board has asked the Board of Congregational Ministries (MBCM) to take over the release of information on suggested pastors' salary schedules. The report of the salary policy advisory committee and the proposed salary schedule to be released by MBCM will be presented to the General Board in November. Plans call for the suggested salary schedule to be included in the December *Memo to Pastors* information packet.

The schedule to be released in December is to replace the 1980 schedule included in the

resource for congregations MBCM has made available this fall through conference offices, Some Guidelines for Congregations Relating to Their Leaders—Calling, Supporting, Relating, and Evaluating. Plans call for the updating of salary recommendations to be released in September hereafter.—Harold E. Bauman, associate secretary for leadership, MBCM

Growth, problems, U. Volta

In Upper Volta, local church committees help direct Mennonite Central Committee water development work and see the projects as part of their church witness. The program's primary purpose is to train local well workers capable of casing traditional hand-dug wells, to prevent well collapse.

In the past dry season the water development program "reaped some unexpected results," Penner writes. He tells of two local workers in the MCC project, both chosen by the local church committee. One worker built a new church in the village where he worked. The other brought difficulty to a second community. Penner explains: "This past season two Tougan workers, Tolo Zerbo and Roger Paré, journeyed to Toeni, a village located 50 kilometers north of Tougan, to case a village well. The habitants of Toeni had dug over the past three years until they finally found water at a depth of 60 meters.

"Arriving at Toeni, Zerbo and Paré proceeded to make bricks and then cased the well. They collected enough money to pay for over half the material, labor, and transportation costs of the well.

"Roger Paré, however, did not just work on the well at Toeni. A Christian, he spent his

evenings in the village witnessing. Attempts had been made previously to evangelize Toeni, but always without success. The first night Paré preached, however, 28 people responded to the gospel.

"By the time he and Zerbo left the village some weeks later over 40 new Christians, mostly young people, were meeting regularly, often singing nightly until midnight."

Now that Paré and Zerbo have left Toeni a nearby Christian and Missionary Alliance pastor or his son makes the 18 kilometer trek each Sunday to fellowship with the Toeni church.

The happenings at Toeni indicate how cooperation with local churches can have results that go beyond water in the well. Sometimes, however, the witness in the village takes on a different shade.

At Léo this past season the local church committee selected six workers to learn the well-casing trade. One of these workers became involved with another man's wife in one village. When the well was completed and he left the village, it appeared that he had spirited the woman away with him.

The entire incident caused an uproar in the village. The mason in question was called before the church committee to discuss what had happened. Penner reports, "He told the committee he did not want to take an additional wife and that this woman had followed him back to Léo. Additional evidence seemed to indicate that he was telling the truth. The church committee decided to pardon him and invited him to return next season to again work with well construction. The woman in question returned to her village."

Penner concludes, "Now the church committee at Tougan will attempt to encourage and fortify the new church at Toeni.

Alumni expand scholarship program, EMC

The Eastern Mennonite College Alumni Association has extended its scholarship program to the 1980-81 academic year and beyond, reported Leslie N. Helmuth, EMC's director of alumni relations.

The program, which has previously provided two \$300 scholarships each year, will now award four \$500 grants to freshman or transfer students who are the children of EMC alumni, Helmuth said.

Funds were made available through an Alumni Association endowment investment, a bequest from the college, and contributions to the Alumni Scholarship Fund.

The 1980-81 recipients are Mary Beth Keeler, daughter of Richard and Martha Keeler, missionaries in Port of Spain, Trinidad; Kenneth A. Shenk, son of Charles and Ruth Shenk, missionaries in Nakashibetsu, Hokkaido, Japan; Crystal B. Stoltzfus, daughter of Harold G. and Sylvia Stoltzfus, a pastor-couple from Millersburg, Ohio; and Peter L. Lind,

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

Children of Joy is a weekend workshop in family rituals and celebration scheduled for Oct. 31-Nov. 2 at Laurelville Mennonite Church Center. Resource leader is Elizabeth Dobson Gray. The study-and-activity seminar uses the title of a book coauthored with her husband subtitled "Raising Your Own Home-Grown Christians." To register call Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Conflict and Management in the Congregation, a workshop on Nov. 22, will be held by Conrad Brunk and Ralph Lebold of Conrad Grebel College. It is hosted by the college's School of Adult Studies. More information is available from Doris Gascho, Conrad Grebel College, Waterloo, Ontario N2L 3G7; (519) 885-0220.

PRINTED RESOURCES

The Christian Entrepreneur by Carl Kreider is written primarily for Christians engaged in business, who want to be faithful to Christ and to function responsibly in the church but whose occupations place them in the increasingly competitive and secular business world. Entrepreneurs organize, manage, and bear the financial risks of business enterprises. Kreider believes that "Christian entrepreneurs can 'please God' and can function as an integral part of the body of Christ." The book merits study and response from Christians in business and should be discussed in small groups in congregations to assist all of God's people to do right in this area of life. \$7.95 (U.S.)/\$9.20 (Canada) from Provident and other bookstores.



Mission Focus: Current Issues consists

of 35 articles written by 29 authors which probe the biblical and theological foundation of Christian mission. It describes various problems and issues which arise as the church engages in mission to the world and examines specific issues and experiences arising out of contemporary missionary action, all within the believers' church vision. Wilbert Shenk edited this best of *Mission Focus* magazine. The 480-page paperback is \$11.95 (U.S.)/\$13.85 (Canada) from Provident and other bookstores.

Good News to the Poor: The Challenge of the Poor in the History of the Church by Julio de Santo Ana focuses on the challenge of the poor to the church during the first four centuries AD and during the late Middle Ages. From looking at both Scripture and history the author draws lessons for our time in dealing with poor, hunger, development, and injustice. \$4.95 (U.S.)/\$6.55 (Canada) from Provident and other bookstores.

The Findings Committee Report and most of the major addresses from the **Seminar on Human Sexuality** held this past May 23-25 at the Laurelville Mennonite Church Center are available for a reprinting and mailing charge of \$2.50 from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

AUDIOVISUAL RESOURCES

Unlearning "Indian" Stereotypes explores the many ways in which the Native American has been dehumanized through literature, film, nursery rhyme, and advertising. A kit containing a teacher's guide suggesting additional classroom activities for children supplements the filmstrip. Especially for elementary age children and their parents and teachers. The 12-min. color filmstrip with cassette was produced in 1977 by the Council on Interracial Books for Children. Rental: \$3 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

son of Norman and Phyllis Lind of Grants Pass, Ore. Norman Lind is an X-ray specialist.

EMC's Alumni Association will award five scholarships next year, Helmuth noted. They will again be based upon a satisfactory high school record, with preference given to children of alumni with financial need or who have given service to the Mennonite Church in the field of education or missions.

EMC enrollment stats bright

Eastern Mennonite College has 1,014 full-time students enrolled fall term, the highest number in the school's 63-year history. J. David Yoder, director of admissions and records, reported that EMC has 20 more full-time students than a year ago.

The college also has 47 part-time students fall term for a total enrollment of 1,061, Yoder noted, adding that it is the fifth year in a row that EMC has over a thousand students enrolled.

Among the EMC students are 20 in a "Euroterm" seminar in Poland, 12 in a Washington (D.C.) Study-Service Year program, and three in a Costa Rica internship.

The biggest increase is in the sophomore class, which has 282 students compared to 244 last fall, Yoder said. Smaller increases were registered in the junior class with 238 (up 8) and the senior class with 242 (up 11). The only drop came in the freshman class, which has 252 students this fall compared to 289 a year ago, Yoder said.

Sixty-one percent of the full-time EMC students are from the Mennonite Church, up one percentage point from 1978-79. The student body represents 38 denominations from 34 states and 13 countries.

Pennsylvania and Virginia head the list of states supplying students to EMC, with 31 percent each, followed by Ohio with 8 percent.

There are 647 students, or 64 percent of the student body, living in campus residences. Married students number 12 percent.

Eastern Mennonite Seminary on the EMC campus has 51 full-time students this fall, a 17 student drop over last fall's record enrollment of 68.

Another 37 part-time students—nine more than last fall—gives EMS a total enrollment of 88 compared to 96 last year, seminary registrar John R. Martin reported.

Among the full-time seminarians, 29 are enrolled in the master of divinity program, 15 are in the bachelor of divinity program, two are working toward the master of arts in religion degree, and five are registered as "special" or "certificate of biblical studies" students.

"The 1980 graduating class of 27 students was our largest class ever," Martin said, "and this had an impact on seminary enrollment this fall.

Total college and seminary enrollment stands at 1,149 students compared to 1,138 last fall.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.



Mennonite Church participants in the Sept. 9-19 MCC orientation held at Akron headquarters were front row l. to r.: Linda Geiser, Apple Creek, Ohio, to Guatemala; Linda Gehman Peachey, Philadelphia, Pa., to Thailand and Laos; Judy Buckwalter, Andover, N.Y., to Ethiopia; Janine Kennel Rands, Tucson, Ariz., to Somalia; Amy Miller, Smithville, Ohio, to St. John's, Newfoundland;

Barry Stoner, Bainbridge, Pa., to Louisiana. Back row: Charles Geiser, Apple Creek, Ohio, to Guatemala; Titus Peachey, Philadelphia, Pa., to Thailand and Laos; Helene Hoover, Elkhart, Ind., to Haiti; Barry Rands, Tucson, Ariz., to Somalia; Jewel King, Harrisonburg, Va., to Miami, Fla.; Marcia Good, Middletown, Pa., to Miami, Fla.; and Marnetta Shetler, Wellman, Iowa, to Brazil.

Seminaries' student profile

Graduates of 74 colleges and universities were accepted for studies this fall at Associated Mennonite Biblical Seminaries, Elkhart, Ind., according to Weyburn Groff, registrar.

In a profile prepared for the boards of directors meeting on Oct. 17 and 18, Groff reports enrollment of 212 students compared to 222 last year.

Mennonite Biblical Seminary enrolled 26 students from the U.S., 18 from Canada, and five combined from Uganda, Switzerland, Brazil, and Japan.

Goshen Biblical Seminary enrolled 132 students from the U.S., two from Canada, and one each from Bolivia, France, Germany, India, Japan, and Switzerland.

Other profile features: there are 118 full-time students; 46 come from other than the sponsoring Mennonite and General Conference Mennonite churches; there are 139 men and 73 women; median age is 35; 150 are married, 62 single; 70 students are graduates of Goshen College, 21 of Eastern Mennonite College, Harrisonburg, Va.; 10 of the University of Manitoba; nine of Bethel College North Newton, Kan., and five of Bluffton (Ohio) College. Five also hold degrees from Canadian Mennonite Bible College, Winnipeg, Man.

Denominations represented include: Baptist (2), Brethren Church, Brethren in Christ (2), Conservative Mennonite (2), Church of the

Brethren (6), Church of Christ (2), Church of Uganda, Evangelical Free Church, Evangelical Lutheran (Canada), Free Methodist (2), Friends/Quaker (3), American Lutheran Church, Mennonite Brethren (4), Missionary Church, Pentecostal, United Methodist, United Presbyterian (USA), Nondenominational (5), Unaffiliated (7), and United Church of Japan.

The Associated Seminaries have a teaching and administrative faculty of 27 persons. The schools have entered their eleventh year of association.

Refugee aid, Sarasota

The Sarasota Mennonite Refugee Committee is reaping rewards as well as dealing with difficulties as they work with the first family sponsored by Sarasota (Fla.) Mennonite churches. The family, a father with four adult children in the U.S., had been separated with three of the children sent to different camps.

The Sarasota Mennonite churches have thus far provided payments for apartments, medical and psychiatric help where needed, and assistance with job placement.

Just organized this summer, the committee is chaired by Jerome Yoder, a pastor of Grace Fellowship. Yoder says, "We haven't talked about further steps, but before long will probably apply for another family through Lutheran Services in Miami." Yoder also gives much credit to Ambrosio Encarnacion for

much of the progress with the refugee family in Sarasota. Encarnacion has been invaluable to the committee because of his language skills and has made himself available for transportation, assistance with grocery shopping, as well as other areas. Ambrosio Encarnacion is pastor of the Sarasota Spanish Mennonite Church.—Audrey Metz Frey

MBM notes

Nearly 200 co-workers, friends, and family members honored H. Ernest Bennett on Oct. 9 for his leadership role at Mennonite Board of Missions, Elkhart, Ind., for 34 years—20 of those as executive secretary. At a dinner in Elkhart's Greencroft Center, Ernest was repeatedly praised for the way he modeled "servant leadership" in a quiet, unassuming way. Contributions from the people in attendance made possible the gift to Ernest and his wife, Earla, of a sculpted wall hanging by artist John Mishler and donation to the mission project of Bennetts' choice. Ernest, a former Methodist, recalled the persons who influenced him in his life as a Mennonite. The dinner event also included quartet music by Samuel Janzen, John H. Yoder, Wilbert Shenk, and David Leatherman.

Ruth Kanagy and Philip Loux arrived in Japan in mid-October for a 2½-year assignment. They will work toward self-support as English teachers in Obihiro on the island of Hokkaido. Ruth is the daughter of Lee and Adella Kanagy, former MBM missionaries in Japan. Phil is the son of Norman and Esther Loux of Souderton, Pa. Ruth and Phil were married in 1977. Their new address is c/o Miller, No. 1, Minami 29-1 Chome, Nishi 3 Jo, Obihiro, Hokkaido 080, Japan.

Housing needs for missionaries in three different countries were reviewed during the Oct. 7-8 meeting of the Overseas Missions Committee. In Belgium, the Belgium Mennonite Council will buy a house which will in turn be rented to MBM for Stephen and Jean Shank and Robert and Sylvia Charles. In Israel, the purchase of a lot in Haifa for Garry and Ruth Denlinger was approved. Four other families from the local congregation will also be building homes in the same neighborhood. In Spain, the Christian community in Barcelona that includes six MBM workers is buying a house which will accommodate some of its members and serve as a center for the entire community.

Willard E. Roth, church relations director, left Oct. 13 for a one-month administrative visit to West Africa. Accompanied part of the time by James and Janice Snider of Cambridge, Ont., he will confer with 13 MBM missionaries in Ghana, Nigeria, and Ivory Coast, and make fraternal contacts with local Mennonite churches. Willard and his wife, Alice, served in Ghana 1968-73. Sniders were medical workers in that country 1963-66. James is a member of MBM's Overseas

Missions Committee. The MBM team in Africa works in Bible teaching, leadership training, rural development, and medicine. Five of the missionaries serve African independent churches.

Lebanon (Ore.) Community Hospital is soliciting applications for a director of nursing services. The director is responsible for management of the 102-member nursing staff in the 96-bed general hospital. Write or call Gene Kanagy, Administrator, Lebanon Community Hospital, 525 N. Santiam Highway, Lebanon, OR 97355, phone (503) 258-2101.

A record-breaking 1,281 persons this year will have hiked with Out-Spokin', a Christian biking ministry, when its season ends this fall. Sponsored by Mennonite Board of Missions (Elkhart, Ind.), Out-Spokin' conducted 56 bike

hikes and seven backpacking hikes in 1980. They ranged from an eight-week coast-to-coast experience and a trek through the Swiss Alps to weekend excursions for church groups. The oldest biker in 1980 was 70-year-old Earl Wiseman of Port Clinton, Ohio, who participated in the seven-day New England Turning Leaves trip. The youngest was nine-year-old Tim Troyer of Middlebury, Ind., who was a part of a weekend hike for families.

New address for Gladys Widmer, worker in Puerto Rico with Mennonite Board of Missions (Elkhart, Ind.): Ext. Sta. Teresita, Calle Marginal, BT-34, Ponce, PR 00731.

New address for Randy and Mary Roth, workers in Japan with Mennonite Board of Missions (Elkhart, Ind.): 111 Hakuraku, Kana-gawa-ku, Yokohama 221, Japan.

mennoscope

Mennonite Central Committee is providing \$30,000 worth of materials necessary for building 120 to 150 houses in flooded Rajshahi and Tangail districts of Bangladesh. In early September heavy rains in Assam and northern India caused flooding in the areas along the Ganges, Brahmaputra, and Meghna rivers. In neighboring Bangladesh, Rajshahi and Tangail districts were severely flooded and homes were destroyed. Responding to this disaster, leaders from the National Christian Council of Churches in Bangladesh (NCCCB) and the Service Civil International organization (SCI) in Bangladesh offered to supply volunteers to MCC Bangladesh for relief work if MCC could provide the materials. After visiting the Deputy Commissioner in Tangail District Jimmy Rogers, MCC employee in Bangladesh, and the SCI president recommended that MCC agree to help build 120 to 150 houses made of locally available materials in the Tangail District.

Service opportunities: principal of high school to begin July 1, 1981—Dorothy Y. Shank, chairperson, Principal Search Committee, Eastern Mennonite High School, Harrisonburg, VA 22801; business administration and economics instructor (departmental leadership) and a data processing instructor, both to begin in August 1981—Dean's Office, Hesston College, Hesston, KS 67062, or call collect (316) 327-8233.

The Montevideo Bible Institute, under the Mennonite Brethren churches in Uruguay is now in its third year of operation. Since the first session, when there were eight full- and 12 part-time students enrolled, attendance has climbed to 17 full- and 12 part-time students presently. Membership in the Uruguayan MB church stands at about 150. The Mennonite Church had a seminary in Montevideo, closed after about 10 years of existence, and still has

six congregations in Uruguay along with the modest missionary program.

Pastoral Messenger, a doctrinal quarterly published by Lancaster conference and recently edited by Russell J. Baer, has ceased publication with its October 1980, Vol. 40, No. 4. The first issue appeared Apr. 1, 1941, and was edited by J. Paul Graybill. A new conference publication will appear in its place next year.

Approximately 100 persons met on Sept. 29 at the Mennonite Central Committee Material Aid/Self-Help Crafts Center at Ephrata, Pa., in celebration of the fourth anniversary of the New Holland, Pa., Re-Uzit Shop. The evening began with volunteers being given a tour of the Center, followed by refreshments and a program including a devotional by volunteer Dorothy Swartz, with Paul Leatherman, MCC Self-Help Crafts director, sharing of the craft program and including a slide presentation. Sandy Miller, Re-Uzit Shop manager, expressed appreciation to the volunteers for services contributed over the years. Only three persons were unable to make volunteer commitments for the following year. A. Grace Graybill, treasurer, presented a \$28,500 check for the past year's proceeds to William T. Snyder, MCC executive secretary, for the work of MCC. In the four years of operation, the Re-Uzit Shop has contributed \$137,000 to the work of Mennonite Central Committee.

Lonnie Goodman of the First Christian

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$150,054.26 as of Friday, Oct. 17, 1980. This is 20.0% of the total needed. 236 congregations have made contributions.

Church of Monahans, Tex., is using the *In Touch* radio scripts to do a local radio program three times a week. His program is only one minute long, but he says, "The *In Touch* scripts are working out beautifully." The *In Touch* radio program of Media Ministries, Mennonite Board of Missions, is 2½ minutes long. Other persons involved in doing local radio devotionals or programs who want to use the scripts as a resource may write to Ron Byler, Box 1252, Harrisonburg, VA 22801.

The **Peace House**, a Christian Community in Cincinnati, Ohio, sponsored and operated by Mennonites has openings for two Christian young men. This community currently has nine residents and is within walking distance of the University of Cincinnati. Christian fellowship, growth, and lifestyle are seen as important and a commitment to communication and caring is emphasized. For information, write Lavern Nissley, 650 Riddle Road, Cincinnati, OH 45220, or call (513) 559-9946.

The **Bourbon congregation**, near Bourbon, Ind., will be having a series of studies on Death and Dying, Nov. 5-10, each evening and closing Sunday afternoon, with A. J. Metzler, Elkhart, Ind., directing.

Special meetings: Bob Detwiler, Goshen, Ind., and Bill Detweiler, Kidron, Ohio, at Smithville, Ohio, Nov. 9-13. Mel Shetler, Goshen, Ind., at Locust Grove, Burr Oak, Mich., Nov. 2, 5-9. Ivan E. Yoder, Belleville, Pa., at Mountain View Chapel, Reedsville, Pa., Oct. 28-Nov. 2; at Marlboro, Hartsville, Ohio, Nov. 9-12.

Change of address: Erie E. Bontrager from Vestaburg, Mich., to R. 3, Box 421, Arcadia, FL 33821. Bill Yoder from Osderfer, Str. 111, 1 Berlin-West 45, to Bautzener Str. 16, 1 Berlin-West 62.

readers say

Thank you for Sept. 30 feature on pastoral leadership. Congregations gain perspective when others share experiences.

Responding to a common experience reported by Rosa Stone, I would like to raise for the total church a question concerning pastoral selection. I admit that courtship similarities seem present in many pastor choices; I submit that it is time to rethink that metaphor.

However, the metaphor is apt; it is the true resemblance that should signal danger to a church professing Jesus as Lord.

The pastor preempts the place of Jesus as bridegroom to the extent that he allows himself the position of spiritual protector, source of spiritual direction, figurehead, or focus of identity for the congregation. Congregations ask for this in their unwritten expectations more than in job descriptions. But the pastor may not shrug the responsibility of denying himself the rightful place of Jesus as the Head.

The pedestal is an attractive place; I know from personal experience. Few pastors manage to stay there, however; and the tumble is never good for pastor or people. That very distinction—between pastor and people—is alien to the New Testament.

The illusion that one man can meet the needs of a congregation is another unfortunate result of leaving the New Testament norm of plural leadership. (We

construct illusions to justify our practice.) When we are disillusioned with one pastor, because he can't meet all the needs, we call him a failure. Unfair!

Some of us, more realistic as to the capabilities of any one man, narrow the purpose and needs of a congregation so that one man can seem to fill his function. That traps us into missing the mission of the church—and many people thereby miss the grace of God.

I wonder what our Lord would say if He were allowed to step out in front of the pulpit and speak to us about it. He has spoken to us about style of leadership. We have the New Testament record, yet we go on following the leadership styles of business, politics, and romance. Would Jesus share His frustration in tears or in angry denunciation?

Moreover, since when did the congregational vote

signal the Lord's choice for leadership? Can that happen when to us the vote has come to mean MY RIGHT TO SAY WHAT I WANT? If congregational democracy means rule by the people, then it is no longer the reign of God among us. If we truly want God's decision in matters of congregational direction, would we not do better to ask Him to show us a method for discerning His will—one that does not so easily lead us into voicing *our* opinions?

I love the Mennonite Church. We have said many words for a long time about following Jesus as Lord. With Jesus I desire to see us united in seeking His will. His way, by searching the Scriptures under the guidance of His Spirit.

Let Jesus be Lord!—Henry Shank, Apple Creek, Ohio

births

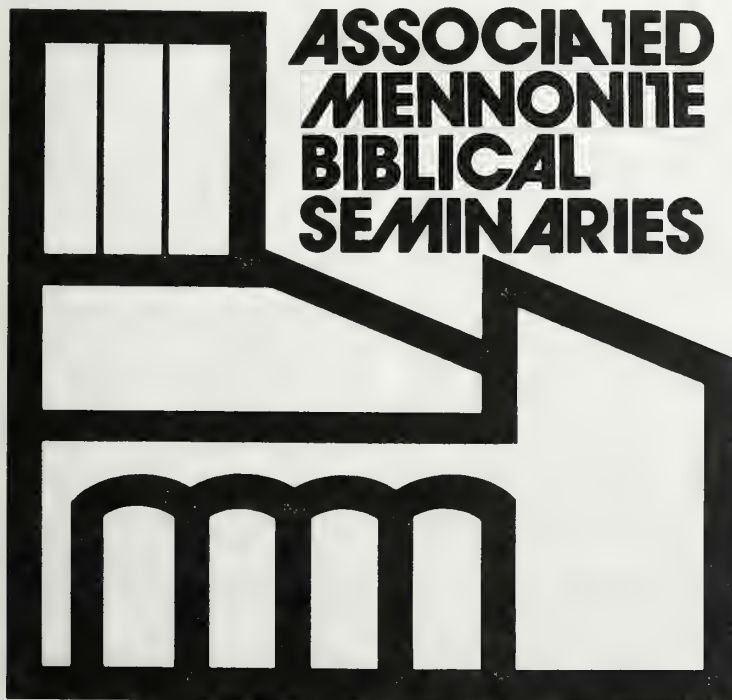
Detweiler, Melvin and Karen (Troyer), Middlefield, Ohio, second child, first son, Matthew, Sept. 21, 1980.

Frey, Gary and Cheryl (Showalter), State Line, Pa., third son, Peter Lynn, Oct. 1, 1980. (First son deceased.)

Hess, Carl A. and Nancy J. (Kauffman), Denver, Pa., second daughter, Laura Jean, Sept. 5, 1980.

Hershey, Irvin and Miriam (Siegrist), Singers Glen, Va., first child, Michael Siegrist, Sept. 5, 1980.

Kaufmann, H. James and Lois (Johns), Winona Lake, Ind., third child, second son, Reid Alan, Sept. 23, 1980.



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JANUARY INTERTERM 1981

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Ross Bender
David Augsburg
Jake Elias/SCUPE

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Leichty, C. Michael and Jeanette (Corbin), Morocco, Ind., fourth child, second daughter, Kyra Nicole, June 22, 1980.

Miller, Dave and Mary (Schmid), Goshen, Ind., first child, Emily Kathryn, Oct. 8, 1980.

Miller, Rueben and Linda (Myers), Huntertown, Ind., fifth child, fourth daughter, Renee Marleen, Sept. 21, 1980.

Roth, James and Zo Ann (Meyers), Milford, Neb., first child, Jonathan William, Sept. 22, 1980.

Schrock, Lynn and Carol (Kindy), Lowpoint, Ill., third child, first son, Douglas Michael, Aug. 6, 1980.

Stutzman, Gene and Judy (Clarke), Vancouver, Wash., first child, Brian James, Oct. 3, 1980.

Swent, Robert and Lynne (Werner), Stoney Creek, Ont., second child, first son, Michael Philip, Sept. 6, 1980.

Troyer, Dan and Diane (Young), Milford, Neb., third child, second daughter, Cati Elizabeth, Sept. 24, 1980.

Wolfe, Michael and Millie (Mabe), Battle Creek, Mich., first child, Nicole Elizabeth, Sept. 27, 1980.

Zehr, Archie and Connie (Crance), Ft. Wayne, Ind., fourth child, second son, Nathaniel Lee, Sept. 27, 1980.

marriages

Barge—Zook.—Nathan Barge, Colorado Springs, Colo., Beth El cong., and Elaine Zook, Versailles, Mo., Mt. Zion cong., by Allan and Ellie Kreider and Allan Zook, Aug. 25, 1980.

Leaman—Horst.—Ronald Leaman, Lancaster, Pa., Willow Street cong., and Joyce Horst, New Holland, Pa., Weaverland cong., by Arthur McPhee, Sept. 6, 1980.

Peters—Boll.—Jay M. Peters, Manheim, Pa., Gantz cong., and Margie A. Boll, Manheim, Pa., Hemley cong., by H. Howard Witmer, Oct. 4, 1980.

Rose—Thomas.—Thomas Rose and Beverly Thomas, both of Johnstown, Pa., Carpenter Park cong., by Marvin L. Kaufman, Oct. 5, 1980.

Troyer—Troyer.—Harold Troyer, Dundee, Ohio, and Debbie Troyer, Millersburg, Ohio, both of Berlin cong., by David R. Clemens, Sept. 27, 1980.

Werner—Huddleston.—Lee Kevin Werner, Selkirk, Ont., Rainham cong., and Christine Loretta Huddleston, Hamilton, Ont., Our Lady of Lourdes Church, by Mike Mitchell and Cyril Gingerich, Sept. 27, 1980.

Yoost—Delagrange.—Robert Gary Yoost, Mark Center, Ohio, and Diane Delagrange, Hicksville, Ohio, by Lanny Zup, Sept. 20, 1980.

obituaries

Biehn, A. Lincoln, son of Milton and Sarah (Thaler) Biehn, was born in Waterloo Co., Ont., July 8, 1905; died in St. Mary's Hospital, Oct. 3, 1980; aged 75 y. He was married to Grace Paterson, who survives. Also surviving are 2 brothers (Clair and Mervin) and one sister (Violet—Mrs. Oliver Koch). He was preceded in death by one sister. He was a member of First Mennonite Church, Kitchener, where funeral services were held on Oct. 6, in charge of Glenn Brubacher; interment in Memory Gardens.

Boese, Orie Joseph, son of Harris and Eva Boese, was born at Wayland, Iowa, Nov. 8, 1915; died at Marecy Hospital, Iowa City, Iowa, Oct. 2, 1980; aged 64 y. On Dec. 12, 1940, he was married to Edith Stutzman, who survives. Also surviving are one son (Eugene Orie), one daughter (Jane—Mrs. Edward Miller), his mother, 2 granddaughters, one sister (Lucille—Mrs. Bud Schantz), and one brother (Harold). One sister preceded him in death. He was a member of Sugar Creek Mennonite Church, where

funeral services were held on Oct. 4, in charge of Vernon Gerig and Paul Goossen; interment in Sugar Creek Church Cemetery.

Hershey, Aaron S., son of John and Emma (Sweigart) Hershey, was born in Lancaster County, Pa., Feb. 3, 1902; died in an automobile accident on Sept. 29, 1980; aged 78 y. On Nov. 24, 1925, he was married to Susan McGallicker, who preceded him in death. Surviving are 3 daughters (Betty—Mrs. Warren W. Hershey, Ellen—Mrs. Roy C. Neff, and Mildred—Mrs. Mark W. Beyer), 10 grandchildren, 3 great-grandchildren, one sister (Mrs. Anna Kurtz), and one brother (Clarence). He was a member of Hershey Mennonite Church, where funeral services were held on Oct. 2, in charge of Clair J. Hershey, Sanford Hershey, and Clair Eby; interment in Paradise Mennonite Cemetery.

Horst, John J., son of John N. and Minnie (Hoover) Horst, was born in Lancaster Co., Pa.; died of a massive heart attack at his home on Aug. 3, 1980; aged 70 y. On November 28, 1935, he was married to Ruth B. Weaver, who survives. Also surviving are 4 sons (Raymond, Lloyd, John, and Earl), 6 daughters (Irene—Mrs. James McCoy, Martha—Mrs. Ronald Brown, Joyce—Mrs. Frank Charlton, Erma, Ruth, and Edith), 19 grandchildren, 4 brothers (David, Harry, Amos, and Melvin), and 4 sisters (Anna—Mrs. Ervin Martin, Elizabeth Nolt, Emma Martin, and Martha Horst). He was a member of Groffdale Frame Mennonite Church, where funeral services were held on Aug. 7, in charge of Joseph Weaver and Paul Newswenger; interment in adjoining cemetery.

King, Arami R., son of Christian K. and Mary (Hostetler) King, was born in Garden City, Mo., June 21, 1904; died at Harper, Kan., Oct. 1, 1980; aged 76 y. On May 4, 1930, he was married to Bertha Detweiler, who survives. Also surviving are one son (Eldon), 4 daughters (Virginia—Mrs. Robert Ediger, Patricia—Mrs. Laurel Miller, Phyllis Kauffman, and Roberta—Mrs. Vernon Mathes), 13 grandchildren, 2 sisters (Clara Zimmerman and Adelia King), and 3 brothers (Henry, Hubert, and Clarence). He was a member of Pleasant Valley Mennonite Church, where funeral services were held on Oct. 4, in charge of Waldo Miller and Elmer Wyse; interment in Pleasant Valley Mennonite Church Cemetery.

King, Lena Marie, daughter of Peter W. and Kathryn (Ulrich) Kennell, was born in Roanoke Twp., Ill., July 2, 1896; died at Eureka (Ill.) Hospital on Sept. 27, 1980; aged 84 y. On Nov. 29, 1917, she was married to Elmer King, who survives. Also surviving are one son (Elmer, Jr.), 2 daughters (Virginia Unzicker and Marguerite Litwiler), 15 grandchildren, 13 great-grandchildren, and 2 sisters (Sadie Kennell and Katie Reeb). She was preceded in death by 4 brothers and one half sister. Memorial services were held at Metamora Mennonite Church on Sept. 29; interment in Roanoke Mennonite Cemetery.

Knechel, Edna, daughter of Jeremiah and Fannie (Fretz) Anders, was born in Montgomery Co., Pa., Aug. 23, 1895; died at Grandview Hospital, Sellersville, Pa.; aged 85 y. She was married to Herbert Knechel, Sr., who preceded her in death. Surviving are 6 sons (Jerry, Frank, Herbert, Jr., Marvin, Ernest, and Harold), 25 grandchildren, 24 great-grandchildren, 2 brothers, and 2 sisters. She was a member of Towamencin Mennonite Church, where funeral services were held on Sept. 22, in charge of Ellis L. Mack and Harold M. Fly; interment in the Towamencin cemetery.

Miller, Malinda, daughter of Jacob and Catherine Miller, was born at Louisville, Ohio, Feb. 28, 1886; died at her home at Louisville, Ohio, Aug. 6, 1980; aged 94 y. On Dec. 21, 1911, she was married to David Miller, who died on May 27, 1980. Surviving are one daughter (Della Miller), one son (Wayne Miller), 2 grandchildren, and 2 great-grandchildren. She was preceded in death by one sister (Mrs. Mary Hostetler). She was a member of Beech Mennonite Church, where funeral services were held on Aug. 9, in charge of Richard Leonhard; interment in the Beech Mennonite Church Cemetery.

Stauffer, Glen, son of Christian and Mary Ann (Eicher) Stauffer, was born at Milford, Neb., Aug. 2, 1909; died in a car accident near Milford, Neb., Sept. 5, 1980; aged 71 y. On Dec. 15, 1932, he was married to Florence Stutzman, who was killed in the same accident. Surviving are one son (Gene E.), 2 daughters (Mary—Mrs. Richard Roth and Judith Kremer), 15 grandchildren, one great-grandson, one brother (Uriah Stauffer), one sister (Lois—Mrs. Harvey Riley), and one stepsister (Mrs. Laurene Curtis). He was preceded in death by one daughter (Anne—Mrs. Merle Beckler) and one brother (Vernon). He was a member of East Fairview Mennonite Church, where funeral services were held on Sept. 8, in charge of Oliver Roth, Norman Beckler, and F. Dale Hostetler; interment in the adjoining cemetery.

Stauffer, Florence, daughter of John I. and Mary Ann (Birkby) Stutzman, was born in Seward Co., Neb., May 23, 1911; died in a car accident near Milford, Neb., Sept. 5, 1980; aged 69 y. On Dec. 15, 1932, she was married to Glen Stauffer, who died in the same car accident. Surviving are one son (Gene E.), 2 daughters (Mary—Mrs. Richard Roth and Judith Kremer), 15 grandchildren, one great-grandson, her mother, one brother (Earl Stutzman), and 6 sisters (Elsie—Mrs. Elmer Earnest, Lillie—Mrs. Enos Lehman, Millie—Mrs. Orville Miller, Pearl—Mrs. Joe Beachy, Wilma—Mrs. Orie Roth, and Doris—Mrs. Clinton Saltzman). She was preceded in death by one daughter Anne—Mrs. Merle Beckler). She was a member of East Fairview Mennonite Church, where funeral services were held on Sept. 8, in charge of Oliver Roth, Norman Beckler, and F. Dale Hostetler; interment in the adjoining cemetery.

Yoder, John Harvey, son of Simon Peter and Mary (Metzler) Yoder, was born on July 11, 1881; died at Riverside Hospital, Newport News, Va., Sept. 24, 1980; aged 99 y. He was married to Irene Hertzler, who preceded him in death. He was later married to Myra Miller Hahn, who died on June 26, 1972. Surviving are 3 sons (Kenneth, Lauren, and Morris) and 7 daughters (Alta—Mrs. James Bauman, Edith—Mrs. Clare Mumaw, Ethel, Mary—Mrs. Cecil Nice, Frances—Mrs. Dan Smucker, Pauline—Mrs. George F. Brunk, Sr., and Helena—Mrs. Herbert Wells). He was a member of Warwick River Mennonite Church, where funeral services were held on Sept. 27, in charge of Truman H. Brunk, Dan Smucker, Nelson Burkholder, and Carl Mericle; interment in Warwick River Mennonite Church Cemetery.

Correction: There was an omission in the obituary of Lyle J. McKelvey in the Sept. 30 issue. Surviving also is one son (Gene).

Cover photo by Jan Cleysteen; pp. 869, 870, 871 (left) by Dave Graybill.

calendar

Black Council, Newport News, Va., Oct. 31-Nov. 2
Mennonite Board of Congregational Ministries, Sarasota, Fla., Oct. 31-Nov. 2
Gulf States Fellowship annual meeting, Nov. 1
Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8
Northwest Conference fall meeting, Guemsey, Sask., Nov. 7-9
Franconia Conference fall assembly, Franconia, Pa., Nov. 8
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eight annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981

Bishop tells of plight of the poor in America

"The reality of poverty in the world and in the United States is startling and scandalous. Poverty is hunger, illness, fear, ignorance, and even death. It is misery, degradation, and destruction of human dignity." So said Archbishop Joseph L. Bernardin of Cincinnati in a description of poverty in the United States presented to the sixth world Synod of Bishops on Oct. 3. "In the slums of the South Bronx, the backwoods of Appalachia, the migrant camps of California, and the tar-paper shacks of the rural South, mothers and fathers face the almost impossible challenge of keeping their families together without sufficient economic means," the American prelate told the synod.

Although the United States is one of the "wealthiest, most industrialized nations of the world," the archbishop went on to explain that the children of the poor, "ten million in all, are intimately acquainted with the hellish reality of poverty and its dehumanizing consequences."

Visiting Lutheran finds church's life in Soviet Union "intensive"

"After attending 16 worship services in 12 days, I must say I am quite impressed with the intensity of congregational life among the German-speaking Lutherans and other Christians in the central Asian Soviet republics." This assessment of the religious picture in the Asian Soviet cities of Tselinograd, Karaganda, Fruze, and Alma Ata was offered in Moscow by Carl H. Mau, Jr., general secretary of The Lutheran World Federation (LWF), following his Sept. 17-29 tour of the area.

Dr. Mau was accompanied by Heinrich Athke, the presiding bishop of the United Evangelical Lutheran Church in East Germany, and Harald Kalning, a pastor of the Evangelical Lutheran Church of Latvia, who is the circuit-riding superintendent of the German-speaking Lutheran congregations in that Soviet republic.

Protestants assemble in Peking for first congress in 20 years

More than 200 representatives of Chinese Protestant denominations gathered in Nanking for a week-long national congress—the first such assembly in the People's Republic of China in nearly 20 years. The third congress of the "Three-Self" Patriotic Movement of the

Protestant Churches of China opened on October 6. China's various non-Roman Catholic churches, including Anglicans, Presbyterians, Methodists, and Baptists, were forced to unite into the movement in the 1950s to survive under communist rule.

"Three-Self" stands for self-administration, self-support, and self-propagation. It means that the church may continue to exist provided pastors do not seek to make converts outside places of worship and that they finance themselves and have no links with foreign churches. China had approximately 700,000 Protestants when the Communists took over in 1949, and ministers say the number has since grown.

Half million are expected to join annual Oxfam fast

Some 500,000 persons across the United States are expected to participate on November 20 in the 7th annual Fast for a World Harvest, coordinated by organizers at Oxfam America in Boston. The fast, held each year on the Thursday before Thanksgiving, helps raise funds for Oxfam America's development projects in some of the poorest areas of Asia, Latin America, and Africa. Since the agency's first fast in 1974, participants have raised nearly \$1.5 million to fund projects in poor countries. Participants contribute the dollars they would have spent on food that day.

"Fasting is a symbolic act," said Oxfam executive director Joe Short. "It is a statement against the inequities that contribute to the misery of the millions of people around the world who never have enough to eat."

America's bishops, calling women equal, ask study of church roles

American Roman Catholic bishops, in a paper presented at the world Synod of Bishops, said that men and women were equal in the eyes of God and the church, but stopped short of recommending that women be ordained priests. "We do recognize the need to study, in the light of the doctrine of the faith, the role of women in the church itself," said the paper submitted on behalf of the United States National Conference of Bishops (NCCB).

Mortimer Arias freed by Bolivians

Mortimer Arias, a prominent Latin American Methodist, has been released from prison in Bolivia and is now in Brazil. Word of his release came as a dramatic surprise to a gathering of Latin American Methodists in Mexico City (Oct. 2). The meeting of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL) had just finished a worship service using a prison meditation written by Dr. Arias when they learned the

news. "It almost sounded like the Holy Spirit had worked immediately," said Nora Boots of the United Methodist Board of Global Ministries' Latin America Desk, who was present at the Mexico City meeting. She related that "the presence, unity, and caring of the Holy Spirit were there."

Dr. Arias, who is secretary for evangelism of the fledgling Latin American Council of Churches and general secretary of CIEMAL, had been abducted from his home in Cochabamba in late August and flown to La Paz. He was then placed under the jurisdiction of Col. Luis Arce Gomez, minister of interior, migration, and justice of the Bolivian government.

Mormons assert 9-month member gain of 240,000

The Mormon Church has gained some 240,000 new members in the first nine months of 1980 according to church figures reported at the 150th fall conference in Salt Lake City. Worldwide membership of the Church of Jesus Christ of Latter-day Saints (Mormon) has increased from an estimated 4,360,000 at the start of 1980 to about 4,600,000 by October.

Repeating his calls for increased churchwide missionary efforts, Mormon Church president Spencer W. Kimball said, "A mere 30,434 (full-time) missionaries cannot hope to share the gospel with every nation, kindred, tongue, and people. Member-missionary work is the key to the future growth of the church, and it is one of the great keys to the individual growth of our members." He reminded regional representatives of the church of the special challenges of teaching cultural minorities.

Psychologists say many teens report forced sex acceptable

A study of teenage sex attitudes in Los Angeles showed boys and girls often misread each other's signals, and that some 54 percent of boys and 42 percent of girls think forcing girls to have sex is sometimes justified. "We found an awareness or tolerance of force among them surprising and distressing," said study director Jacqueline Goodchilds, associate professor of psychology at the University of California at Los Angeles.

Forced sex is "maybe" acceptable, the young people said, if the two have dated regularly or have had sex before, if he is "turned on," if she's slept with other boys, or if she agrees to go to a party where she knows there will be drugs and liquor. The survey found that teenage boys tended to read sexual cues into many things not intended as such by the girls. While girls think they're being stylish wearing tight jeans or going braless, boys see such outfits as messages telling of sexual availability. If a girl merely telephones a boy, most males in the study said they interpret that to mean she is willing to have sex. The girls said they didn't mean that.

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Nonresistance tested

I believe in the heritage of peace. I think about it a good bit, write about it, sometimes talk about it. But I must confess that for me this belief has never been really tested.

I do recall an occasion or two where I was able to demonstrate to my own satisfaction that it is better to be peaceable. One was the time when a formidable-looking man took exception to an impulsive move I made with my car. But he softened immediately when I apologized.

Such occurrences are nothing compared to what some are called upon to sacrifice for their faith. I recall a story Don Jacobs told of a Christian in Kenya who refused to join a certain political party because he believed the initiation ritual was a denial of his Christian faith. Some hoodlums hauled him away and beat him up. Then when his wife and others tried to get him to the hospital, the first hospital they went to was affiliated with the same party and refused to take him. When they finally got some aid it was too late. At the funeral his wife publicly forgave the killers.

I am sure that many other examples of such faith and fortitude are happening, but we seldom hear of them, for violence and slaughter make better news. Accordingly, I was interested to read about Elias Chacour of Galilee in the October issue of *Sojourners Magazine*. Chacour is a Christian Arab Melkite (Roman Catholic) priest. He is a Palestinian and what we generally hear of the Palestinians is that they are a violent people in response to the pressure put on them by the Israelis. The pressure by the Israelis, we understand, is in a broad sense a result of what Hitler did to the Jews. Some of them came to Palestine looking for a home. In Palestine, it appears, Jews and Palestinians met as irresistible forces and immovable objects and so there is violence on both sides. Indeed, one of the more famous recent news stories involving a Melkite priest told of one who was convicted by the Israelis for gunrunning.

Yet Elias Chacour the Melkite priest is a peaceful man, as *Sojourners* reports. Perhaps it is because the violence and pressure have passed him by? Not at all. In an interview with Jim Forest, he told how his family lost their home. They heard about the cruelty in a faraway land called Germany where Jews were being killed. Then one day his father said that some Jewish soldiers who had escaped from Germany would be coming to their village. "As Christians, he said, we must welcome them, help them, and give them food and drink."

When the soldiers came the children's beds were given to them and the children slept on the roof. But this was fun for the children. Also, "For the first time in my life I saw my

father slaughtering a sheep to prepare a feast. It was like this throughout the village, and the soldiers stayed in every house. It was the consensus to accept them.

"But a few days later the keys to the doors were collected by an officer. For security reasons, he said, we must all leave for a few days. He would be guardian for our village. Then we could come back."

Of course they never did. When the village elders comprehended what had happened they took their case to the Israeli Supreme Court and won. But the army would not carry out the order to return their houses to the Palestinian owners. So they applied again and in 1951 won again. "When this happened, the Prime Minister, Ben Gurion, ordered the destruction of the village. On Christmas morning it was bombed, and then bulldozers swept away what was left."

How do you live with a memory like that? Surely many become bitter and some join the Palestine Liberation Organization. But not Elias Chacour. He conducts worship services, leads a parish, and founds community centers, libraries, and kindergartens.

Jim Forest asked him, "What is it, in working for peace here, that you a Palestinian Christian priest, hope to say to your Jewish neighbors?"

Chacour replied "I want to say, 'You can take our lands, you can take our houses, you can kill us, but you cannot take our hearts with violence. . . . We have to tame each other. There is no alternative if we are to survive. We go on killing until there is no one left, or we choose to survive together.'"

It isn't fair that people should be treated like this. But it happens regularly throughout the world. As Chacour observes, in the way of violence there can be no stopping place, for what one does must be matched and superseded by the other until no one is left.

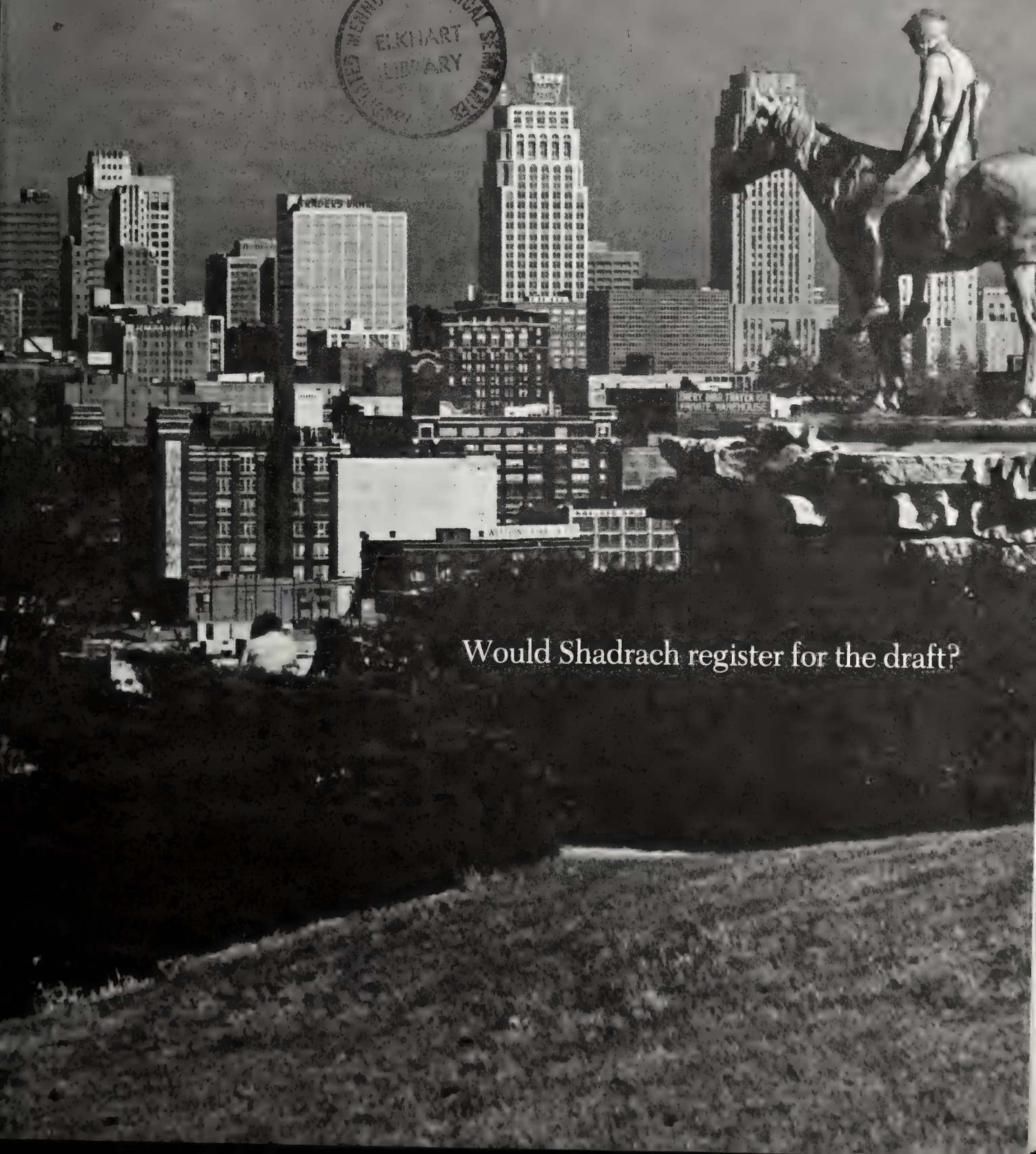
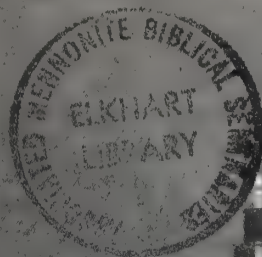
The way of peace is simple, but sometimes very hard. It is hard on one's dignity, one's pride, perhaps even one's pocketbook. To follow the way of peace may mean that we have to ignore our sense of justice at times. It means taking the long view rather than the short view. It means living with uncertainty, inconvenience. It may mean failure.

Perhaps, though, the way of peace involves redefining the meaning of success or failure. "If it be possible, as much as lieth in you, live peaceably with all men," wrote Paul to the Romans (12:18). If this is a high priority, some other things that men call success may have to go. But if we have chosen this as our definition of success, we know what we are doing.—Daniel Hertzler

Gospel Herald

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73:45



Would Shadrach register for the draft?

Would Shadrach register for the draft?

by Weldon Schloneger

What if King Nebuchadnezzar would have issued this decree: "All young men aged 19 and 20 who live in Babylon are hereby ordered to register for a possible future draft. This will facilitate the speedy formation of a fighting force ready to defend our country in time of war." Would Shadrach (or his friends Meshach and Abednego) have complied with the king's request?

I don't know. But I do know that in the third chapter of the Book of Daniel—the "fiery furnace" story—Shadrach demonstrates what obedience to God means. He recognized that there is but one God and He alone is to be worshiped. Shadrach refused to be an idolater. He ignored the false god—the gold statue—that King Nebuchadnezzar had set up.

But there was more than one false god clamoring for attention and homage on that fiery furnace day. Besides the gold statue that Shadrach refused to worship, there were three other false gods that he ignored—false gods that even today beckon to us to come and bow down.

False god #1—the **god of conformity**. Shadrach was so intent on obeying God and worshiping Him only that he was able to ignore the god which tempts, "Whatever you do, don't make yourself too conspicuous." While all the people of Babylon were kneeling in worship of the gold statue, Shadrach remained standing. He stuck out—and he was noticed.

To be conspicuous makes most of us tense. That's why we fought our mothers so hard when we had to wear boots to school and "nobody" else did. That's why some of us have nightmares of standing up by mistake in church when everybody else is sitting down.

But while obedience to God will not always make us stick out from the crowd, it will sometimes require us to be just as conspicuous as Shadrach was that day. Obedient followers of God may not worship the false god of conformity; there are times when obedience will make us lean into the wind that the society around is creating.

This conspicuousness, however, will never be engaged in for its own sake. Shadrach did not set out to be an oddball—he did not get up that morning and say, "Now what can I do to get some attention today?" No, he was simply concerned with following God faithfully. And it just happened—as it sometimes will happen—that his act of obedience set him apart from the crowd. Shadrach's nonconformity was a result of his obedience to God—it was not a goal or a technique.

So would Shadrach have registered for the draft? I don't know. But I do know that he would have ignored the false god of conformity—he would have resisted the temptation to register just because that's what most young men were doing or just because the majority of his congregation back home thought he should. And he would also have resisted the temptation to refuse to register just because most of his friends happened to be taking that bold step.

For Shadrach the only important question was, "What does obedience to God require me to do?" He was not distracted from that question either by a fear of being conspicuous or a desire for attention. Shadrach ignored the false god of conformity.

False god #2—the **god of legality**. Shadrach's experience that day in Babylon has sometimes been called a story of civil disobedience. All the necessary elements are there—the law issued by the king, followed by Shadrach's refusal to obey the law. That's civil disobedience.

But that's not the real point of the story. For just as Shadrach did not set out to be conspicuous, neither did he set out to be a lawbreaker. His action was not a negative one—he was not seeking to teach the government a lesson, or to make the king feel guilty, or to disrupt the Babylonian system of law. Shadrach's central concern was a positive attempt to be faithful to God and to obey Him. And it just happened—as it sometimes will happen—that following God required Shadrach to break a law. And having broken the law, Shadrach submitted to the government's authority to punish lawbreakers.

Shadrach probably spent little time before this incident discussing the theological subtleties that pertain to civil disobedience. He probably spent little time studying Babylonian law to find out in detail the possible legality or illegality of any action he might take. He simply obeyed God—the question of legality was of minor importance to

Editor: **Daniel Hertzler**
News Editor: **David E. Hostetler**

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Gospel Herald Volume 73 Number 45

Weldon Schloneger is pastor of the Neil Avenue Mennonite Church, Columbus, Ohio.

him. It was his desire to worship God only that mattered, and that determination kept him from succumbing to the temptation to worship the false god of legality.

So would Shadrach have registered for the draft? I don't know. But I do know that breaking a law just for the purpose of telling the government how evil it was would not have been his goal; anarchy and negativism were not in his agenda. But I also know that, although he may have been curious about what the civil law labeled as "legal" and "illegal," he would not have allowed the state's labels to distract him from wrestling with the central question, "What does obedience to God require me to do?" He would not have said, "I will obey God as long as my acts of obedience fall under the category of 'legal' according to Babylonian law. I must study the local laws to find out what the limits of my obedience shall be."

No, Shadrach refused to let the laws of men direct his obedience. He did not base his decision on the legal position of the government, but rather on the call of God. Shadrach ignored the false god of legality.

False god #3—the god of survival. It is obvious that those who dare to ignore the false god of conformity and the false god of legality are exposing themselves to some risk. Shadrach, like all persons for whom obedience to God is the central question, was forced to place some different priorities on his own survival.

There is nothing inherently wrong with wanting to survive—God made us with survival instincts and with a desire to live and keep on living. Life is certainly precious and worth preserving, but Shadrach's story shows us that there is one price that is too high to insure survival—the price of disobedience.

Shadrach tells the king, "Your Majesty, I'm not going to defend myself. I don't know if God will save me from your fiery furnace or not, but even if He doesn't, I'll still not serve your gods or worship your gold statue."

We know that in Shadrach's case, God did intervene. Shadrach's life was spared. God's power is limitless—even today. But we also know that obedience has meant suffering and death for many Christians through the ages—the *Martyrs Mirror* is a very thick book.

But just as we do not set out to be conspicuous, just as we do not set out to practice civil disobedience, neither do we aim for suffering or martyrdom. To aim for discomfort, pain, or self-destruction is to demonstrate a lack of faith in God; such behavior is sick.

What we do aim for is to place obedience to God as our first priority—even ahead of our own comfort and survival. When we do so it will sometimes happen—as it did with

Shadrach—that our survival is threatened. For we know that to grasp for survival at the cost of disobedience is spiritual death. And obedience, even at the cost of physical death, is life.

So would Shadrach have registered for the draft? I don't know. But I do know that he was not a masochist—he did not have a burning desire to be a martyr. And I also know that he would not have based his decision on the questions, "How can I be most comfortable?" or "Which decision involves less risk?" Shadrach would have resisted the temptation to say, "Well, King Nebuchadnezzar has really been pretty good to me and my friends lately. He's granted us some special privileges like letting us eat alternative foods. So I certainly wouldn't want to take any action that could disturb my comfortable relationship with him. If I start to rock the boat, all I've worked for will be for nothing."

No, Shadrach's question was, "What does obedience to God require me to do?" He was certainly aware of the risk factors in his decision, but he did not let the possibility of risk affect his desire to obey God. Shadrach ignored the false god of survival.

The worship of false gods has the same effect today as in the past. To pay homage to the false gods of conformity, legality, and survival will surely distort our perception of what the will of the true God is for us. If our offering of obedience to God is contaminated by our remaining loyalties to the gods of this world, then God can only reject our offering as an abomination. For we know, as Shadrach knew, that our God is a jealous God. It is only He that we may serve and obey. 

Sunday morning

by Shirley H. Showalter

Thick fingers twisting around perfumed hankies
Rough hands comforting a child

Furtive glances, whispers among the back-pew young
Pictures of Jesus on unfurled fans
filling the air with silent symphony

Sonorous singing of the shaped notes
Bobwhites chanting in the bush outside

Candy for the children in Grandpa's pocket
The beef roast, basking in juices, waiting . . .

Remembrances of sermons past.

Publishing House: connecting writer and reader

by Dave Graybill

Mennonite Publishing House has a dual responsibility, according to publisher Ben Cutrell. Writers want to advocate new positions, to tell the church what they think it needs to hear. Readers, on the other hand, generally want support for personal beliefs.

The Publishing House should "provide for both those kinds of needs," Cutrell said. The role of MPH is "to connect the writer with the reader and also to monitor the messages that go through. . . . The challenge is to plug in the writers with the right readers and the right messages."

That's a big job, given the diversity of interests in the Mennonite Church and the wider market in which MPH competes. Publishing House products range from cookbooks to story books, study guides to *Gospel Herald*. In addition, MPH retails books and other materials in four states and Ontario, Canada, through its Provident Bookstores chain.

One need only read the letters to the editor in the MPH periodicals to discover that the Publishing House seldom pleases *all* its constituency. At the same time, overall sales of Publishing House products continue to increase. And the agency appears to have regained its financial stride after a year of wading through red ink.

In congregational literature, the most directly church-related of MPH's product areas, staff members are optimistic about one proposed Sunday school curriculum and two coming ones. The new Foundation Series curriculum for youth, to be released in September 1981, will replace the Uniform youth curriculum. According to editor Levi Miller, the new, four-year curriculum will include three basic elements: biblical studies in books not covered in The Foundation Series for children, thematic studies, and choices and applications.

"It will differ pretty dramatically, I think, from the current youth study booklet," Miller said. Instead of thirteen-week units, the new curriculum will be divided into six- and seven-week units. Student material will also vary. Instead of a booklet, students could receive a newspaper, a poster each Sunday, or a paperback book. The same medium will not be

used in back-to-back units in any given quarter. In addition, packets for teachers may include tapes, music, games, or posters.

According to Miller, the curriculum represents the product of five years' planning and writing. "This is a project in which we've worked quite closely with the Mennonite Board of Congregational Ministries," Miller said, citing the work of Lavon Welty and David Helmuth, who chairs the editorial council of The Foundation Series for youth and adults.

The Foundation Series for adults. Also due to be released next September is the two-year Foundation Series curriculum for adults. Unlike its youth counterpart, the new adult curriculum is designed to complement rather than replace the Uniform Series. According to Miller, the Adult Foundation Series will consist of undated material on basic believers' church themes. Lesson materials will be packaged in the form of eight paperback books. (A teacher's guide will be available for use with each.)

These youth and adult Foundation Series curricula are published jointly by four church groups: Brethren in Christ, Church of the Brethren, General Conference Mennonites, and Mennonite Church. In addition the Mennonite Brethren have the status of "cooperative users". They are involved in the planning and writing of the series, but do not invest in the publishing. They do, however, receive a "cooperative user" discount which enables them to purchase the materials at a rate lower than bookstores receive.

In addition to The Foundation Series curricula, a proposed Bible story curriculum has generated considerable interest. Eve MacMaster is writing a series of Bible story books for MPH's book publishing arm, Herald Press. The first book is scheduled for release next year. Congregational literature director Laurence Martin explained that his product division is exploring the development of an activity book to go with the series.

According to Martin, the idea developed this year in response to requests from Hispanic Mennonites for Bible stories. As conceived by Martin, the curriculum would be designed for use by small congregations and by a few indi-

Dave Graybill served for two years as an editor in the Periodical Division, Mennonite Publishing House. He is currently doing free-lance writing and special assignments in the Mennonite Church.



Ben Cutrell: Mennonite Publishing House has a dual responsibility



Levi Miller: A new four-year curriculum will have three basic elements



David E. Hostetler: Editors should avoid an exaggerated sense of leadership

vidual families. Activities would not be based on the grade students are in in school, but on a more individualized, "more developmental" basis. Preliminary testing of the project is tentatively scheduled for next fall.

Congregational literature activity has not been limited to Sunday school material. In the area of resources for pastors, MPH and Faith and Life Press (General Conference Mennonite) are jointly publishing a series of worship pamphlets on subjects from "Baptism and Church Membership" to "Prayer" to a coming pamphlet on *The Mennonite Hymnal*. Each pamphlet includes sections on biblical background and basis, an Anabaptist-Mennonite perspective on the subject, and suggestions for practice.

Other new products include a continuing series of certificates for such occasions as baptism, marriage, and ordination, and a set of "life-cycle bulletins" for use at events from child dedications to funerals. Sunday school elective courses being developed range from a series of children's lessons on refugees to an adult series on defensive driving.

Beyond this, "A thing we've been doing more and more in congregational literature is providing people services," Ben Cutrell said. These have included teacher training workshops led by Marjorie Waybill and presentations on Anabaptist history and art by Jan Gleysteen.

Reinforcement or new directions? If many of MPH's curriculum materials seem geared toward the reinforcement of values, editors of Publishing House periodicals would like to believe that their magazines are pushing Mennonites in new directions. Among their goals, said *Gospel Herald* editor Daniel Hertzler and *With* editor Richard Kauffman, respectively, are the development of "affinity groups" and the identification of the reader with the church. At the same time, Hertzler said, editing provides "a way of being in dialogue with the church and of providing leadership."

"I would see us all as thought-leaders. I would hope we do more than massage ideas," David Hostetler said of himself and fellow MPH editors. It's important that editors not have an exaggerated sense of leadership, the *Gospel Herald* news editor and editor of *Purpose* said. At the same time, he observed that there is a shortage of creative think-

ing in the church. Print people have taken leadership by default, he said.

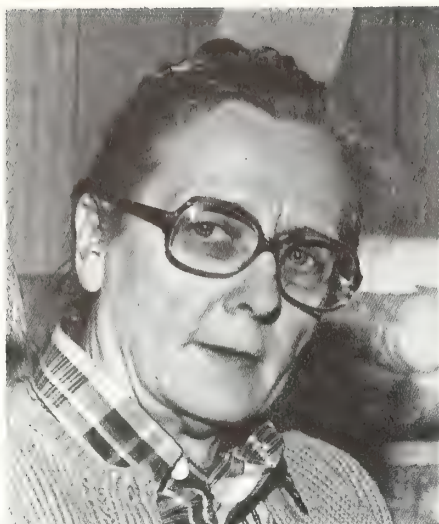
The issue of leadership vs. reinforcement comes into play in a somewhat different way in the area of *Gospel Herald* news coverage. "*Gospel Herald* is an advocate for the church. I trust that's clear," said editor Hertzler, who doubles as director of the MPH periodical division. "We are not out to seek negative news as such. But we are concerned that the *Herald* be free to publish the news that we feel people ought to know." He noted that the Publication Board, which oversees the Publishing House, "has supported the *Herald* taking a somewhat independent position in the news reporting."

Among recent major developments regarding MPH magazines has been planning for two possible new periodicals and changes in an existing one. Richard Kauffman held extensive consultations last year and this spring at Mennonite colleges and at conference meetings on a proposed scholarly journal. Such a periodical would publish documented research articles, essays, and book reviews on a variety of theological and other subjects. (The Publication Board must approve the start-up of any new periodical.)

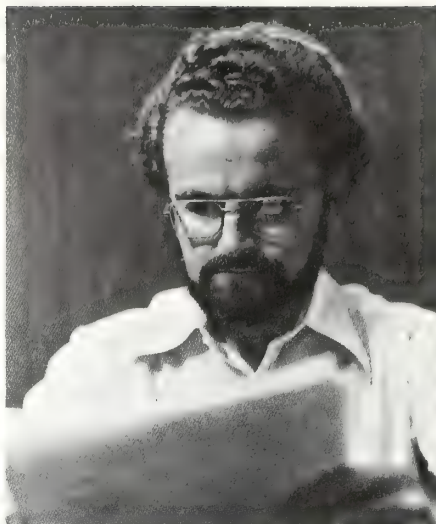
"I think that interest is pretty high," Kauffman said of the proposal. "I think we need to look harder at how Mennonite Publishing House can publish with integrity a journal for scholars." Among Kauffman's questions are how much editorial freedom such a publication would have and how the scholarly community would be involved in the editorial process. The composition of the journal's editorial board and financial arrangements need further discussion, he said. Kauffman hopes that the journal would be inter-Mennonite.

These remaining problem areas will likely not be resolved until Kauffman returns from his own year of scholarly work. The *With* editor is spending the 1980-81 school year at Princeton Theological Seminary. (He will continue to edit *With* but will have help from the magazine's new associate editor, Lois Bergen of Newton, Kansas, and *Christian Living* editor J. Lorne Peachey.) Kauffman's study leave follows the return to *Gospel Herald* last May of Daniel Hertzler after an eight-month sabbatical.

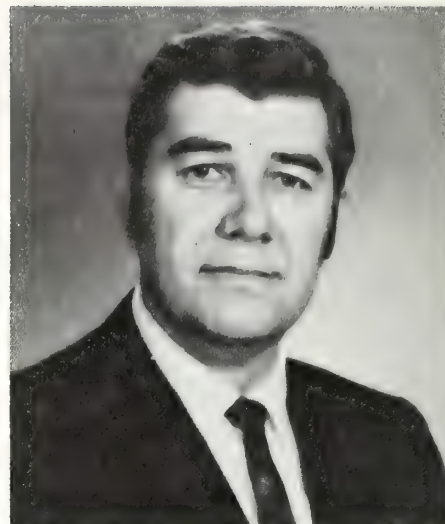
In addition to the scholarly journal, study of another



Helen Alderfer: A junior high paper would enable *On the Line* to focus more sharply



Lorne Peachey: *Christian Living* is broadening its focus to include more readers



Maynard Shetler: *More-with-Less Cookbook* averages 15,000 every two months

possible magazine is underway. *On the Line* editor Helen Alderfer has advocated a periodical for junior high school children. Alderfer explained that parents with whom she talked had expressed interest in such a magazine for their children. A junior high periodical would also enable *On the Line* to focus on a narrower age range than its current 10-to-14-year-old target audience, she said.

Problems that would have to be resolved are numerous. It's not yet clear whether a sufficient market exists for such a paper, or whether the Publishing House can develop a periodical "which the young people would read and the parents in church would pay for," Hertzler said. Also unclear is how such a periodical would affect *With* which is edited for senior high school youth.

"There is no model" for the proposed magazine, Alderfer admitted. "I think it's going to be a difficult age to write for." Nevertheless, the Publication Board has granted \$5,000 from a special fund so that preliminary research can be done.

Meanwhile, *Christian Living* magazine is in the process of broadening its focus in an attempt to respond to criticism and stop a decline in circulation over the past three years. "I think the way we promoted the magazine has narrowed the idea for some people of what family is," Lorne Peachey said. "We're going to try to work more on a broader concept of family." To this end the magazine has begun three new columns in its October issue.

Issues in the church. A joint project of the periodical editors this year has been discussion of problems and issues in the Mennonite Church. Through such discussions, the editors try to decide which issues are most important to cover and which magazines can best cover them. "I think that's one of the most significant things we've done [in the periodical division]," Peachey said of the meetings.

In Herald Press book publishing, one of the biggest developments of the year is considerably more concrete. A \$750,000 warehouse was completed this year and dedicated in July. Though also used to store curriculum materials, the warehouse is particularly useful to Herald Press, which had been storing books at three rented locations.

As of early October the Publishing House had received

some \$147,000 in contributions to a warehouse fund out of a total needed of \$750,000. Realistically, MPH hopes contributions will eventually cover over half the cost of the building project, Ben Cutrell said. Both he and treasurer John Beachy called response to date "good," although MPH had originally hoped contributions would cover the entire cost. Otherwise, it must come through higher prices or the number of subsidized programs will need to be reduced.

According to Publishing House administrators the warehouse was built partly to enable book orders to be filled more quickly. In the case of at least three Herald Press releases, there have been a lot of orders to fill this year.

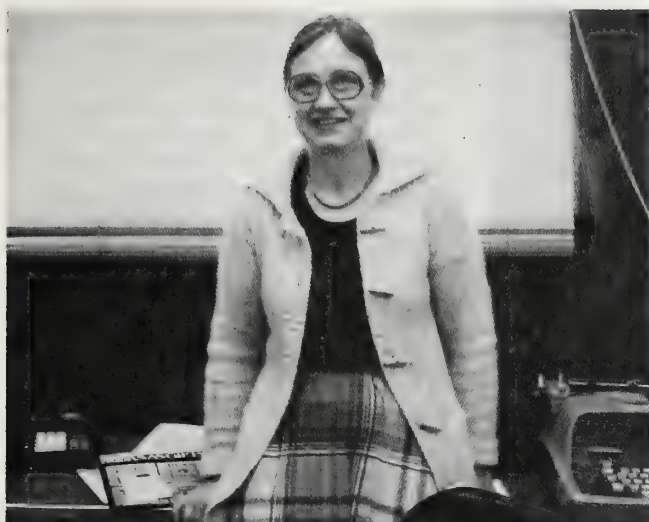
Some 30,000 copies of *Living More with Less*, Doris Longacre's sequel to the *More-with-Less Cookbook*, were printed on the book's first run, due to high prepublication interest. In addition to the sequel, released in September, *More-with-Less Cookbook* itself continues to sell well. Some 340,000 copies of the book were in print as of late July, and the book continues to average a printing of 15,000 copies every two months, according to Herald Press director Maynard Shetler. Mass market paperback rights have been sold to Bantam.

Loaves and Fishes, a cookbook for children, has also generated high interest. Released earlier this year the book "has the same philosophy as *More-with-Less Cookbook*, only it's written for children," Shetler said.

These three books and the *Mennonite Community Cookbook* accounted for much of the 96 percent increase over last year in Herald Press sales at this year's Christian Booksellers Association convention. At the same time, sales for other books were also up. "If you take out our bestsellers we would still have sold as many as or more books than last year," Shetler said.

In addition to sales, two 1979 Herald Press books have received awards of merit. *Days of Terror* by Barbara Smucker won the Canada Council Children's Literature prize for best children's book published in Canada last year, and *Caught in the Crossfire* by Levi Keidel received an award in July from the Evangelical Christian Publishers' Association as the best adult fiction published in 1979.

Commentary project beginning. Serving the church,



Dorothy Cutrell: The Provident Library Associates will encourage buying books for libraries

rather than winning recognition, is the goal of an ambitious Bible Commentary project that is beginning this fall. Under the direction of an inter-Mennonite editorial council, a series of commentaries for lay people is to be written and published at a rate of two or three volumes a year. The editorial council will choose writers and books of the Bible to be covered, appoint consultants for the writers, and review manuscripts.

Representatives of the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, Church of the Brethren, and Brethren in Christ are participating in the project. The first volumes are tentatively scheduled for publication by Herald Press in 1982 or 1983. "It's a Barclay commentary written from a Mennonite perspective," Ben Cutrell said of the project. "That's what we want."

Iowa City, church libraries, and computers are the key words this year for Provident Bookstores, the largest of MPH's product divisions, both in sales and employees. In Iowa City, Iowa, last June, the first Provident "base store" to be opened since 1957 completed its first full year of operation. Sales through the first half of this year were below forecast, but Provident director Mark Moyer said he is still optimistic about the growth of the store.

"We are finding more and more that this store is different from any of our other stores. That's because of the setting in Iowa City, which is largely a student community," Moyer said. "It's an exciting town to be in."

Iowa City is also unusual in that local Mennonites agreed to try to raise half of the capital needed to start the store. Of the \$35,000 local share, more than half has been contributed or pledged as of October.

"First of all, it does provide capital," Moyer said of this unique arrangement. "And it gives the community a sense of ownership in the store."

Another new development at Provident is that of a library discount program begun this year. Through the Provident Library Associates Network, participating church and school librarians can receive 15 and occasionally 20 percent discounts on books purchased for the library. In addition, congregational members or school patrons may request coupons



The new MPH warehouse is for the storage of The Foundation Series curriculum materials and Herald Press books.

worth 10 percent of the value of books they themselves buy. These are donated to the library of their choice and used as cash in purchasing books as soon as \$50 has accumulated, or during special sales. The program is almost identical to a discount program previously used at the Goshen store, said Dorothy Cutrell, director of promotion for Provident.

A desire to increase efficiency is behind a computerized inventory control system being tested at the Souderton, Pa., store and its branch. All 10,000 book titles sold at Souderton have been recorded in a computer file. When the number of sales units of a particular book falls below a certain level, the computer automatically prepares a purchase order to replenish the stock. Provident plans to begin using this system at the Lancaster, Pa., store early next year.

Better operating methods are important because of rising costs in the book industry, Moyer said. Echoing him, John Beachy noted that the Publishing House as a whole must continue to work at speeding up inventory turnover and conserving energy in order to fight inflation.

As of July, overall net revenue at MPH was ahead of forecast and double that of last year, when the Publishing House turned a modest profit. Figures from the last two years represent a turnaround from 1978, when MPH lost \$100,000, after the sale of Provident's office products department at Lancaster. At the same time, Ben Cutrell said, "We're going to have to tailor our operation to a more slowly growing economy. Definitely."

Looking ahead in editorial policy, Cutrell hopes that the Publishing House will continue to play what he calls a gatekeeper role, both reflecting and challenging the Mennonite Church. "The whole reason for us to exist is based upon the uniqueness of the Mennonite vision," he said. "I feel that the Publishing House has to build on that strength." 



From Left: Barbara Reber, Marlin Miller, Paul M. Gingrich



Herb Minnich in the Brazil room

Fall Missions Festival helps answer questions

Did Jesus have a strategy for evangelism? Did the early Anabaptists? Has the Mennonite Church developed a mission vision and vigor adequate to enter today's harvest fields? Do Mennonites understand what partnership in mission means? Partnership with God, with the national churches, and with each other? Is the church prepared to meet the mission challenge of the future? How can Mennonite Board of Missions aid the church in meeting that challenge?

Persons who attended the three sessions of the Fall Missions Festival at College Mennonite Church in Goshen, Ind., Oct. 10-12, sponsored by Mennonite Board of Missions and Indiana-Michigan Mennonite Conference, were given help in finding answers to those questions.

Myron S. Augsburg, former president of Eastern Mennonite College, Harrisonburg, Va., in his two messages "The Integrity of Mission" and "Christian Mission and Futurism" challenged his listeners to a vital faith in Christ which uses the best of the past and provides hope for the future.

He emphasized that the kingdom of God is always coming, that we need to make our church structures—institutions, organizations, methods of working—a part of that ongoing kingdom.

John H. Mosemann, president of the MBM Board of Directors 1948-71, in his message on "Mennonite Mission Partnership: The Backward Look" emphasized that the story of missions is the story of persons.

New churches developed as a result of the slogan, "A mission outpost for every congregation." Civilian Public Service and Voluntary Service provided further impetus. The renewed vision resulted in mission outreach to minorities, evangelism by radio, student and house fellowships, and prison ministries. Abroad the emphasis has been on developing

indigenous churches and aiding already established churches.

Eugene Seals, vice chairman of the MBM Board of Directors, speaking on "Mennonite Mission Partnership: The Forward Look" noted the eroding cohesiveness in the brotherhood. He emphasized that our partnership is with God, each other, and the national churches. Authentic church cross-cultural relationships are essential for a vital Christian witness today.

Each evening after the messages, MBM's *Sent* audiovisual was presented. On Friday evening it was *Sent: 100 Years of Mennonite Missions* narrated by J. C. Wenger and on Saturday evening, *Sent: Stories of People in Mission* narrated by Margaret Foth and Art McPhee. Joel Kauffmann produced both of the audiovisuals which would provide useful mission information to local congregations. They can be secured through the church relations office of MBM.

On Friday evening Roy Kiser, chairman of the MBM board of directors, presented a resolution of appreciation to Ernest and Earla Bennett in recognition of Ernest's many years of service with MBM. On Saturday evening, Ed Taylor, Home Missions interim director for MBM, presented the 1980 James and Rowena Lark Home Missions award to Lupe de Leon, Jr., for his creative work as the previous head of Home Missions.

An outstanding feature of the weekend enjoyed by at least 700 persons, including many children and youth, was Family Mission Fiesta held at Bethany Christian High School in Goshen on Saturday.

The Africa room provided opportunity to observe wood carvings; entrance to a native house with cooking facilities outside on three stones; learning greetings in Swahili; tasting East African tea; eating roasted corn and peanuts (for a contribution); and looking at

multicolored cloth and clothes.

In the Japan room, visitors could learn how to write their names with Japanese characters and how to make small sculptures out of a piece of paper. Attendants could also participate in a Japanese tea ceremony.

In the Brazil room, guests were treated to Brazilian coffee, saw a set of slides on *Brazil, Land of Contrasts*, and were taught a few words in Portuguese.

The England room provided the opportunity to do some rubbings from brass designs. Participants also viewed pictures typical of England and were served English tea.

The world of deaf people became a reality in another room as observers watched a deaf couple experiencing getting up without hearing the alarm ring, taking care of the baby without hearing it cry, and answering the door without hearing a knock, although the observers heard all three sounds. The observers also saw a demonstration of a telephone-teletypewriter (TTY) which transmits telephone messages from one deaf person to another.

At the Sunday afternoon service, co-moderator Barbara Reber read a telegram from Alan Kreider and the London (England) Mennonite Fellowship: "Gratitude to Ernest. God's empowering to Paul." Then church leaders brought greetings suited to the occasion: Ivan Kauffmann for Mennonite General Board, Paul Landis for Lancaster Mennonite Conference and the Eastern Mennonite Board of Missions and Charities, Fannie Mae Miller for Women's Mission and Service Commission (WMSC), Elmer Neufeld for Mennonite Central Committee, and Theo Penner from Brazil for the Mennonite world family.

Co-moderator Marlin Miller, in introducing Paul M. Gingrich to the audience, listed his understanding of what is expected of Paul: 1)

to serve as an advocate of and spokesperson for missions, 2) to provide creative leadership for developing mission strategies, 3) to lead a staff for programming missions, and 4) to serve as a mission resource person to the total church.

Among other statements, Paul responded by saying, "MBM is a servant agency. It must team up with other agencies, conferences, and local congregations to advance the kingdom of God."

Roy Kiser and Eugene Seals then took charge of the commissioning service, calling on the congregation to respond in the litany of installation and celebration. Following the litany Roy asked Ernest and Earla Bennett, Eugene Seals, and Jacob Tijerina to join him in laying hands on Paul and Ann Gingrich for a commissioning prayer.

The three Festival sessions were moderated by Marlin Miller, president of Goshen Biblical Seminary, and Barbara Reber, WMSC executive secretary. Both are former MBM overseas missionaries. Their leadership provided inspiration and continuity to the sessions.—Levi C. Hartzler, editor of *The Gospel Evangel*, the publication of Indiana-Michigan Conference of the Mennonite Church.

Poettcker to be guest speaker at EMS Ministers' Week

The 1981 Ministers' Week program at Eastern Mennonite College and Seminary will examine how the teachings of Jesus relate to issues faced by local congregations. The annual instructional and inspirational meeting will be held Jan. 19-22 on the theme, "Discerning the Mind of Christ," announced Norman H. Derstine, associate director of seminary relations and coordinator of the four-day program.

Derstine said that the morning sessions will "deal primarily with the teachings of Jesus" through lectures and discussions that "will process the issues growing out of the biblical text."

Each morning will begin with worship led by Edward B. Stoltzfus of the EMS faculty, followed by Bible studies on Christ's Sermon on the Mount (Mt. 5-7) led by Ronald D. Guengerich, also of the seminary faculty.

Guest speaker Henry Poettcker, president of Mennonite Biblical Seminary and professor of New Testament there, will also speak each morning on "A Ministering, Discerning, and Discipling Community." Poettcker will also speak on Wednesday evening and at the closing session on Thursday evening.

Afternoon workshops will give opportunity for participants to discuss issues growing out of the morning presentations in small-group settings, Derstine said.

He added that seminary alumni will hold their annual homecoming activities in conjunction with Ministers' Week.



The Japan fellowship visit group arrived home on Oct. 16. (Left to right) Ruth and John Koppenhaver, Hesston, Kan.; Ina Ruth and Willis Breckbill, Cambridge, Ont.; Fern and Russell Massanari, Fisher, Ill.; Wanda and Richard Good, Harrisonburg, Va.; Pauline and Kathryn Yoder, Goshen, Ind.; and Ernest and Lois Clemens, Lansdale, Pa.

Twelve go to Japan on a fraternal visit

Friendship ties were strengthened during a Japan Fellowship Visit Sept. 25-Oct. 16 by a 12-member North American delegation sponsored by Mennonite Board of Missions, Elkhart, Ind.

Traveling at their own expense, the North American Mennonite group was hosted by Japan Mennonite Church, which has 15 congregations on the island of Hokkaido. MBM missionaries Charles and Ruth Shenk led the group in Japan.

Dividing into three groups in Hokkaido, the North Americans visited every congregation, each MBM missionary, and stayed in numerous Japanese homes overnight. At each place they participated in worship, Bible study, and other church activities.

Group members Kathryn and Pauline Yoder were asked to preach on a Sunday morning in Sapporo—an unusual invitation for women in Japan. Kathryn spoke with the aid of interpreter Sue Richard at Shiroishi Mennonite Church, while Pauline was at Yuai Mennonite Church with interpreter Toshi Aratani.

John and Ruth Koppenhaver reported numerous contacts with English-language students. At one high school John was asked, "What is your purpose in life?" by a Japanese teacher. The teacher then asked John to repeat his answer to his English class the next day.

The North American group got together again in Obihiro Oct. 10-12 for the annual Spiritual Life Conference of Japan Mennonite Church. Group member Lois Gunden Clemens, an author and longtime Mennonite Church worker from Lansdale, Pa., was the keynote speaker. Willis Breckbill, a pastor and former Mennonite Church moderator from Cambridge, Ont., preached the Sunday morning sermon.

"It was a real high point getting together

again with the Japanese friends that we had gotten to know in the previous days," said Russell Massanari of Fisher, Ill. Conference participants enjoyed cross-cultural room assignments.

One couple in the group had noticed during the visit that several Japanese pastors had not planned to take their families to the conference, partly for financial reasons. The couple decided to make attendance possible through a money gift that they had received from their Sunday school class before their departure.

Several members of the fellowship visit were able to return visits made by Japanese Mennonites to North America. Ernest and Lois Clemens stayed in the homes of three pastors who had been in their Pennsylvania home four years earlier during a summer study tour. Richard and Wanda Good visited a pastor couple for whom they had been host family eight years earlier at Eastern Mennonite College.

The dozen North Americans made their fast-paced three-week trip by all modes of transportation—plane, bus, taxi, ferry, car, subway, and several types of trains, including the Bullet Express, commuter trains, and overnight sleepers. At one point, they missed a flight because of a computer mix-up, and the airline company sent them five hours by taxi instead.

The North Americans soon learned to eat with chopsticks, bow, try raw fish, and drink lots of tea. In Japanese homes they also learned to sit on the floor for hours at a time and communicate by gesture with hosts who often knew little English.

Group members are prepared to share their experiences with congregations in North America.



50 VS workers commissioned, Eastern Board

Fifty persons serving with the Eastern Mennonite Board of Missions, Salunga, Pa., spent the week of Sept. 7-12 in Voluntary Service orientation at Central Manor Campgrounds, Washington Boro, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (left to right): Thomas, Daniel, Beth, Juanita, Susanna, Heather, and Martha Benedict, Rebersburg, Pa., to Aflex, Ky.; Terry and Sharon Weaver with Matthew and Jesse, Lititz, Pa., to Syracuse, N.Y.; Robert and Jeanne Horst, Lancaster, Pa., to Anderson, S.C.; and Joseph and Malinda Zehr, Lowville, N.Y., to Elmira, N.Y.

Second row: Linda Hooley, New Paris, Ind., to Philadelphia, Pa.; Marcia Mellinger, Mount Joy, Pa., to Syracuse, N.Y.; Kathryn Brubaker, Lebanon, Pa., to Anderson, S.C.; Juanita Shirk, Thornton, Pa., to Homestead, Fla.; Kathryn Scheufele, Ellicott City, Md., to Gaithersburg, Md.; Jean Landis, Ephrata, Pa., to Buffalo, N.Y.; Carrie Martin, Castorland, N.Y., to Philadelphia, Pa.; Louise Martin, Stevens, Pa., to Syracuse, N.Y.; Dottie Freed, Philadelphia, Pa., to Birmingham, Ala.; Karen Nussbaum, Manson, Iowa, to Corning, N.Y.; and Arlene Geissinger, Quakertown, Pa., to Mobile, Ala.

Third row: Myron Hartline, Wooster, Ohio, to Mobile, Ala.; Lori Widrick, Adams, N.Y., to John's Island, S.C.; Belaine Lehman, Harrisonburg, Va., to Corning, N.Y.; Tamara Albrecht, Middleport, N.Y., to Corning, N.Y.; Karl Frey, Peach Bottom, Pa., to Homestead, Fla.; Beverly Boutwell, Rochester, Vt., to Reading, Pa.; Mary Ann Johnston, Leonard, Mo., to Mobile, Ala.; Nancy Brubaker, Lancaster, Pa., to John's Island, S.C.; Karen Martin, Harpers Ferry, W.Va., to Buffalo, N.Y.; Esther Hess, Lancaster, Pa., to Buffalo, N.Y.; and Joyce Myers, Troy, Pa., to

Homestead, Fla.

Fourth row: Rex Lengacher, Leo, Ind., to Reading, Pa.; Sonya Stahl, Harrisonburg, Va., to Elmira, N.Y.; Lois Roland, Mount Joy, Pa., to Birmingham, Ala.; Gloria Weaver, Baltimore, Md., to Birmingham, Ala.; Sharon Pease, Susquehanna, Pa., to Homestead, Fla.; Steve Sauder, Elkridge, Md., to Gaithersburg, Md.; Bonita Kuhns, Wichita, Kan., to Reading, Pa.; Annette Pheil, Greencastle, Pa., to Elmira, N.Y.; Gerard Shaw, North Syracuse, N.Y., to Philadelphia, Pa.; and Ulrich Klemm, Smithtown, N.Y., to New York City, N.Y.

Fifth row: LaMonte Yoder, Warsaw, Mo., to Mobile, Ala.; Kayola Shrock, Ligonier, Ind., to Philadelphia, Pa.; Cindy Nolt, Lancaster, Pa., to Americus, Ga.; Phil Steiner, Millersburg, Ohio, to Anderson, S.C.; Jim Zeigler, Elizabethtown, Pa., to Buffalo, N.Y.; Tim Gochbauer, Millersville, Pa., to John's Island, S.C.; Steve Russell, Denver, Pa., to Reading, Pa.; Dale Hershey, Ronks, Pa. (to be assigned); Tony Miller, Wellman, Iowa, to New York City, N.Y.; and Mark Regehr, Hesston, Kan., to Philadelphia, Pa.

Virginians to sing and make music

The eighth annual Shenandoah Valley Hymn Festival will be held on Sunday, Nov. 23, at 7:00 p.m., in the Auditorium of Eastern Mennonite College, Harrisonburg, Va.

Festival leader will be Orlando Schmidt, compiler and editor of the new *Sing and Rejoice!* song book, which will be the sole repertoire for this year's Festival. Schmidt is professor of Church Music and Worship at the Associated Mennonite Biblical Seminaries in

Elkhart, Ind.

The Festival theme will be "Singing the Faith." Congregational singing will alternate with special music by soloists, small ensembles, and children's and adult choirs. Singing will alternate with numbers accompanied by instruments, ranging from banjo to pipe organ.

At 4:00 p.m. on Nov. 23, Orlando Schmidt will conduct a workshop for congregational music leaders in Recital Hall of the EMC Auditorium. At 5:30 p.m., this group will participate in a finger food fellowship supper in the college cafeteria.

The Festival is sponsored by the Virginia Conference through its board of congregational ministries.

Braille Bibles to be sent to USSR

Alexei Bychkov, general secretary of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union, has announced that the Soviet government has approved a project to import 500 copies of the Russian Bible in braille. The project is under the direction of the Lutheran Braille Workers Inc. of Whittier, Calif., with assistance from the United Bible Societies. Before the Bible can be imported, it must first be transcribed into braille. Transcribing has begun with the Gospel of Luke and it is expected that the entire Bible will require 18 large volumes.

Random impressions of the People's Republic of China

This story filed by Winifred Beechy, codirector of the Goshen College Study-Service Trimester at Sichuan Teachers College, Chengdu, September 20. Part II follows next week.

Our relatively uninformed concept of socialism as an egalitarian society was reinforced by our first glimpses of the People's Republic of China. On city streets, at tourist attractions, on construction sites and campuses, and across the countryside we noted the undeviating sameness of costume. Distinctions in education, vocation, or economic status are not evidenced by style or diversity of dress. The leveling, at first glance, looks successful.

Invariably the men wear the slightly baggy trousers topped with dark blue, green or gray Mao jackets. Sport-type shirts worn over the trousers are unencumbered with a tie. The Mao jackets buttoned to the neck with fold-down collar revealing the top edge of shirt collar are reminiscent of the clerical collars in the Mennonite Church's recent past. A simple zippered jacket is an alternative. The only clue to status may be the shoes—the more sturdy leather shoes of the teacher or government

cadre, sneakers or leather sandals of the student, the rubber sandal or plastic boot of the men and women on construction jobs. But there is no clear-cut line of demarcation here.

Women apparently need spend little time on fashion or shopping for unique or original garments. Like the men, they wear the baggy pants of the liberation era with simple cotton blouses of fairly uniform design in a variety of prints or plain colors. The basic boxy three- or four-button jacket, in somewhat greater variety of colors and materials than those worn by men, completes the outfit. Mao jackets are popular with them also, especially among students. The net effect should be to make that daily decision of "what to wear" a simple and uncomplicated one. Black bobbed hair and braids are standard hairdos, with two short pigtails being a favorite of the young girls. In our sight-seeing tours, we occasionally see women in Western-style dresses, and little girls are often decked out in frilly gay-colored dress, but in general the scene is not much varied.

Of course, in any crowd young men and women in bright army-green uniforms stand out, their Mao jackets displaying the red rectangle on each flap of the collar and the red star on the cap. These markings, by the way, do not indicate rank; the People's Liberation Army, we are told, does not make this distinction.

In drives through the countryside one can still see a few old men wearing the really baggy pants under a longish coat and old women with the side-closing, mandarin-collared jacket of the Old China. Remnants of foot-binding days are brought to our attention by the tottering walk and tiny feet of some little old ladies.

These reminders of the "bad old days" are not common, probably because the population is so overwhelmingly youthful. According to estimates for the year 1977, only 17.5 percent of China's huge population of about 960 million (expected to pass the one billion mark in 1980) were 45 years and older. The largest single age category was the 5-to-15-year-olds (24.9 percent) followed by the 15-25 age-group (20.2 percent). This points up the critical problems of education and employment faced by the government.

The mode of transportation shows further evidence of equality among the Chinese people. Everyone who has visited China in recent years has remarked on the millions of bicycles. It's true. No one owns a private automobile. The few seen on city streets will be taxis or cars transporting high-ranking government cadres, visiting "foreign friends," or dignitaries. Educational institutions seem to have a car available for such uses. In Peking where our group was hosted by the Foreign Language Institute, faculty leaders along with Chinese officials who met us were taken by car from the airport; students followed in the school's bus. The same arrangements were made for our trip from Chengdu railroad station to Sichuan Teachers College, with a van

added for all our baggage.

This lack of cars on the streets, however, does not indicate a simple traffic pattern for bicycles and pedestrians only. Many other types of vehicles of all speeds clutter up the traffic lanes. There are the fuel-powered vehicles such as trucks, tractors, army-green jeeps, and some heavy equipment at construction sites. There are the few animal-powered ones pulled by oxen or small horses. There are the human-powered ones, bicycle pulled or hand pushed or pulled. Unbelievable loads are carried on the bicycle racks from huge baskets of vegetables to trussed porkers on the way to slaughter to a standing child safely strapped to the pedaling parent. Low-slung two-wheel carts activated by one to four persons push and pull muscle-straining loads of brick, rocks, building supplies, or foodstuffs. Such person-power is supplied by men, women, or mixed teams. There appears to be no discrimination against the female sex here. Perhaps it's my own bias that detects a slight tilt toward the pick-and-shovel jobs for women and more skilled bricklaying and plastering jobs for men. The general impression from watching all these people at work is that the Chinese are very busy, determined, and hard working.

Burkholder continues planning with Chinese

Goshen College President J. Lawrence is traveling in the People's Republic of China from Oct. 25 to Nov. 18 to explore future relationships between the college and higher education institutions there. Burkholder will meet with administrators of the Foreign Language Institute at Dalian in Liaoning Province in Northeastern China. While there, he will discuss the possibility of Goshen College's providing faculty for a summer program in the teaching of English as a second language.

Preliminary proposals have called for six to eight faculty members and an equal number of student assistants to spend eight weeks next summer in Dalian instructing Chinese teachers of English.

Burkholder will also visit the 20 Goshen College students and their faculty advisers in Chengdu in Western China to evaluate the program there and to discuss its possible continuation with higher education officials of Sichuan province. The GC students are spending 17 weeks in China this fall, primarily as assistants to teachers of English at Sichuan Teachers College.

In addition, Burkholder will help arrange a visit to Goshen College by six officials representing the Sichuan Bureau of Higher Education. They plan to visit Goshen in April or May of 1981.

Burkholder will be accompanied by his wife, Harriet, and by Lee and Geraldine Martin of Elkhart. The Martins will represent the Martin Foundation, which is underwriting many of

the exchange program's cost through a \$178,000 grant. Mrs. Martin is also a member of the GC President's Advisory Board.

Bible stories captivate college students

The biblical stories of four women's encounters with God were portrayed in this year's Christian Life Emphasis Week at Goshen College, Oct. 13-17.

Entitled "And I Met God . . . and How!" the four chapels with June Yoder showed the situations, struggles, and spiritual insights of Sarah, the woman at the well, Sapphira, and Martha, the sister of Lazarus, in contemporary ways.

Yoder, director of admissions at Goshen College who holds a master's degree in theater arts from the University of Iowa, used theatrical techniques to make characters come alive.

Dressed in a brightly colored robe, a white-haired, but obviously pregnant, Sarah opened the week by telling her story of God's faithfulness to His promise. After receiving the promise of a son, Sarah endured the silence of God "while the years rolled by like empty baby carriages," said Yoder. "Out of her faith a new life was born."

The woman at the well also endured the silence of God through many years of social rejection and her cycle of sin, Yoder pointed out. The woman who felt like "a leper colony of one" was transformed by Jesus' acceptance of her "by the dancing fountain of God's love." She also was blessed with new life.

Sapphira, in contrast, was not able to wait upon God in silence, and she lost her life. In Thursday's chapel, an angry Sapphira finally got the chance to tell her side of the story which is recorded in Acts 5. She and Ananias had tended their small business so well that they became wealthy and influential. They continued to be "involved, practicing, dedicated Christians," Yoder said. She and her husband were enthusiastic when they had the chance to become charter members of the first congregation, but they thought it wise to keep some money back for their retirement. "After all, who was to know whether the church was going to fly?" After the deadly lie, the end of a long chain of half-truths and rationalizations, Sapphira collapsed and was carried out on a stretcher.

In the final chapel, Yoder presented the story of Martha who, along with her sister Mary, shared the silence of God in front of Lazarus' tomb. Their friend Jesus shared their sorrow.

"The silence shouted at Jesus and He wept, wept for the audible silence of God—a preview of His cry from the cross," Yoder said. "The faith of the sisters was able to endure the silence and a new life was born."

The chapel ended with the song "Were You

There?" arranged in contemporary style and performed by the trio "Osmosis."

Judging from the large turnout and Friday's standing ovation, Yoder and her storytelling approach touched students.

"June communicates a serious message in a humorous, easy-to-listen-to way," said Mike Zehr, senior religion major from Foosland, Ill.

"I really enjoyed how she made the characters come alive," said Dawn Yoder, senior nursing student from Normal, Ill. "I'm taking the course, 'Jesus and the Gospels,' and the storytelling approach complements the Bible class very well," she said.

MBM notes

A historic step toward the possible separation of health and welfare institutions from Mennonite Board of Missions, Elkhart, Ind., was taken during the Oct. 9-11 meeting of the MBM Board of Directors. Because of the increasing risk of financial liability for MBM, a task force was created to work on possible new arrangements for the nearly 20 MBM-related hospitals, retirement communities, and programs for the disabled. Institutions like these have been an important part of MBM since its beginning in 1906. Adriel School, now a residential treatment center in West Liberty, Ohio, for emotionally disturbed slow learners, is the oldest.

Leo G. Schmidt has been appointed administrator of Schowalter Villa in Hesston, Kan. He will begin his work on Dec. 1, succeeding James Hershberger who had announced his resignation last spring.

Winter Voluntary Service opportunities in home repair and related areas are again being offered. Older persons are especially encouraged to apply for four weeks or more of VS experience sometime between Nov. 1 and Mar. 30. Winter VSers work alongside regular VSers in Brownsville, Tex.; Inglewood, Calif.; and Mashulaville, Miss. They are asked to pay their own transportation costs, but VS is prepared to provide lodging and meals. Interested persons may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

A free trip to the places of his choice has made possible a visit to Mennonite mission locations in England and Ireland for Glen E. Miller, a member of the board of directors. A physician from Bellefontaine, Ohio, Glen won the trip in an airline sweepstakes contest on his way to a Board meeting last spring. With MBM's blessing and a briefing from Overseas Missions Director Wilbert R. Shenk, Glen decided to travel with his wife, Marilyn, to London and Dublin, Oct. 13-27.

A bilingual administrative assistant is needed in the Home Missions Department. Spanish language and secretarial skills are required. Interested persons may contact John Sauder or Betty Weaver at MBM, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

mennoscope

Guidance counselors and Bible instructors from nine Mennonite high schools visited Hesston College Oct. 27-28 for an update on Hesston's programs and current interests and concerns. Representatives from Belleville Mennonite, Bethany Christian, Central Christian, Christopher Dock, Eastern Mennonite, Iowa Mennonite, Lancaster Mennonite, Rockway Christian, and Western Mennonite High Schools met with faculty and staff members to discuss religious and student life on campus, enrollment, and general institutional projects and changes. In addition the counselors and teachers responded to Hesston's input, discussed common concerns, and met with students from their high schools. Every year the high school guidance counselors and representatives from one of the disciplines meet at one of the three Mennonite colleges.

Inspiration, fellowship, business, and food brought some 80 persons together Oct. 9 at the College Mennonite Church in Goshen, Ind., for a Choice Books rally, reports Paul A. Yoder, bookrack director for Media Ministries, Mennonite Board of Missions. Roy Koch, ordained minister, author, and renewal leader, spoke to the group. Earlier in the day, the Choice Books International Committee (CBIC) met in session and evaluated a new reprint book program, requested additional capital for it and set program priorities for staff in 1981.

A two-day retreat to foster better knowledge of each other and to set priorities for the future was held early in October by the board of directors of Greencroft—a retirement community located in Goshen and Elkhart, Ind. Spouses of board members also joined in the social and recreational aspects of the weekend events held at the International House of Friendship in Winona Lake, Ind. The board used the occasion to hold a formal dinner honoring Ivan Weaver, who retired as assistant executive director of Greencroft at the end of September after 16 years of service. Former board members and their spouses as well as various chief officials of Greencroft joined in the occasion.

Del and Charlotte Holsopple Glick were installed as copastors of the Waterford Mennonite Church, Goshen, Ind., on Sunday, Oct. 19. Sam Troyer, chairman of the Church Life Commission of Indiana-Michigan conference brought the message and John Mosemann, conference minister, led the commissioning litany. The Glicks, each serving half-time, join Pastor Elna Steiner on the pastoral team. Steiner will conclude 15 years of service at Waterford next June as the Glicks continue in pastoral leadership. Charlotte, a native of Johnstown, Pa., is an alumnus of Eastern Mennonite College, Harrisonburg, Va. She received her master's degree in counseling

from Millersville State College, Millersville, Pa., and has attended seminary at Eastern Mennonite, Fuller Theological, and Goshen Biblical. Del, from Belleville, Pa., also graduated from Eastern Mennonite College. He completed the master of divinity program at Goshen Biblical Seminary this past May. Their home address is 19889 Peach Ridge Road, Goshen, IN 46526; phone (219) 533-9055.

A 25th anniversary celebration of Bethel Day Care Center in Chicago, Ill., will be held on Nov. 8 and 9. Anyone who served at the church or day-care center and interested friends are welcome to attend. Sunday afternoon at 3:00 p.m. the program will feature alumni talent. For more information, call (312) 226-7378.

The Allentown (Pa.) Mennonite Church, 811 S. 6th St., is announcing the 35th anniversary homecoming for Nov. 22 and 23. Theme of the occasion will be "God Gave the Increase." The Saturday night service begins at 7:00. Alvin Detweiler will speak on "Harvesting" at the 9:30 a.m. Sunday worship service. The final meeting of the celebrations will begin at 2:00 p.m., and David Yoder will speak on "Planting."

Correction: Beth Oberholtzer is not a Mennonite Central Committee worker at Hospital Albert Schweitzer, Haiti, as the photo caption on page 858 of the Oct. 21 *Gospel Herald* states. She is graphic artist and photographer for *Festival Quarterly*.

James O. Lehman, director of libraries at Eastern Mennonite College, recently had his fifth history of an Ohio Mennonite church published. *Growth Amidst Struggle* depicts the story of the Longenecker Mennonite Church in Winesburg, Ohio. The 160-page paperback book, printed by Mennonite Publishing House of Scottdale, Pa., was commissioned and published by members of the Longenecker congregation. The church became a "way station" for Mennonites who were moving from Pennsylvania to the Midwest, according to Lehman. Often families lived there for a generation until they once again felt the "pull of the frontier" and moved on west to purchase flatter, cheaper agricultural land, he noted, emphasizing that farming was then the accepted way of life for most Mennonite families.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$150,631.01 as of Friday, Oct. 24, 1980. This is 20.1% of the total needed. 237 congregations have made contributions.

Joseph L. Lapp, Telford, Pa., has been elected to a three-year term as chairman of the Eastern Mennonite College board of trustees to begin at the Nov. 13 and 14 quarterly meeting of the full board. Lapp, who has been trustees vice-chairman since 1975, will succeed Dewitt



Joseph L. Lapp

Heatwole, Harrisonburg, who has been chairman since 1963. Heatwole will remain on the board, representing Virginia Conference. Chester L. Wenger, Lancaster, Pa., will replace as trustees vice-chairman. Newly elected board members include J. Lester Brubaker, Smoketown, Pa., Lancaster Mennonite Conference; Alfred Bontrager, Alden, N.Y., New York State Fellowship; Virginia Glass Schlabach, Perkaspie, Pa., Region V of the Mennonite Church; Ammon Schrock, Sarasota, Fla., Southeast Convention; and Dennis Hatter, Stuarts Draft, Va., Virginia Conference. All are four-year terms. Carl B. Harman of Harrisonburg was elected to a one-year trustee term as an EMC Alumni Association representative. He succeeds Carol Yoder, also of Harrisonburg.

EMHS Homecoming activities on Oct. 25 and 26 featured a musical program, two sports events, class reunions, an alumni worship service, and a faculty/staff reunion. Two soccer games were scheduled for Saturday afternoon. The EMHS junior and senior choirs and orchestra presented their Fall Choral and Orchestra Concert on Saturday evening at 7:00 in the EMC chapel-auditorium. Following the music program a faculty/staff reunion was held in the EMC cafeteria for all persons who have taught or worked at EMHS since 1964. An alumni worship service was held at 10:00 a.m. on Sunday in the EMC chapel-auditorium. The 1980 Touring Choir presented ten selections of music. In addition, five former classes, 1960, 1965, 1970, 1975, and 1980 held reunions on Saturday, Oct. 25.

Opportunities: a secretary in the personnel

department, contact Personnel Secretary, Eastern Mennonite Board, Salunga, PA 17538; an electrician, contact Lee M. Yoder, and an education faculty member with a specialty in reading/language arts, contact Dean Albert Keim, both at Eastern Mennonite College, Harrisonburg, VA 22801; faculty positions in theology/philosophy and drama, John A. Lapp, Dean, Goshen College, Goshen, IN 46526; life insurance and health operations managers, Ronald J. Litwiller, vice-president of Mutual Aid Services, Mennonite Mutual Aid, 1110 N. Main St., Goshen, IN 46526.

Special meetings: Joe Esh, Knoxville, Tenn., at New Holland, Pa., Nov. 16-23. Don Jacobs, Landisville, Pa., at Neffsville, Pa., Nov. 29, 30. Stan Shirk, Lyndhurst, Va., at Calvary, Brewton, Ala., Nov. 8-15.

New members by baptism: four by baptism and one by confession of faith at Eugene, Ore.

Change of address: Timothy J. Burkholder from Edmonton, Alta., to Box 24, Bluesky, Alta TOH OJO. Ira Kurtz to P.O. Box 89283, Kowloon City Post Office, Kowloon, Hong Kong.

readers say

I want to express my appreciation for the article written by John M. Drescher, "Validating Our Peace Position," in the Oct. 14 issue. I guess the reason it caught my attention so forcefully was that Brother Drescher tied so closely our understanding of peace to the Person of Christ. Not only should our understanding of peace be closely tied to Christ, but our understanding of our personal witness and our possessions must also be looked at in the light of Christ.

I would take exception to one sentence in the article which says, "No one has ever dared to picture Christ with a gun in his hand." There are those who do in fact see Jesus as using a gun in war. As an example I cite a book written by Ray H. Abrams, *Preachers Present Arms* (Herald Press, 1969), which is a study of the role of the clergy during World War I and II. On page 68 Mr. Abrams quotes from an editorial written by Albert C. Dieffenbach in *The Christian Register*:

"As Christians, of course, we say Christ approves (of the war). But would He fight and kill? ... There is not an opportunity to deal death to the enemy that he would shirk from or delay in seizing. He would take bayonet and grenade and bomb and rifle and do

the work of deadliness against that which is the most deadly enemy of his Father's kingdom in a thousand years. ... That is the inexorable truth about Jesus Christ and this war; and we rejoice to say it."

That sounds completely out of the character of Christ. Let's continue to call each other to faithfulness to the teaching and example of Christ. I am getting increasingly uncomfortable with the position which leaves our peace position as optional for those who claim to be following Jesus as Savior and Lord.—J. Vernon Myers, Oxford, Pa.

births

Cadamia, Val and Vivian (Hawes), Southey, Sask., first child, Michael Hawes, Sept. 15, 1980.

Calkins, Bernie and Eileen, Sterling, Ill., Elijah Amos, Sept. 9, 1980.

Chupp, Craig and Linda (Slagle), Goshen, Ind., first child, Brandon James, Oct. 3, 1980.

Egli, David and Doris (Ackerman), Morton, Ill., first child, Gabriel Paul, Oct. 8, 1980.

Ebersole, Kenny and Jane, Sterling, Ill., Jeremy Michael, June 27, 1980.

Fisher, Darrell and Stephanie (Schmidt), Albany, Ore., first child, Jamien Eli, Oct. 6, 1980.

Fryberger, Robert and Karen (Stover), Phoenix, Ariz., third child, second son, Nicholas, Oct. 5, 1980.

Hershbarger, Daryl and Geraldine (Fry), Lagrange, Ind., second child, first son, Dustin Michael, Oct. 4, 1980.

Hiller, Gary and Doris (Keller), Ephrata, Pa., second child, first son, Andrew Eric, Oct. 8, 1980.

Jones, Gary and Eunice (Hess), Fox Creek, Alta., sixth child, Christopher Daniel, Oct. 2, 1980.

Martin, Delmar and Karen (Frey), Chambersburg, Pa., first child, Andrew Todd, July 31, 1980.

Michel, Steve and Mary, Sterling, Ill., Leigh Kriston, Sept. 14, 1980.

Moyer, J. Phillip and Betsy (Alderfer), Telford, Pa., fourth child, third daughter, Abigail Helene, Oct. 5, 1980.

Nice, John and Bev, Morrison, Ill., Joshua Daniel and Jeremiah Luke (stillborn), Aug. 15, 1980.

Sawatsky, Ron and Sue (Thiessen), Etobicoke, Ont., second child, first daughter, Laresa Janine, Oct. 6, 1980.

Schweitzer, Randy and Regina, Harrisonburg, Va., first child, Justin Beck, Oct. 10, 1980.

Souder, Merle and Nancy (Johns), Phoenixville, Pa., third child, first daughter, Laura Leigh, July 16, 1980.

Stoltzfus, Phil and Cherilee (Garber), Manson, Iowa, first child, Raina LaRae, Sept. 24, 1980.

Toews, Howard and Lucille (Shantz), Guernsey, Sask., first child, Warren Howard, Sept. 22, 1980.

Toman, Fred and Elsie (Bushman), Guernsey, Sask., second child, first son, Randal Fredrick, Sept. 3, 1980.

Vigneron, Russ and Sue (Garber), Manson, Iowa, second child, first son, Patrick Ryan, Oct. 6, 1980.

Yoder, Miller and Martina (Pilot), Wilton, Wis., first child, Sarah Elizabeth, Oct. 14, 1980.

Yothers, Jay and Sherrie (Allebach), Telford, Pa., first child, Jayson Andrew, Oct. 4, 1980.

Zimmerman, Carl and Mae (Gerhart), Myers-town, Pa., third son, Joshua Dale, Oct. 13, 1980.

marriages

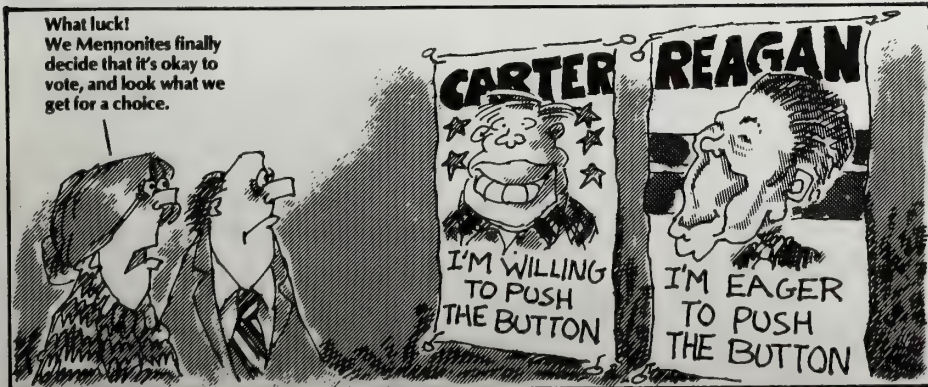
Aitken—Yoder.—Scott Ian Aitken, Ivyland, Pa., Reformed Church, and Diane Sue Yoder, Meadville, Pa., Sunnyside cong., by Dennis Kuhns, Sept. 20, 1980.

Bower—Aeschliman.—Timothy D. Bower and Merna J. Aeschliman, both of Wauseon, Ohio, by David F. Miller, uncle of the bride, June 21, 1980.

Eadline—Zimmerman.—Douglas G. Eadline, Pottstown, Pa., and Laurel D. Zimmerman, Elverson, Pa., both of Hopewell cong., by Merle G.

Sisters and Brothers

by Joel Kauffmann



Stoltzfus, Oct. 11, 1980.

Evitt—Ebersole.—Russell Evitt and Dorrine Ebersole, Dixon, Ill., Science Ridge cong., by Phillip Helmuth, Sept. 20, 1980.

Filson—Ferrell.—Gary Filson, Pennsburg, Pa., and Cindy Ferrell, Sellersville, Pa., by David K. Benner, Sept. 27, 1980.

Hurst—Groff.—Jay R. Hurst, Pine Grove, Pa., Roedersville cong., and D. Jean Groff, Holtwood, Pa., Evangelical cong., by Maurice Landis, Oct. 4, 1980.

Klassen—Eigsti.—Ray Klassen and Eileen Eigsti, Sterling, Ill., Science Ridge cong., by Phillip Helmuth, Sept. 27, 1980.

Miller—Poole.—Randy Miller, Portland cong., Portland, Ore., and Tami Poole, Church of Christ, Milwaukie, Ore., by Byron Kehler, Sept. 13, 1980.

Mishler—Way.—Eugene Mishler, Hartville, Ohio, Hartville cong., and Sheila Way, New York, by Richard F. Ross, Oct. 11, 1980.

Myers—Shenk.—Jerry W. Myers, Elkton, Va., Baptist Church, and Janie Shenk, Valley View cong., by Michael Shenk, father of the bride, Aug. 29, 1980.

Roggie—Roggie.—Michael Roggie, Boonville, N.Y., and Lynette Roggie, Carthage, N.Y., both of Naumburg cong., by Elmer Yoder, Sept. 13, 1980.

Smucker—Redcay.—Samuel L. Smucker, New Holland, Pa., and Bonnie L. Redcay, Elverson, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Oct. 11, 1980.

Stoltzfus—Weis.—Lynn Stoltzfus and Wendy Weis, both of Morgantown, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Sept. 20, 1980.

Stutzman—Benner.—Ronald J. Stutzman and Christine A. Benner, both of Nokomis, Fla., by David K. Benner, Aug. 31, 1980.

Weaver—Miller.—Myron Weaver and Sheryl Miller, both of Hartville, Ohio, Maple Grove cong., by Frank Dutcher, Oct. 11, 1980.

Yoder—Krehbiel.—Mike Yoder and Kathy Krehbiel, both of Sunnyslope cong., Phoenix, Ariz., by David W. Mann, Oct. 11, 1980.

Yoder—Leichty.—Keith Duane Yoder, Goshen, Ind., First Mennonite, Berne, Ind., and Carla June Leichty, Goshen, Ind., Kalona cong., by Howard Keim, Oct. 4, 1980.

Zimmerman—Peachy.—Ron Zimmerman, Narvon, Pa., Churchtown cong., and Freda Peachy, Elverson, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Sept. 6, 1980.

obituaries

Baumgartner, Clara Mabel, daughter of Jonas and Lydia (Reuber) Detwiler, was born at Versailles, Mo., Sept. 14, 1906; died at Freeport, Ill., Aug. 29, 1980; aged 73 y. On Feb. 23, 1930, she was married to Roy Baumgartner, who survives. Also surviving are 2 daughters (Eleanor—Mrs. Henry Bastian and Bonnie—Mrs. Dean Koch), 5 grandchildren, and one sister (Mildred—Mrs. Clayton Burkholder). She was a member of Freeport Mennonite Church, where funeral services were held on Sept. 2, in charge of Paul O. King; interment in church cemetery.

Beachy, Jacob L., son of David S. and Lydia J. (Miller) Beachy, was born at Arthur, Ill., Jan. 22, 1891; died at Decatur, Ill., Oct. 5, 1980; aged 88 y. On Sept. 12, 1912, he was married to Anna L. Yoder, who died on Nov. 26, 1959. Surviving are 5 sons (A. Martin, David, Levi, Noah, and Perry), 2 daughters (Bertha—Mrs. Edward Marner and Edna—Mrs. Warren Soule), 42 grandchildren, 101 great-grandchildren, and 3 great-great-grandchildren. He was preceded in death by a daughter (Maymie Marie, Feb. 22, 1976) and 5 other children who died in infancy. He was a member of Arthur Mennonite Church, where funeral services were held on Oct. 8, in charge of Wayne Hochstetler and Andy Miller; interment in Arthur Cemetery.

Bender, Mary N., daughter of Noah J. and

Helena (Hershberger) Swartzendruber, was born in Johnson Co., Iowa, May 4, 1900; died at Pleasantview Home, Kalona, Iowa, Sept. 25, 1980; aged 80 y. On Dec. 25, 1928, she was married to Walter E. Beachy, who died on Mar. 24, 1968. On Feb. 5, 1972, she was married to Leroy Bender, who survives. Also surviving are one daughter (Ruth Fetters), 4 grandchildren, 2 great-grandchildren, her twin sister (Lydia Swartzendruber), one brother (Emanuel), 3 stepchildren, and 8 stepgrandchildren. She was a member of Parnell Mennonite Church. Funeral services were held at Upper Deer Creek Conservative Mennonite Church on Sept. 27, in charge of Henry D. Miller and Morris Swartzendruber; interment in Upper Deer Creek Cemetery.

Bower, Derek R., son of Dennis R. and Ruth (Alderfer) Bower, was born in Grand View Hospital, Sellersville, Pa., Oct. 5, 1980; died at St. Christopher's Hospital, Philadelphia, Pa., Oct. 6, 1980. Surviving are one sister (Kristen Denise), maternal grandparents (Mr. and Mrs. Levi C. Alderfer), paternal grandparents (Mr. and Mrs. Merton S. Bower), maternal great-grandparents (Mr. and Mrs. John Musselman), and paternal great-grandparents (Mr. and Mrs. Aaron C. Bower and Mr. and Mrs. Raymond Ruth). Graveside services were held at the Franconia Mennonite Cemetery on Oct. 8, in charge of Earl Anders, Jr.

Eberly, John Robert, son of Jacob and Elmira (Armstrong) Eberly, was born in Noble Co., Ind., Feb. 10, 1945; died in an automobile accident at Kalona, Iowa, Oct. 13, 1980; aged 35 y. On Aug. 12, 1966, he was married to LaVerta Yoder, who survives. Also surviving are 3 children (Chad, Corey, and Peter), 5 sisters (Carolyn—Mrs. Herb Gerig, Joyce—Mrs. Stanley Portman, Susie—Mrs. Bill McNeeley, Rebecca—Mrs. Ron Berghoff, and Mary Eberly), and 4 brothers (Jacob, Jr., Daniel, Luther, and Thomas). He was a member of Kalona Mennonite Church, where funeral services were held on Oct. 16, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

Fisher, Joel and Jeremy, infant twin sons of Lloyd and Julie (Hilty) Fisher, were born prematurely at Dayton, Ohio, Oct. 12, 1980; died on Oct. 12, 1980. Surviving are the parents, one sister (Suzanne Leigh), maternal grandparents (Paul and Peggy Hilty), paternal grandparents (Calvin and Irene Fisher), maternal great-grandparents (Mrs. Jessie Graham, and W. G. and Minnie Hilty), and paternal great-grandmother (Maggie Montgomery). Graveside services were held at the Huber Mennonite Church on Oct. 15, in charge of Vincent Frey.

Hamilton, James Lewis, son of James and Gertrude (Warner) Hamilton, was born at Elkhart, Ind., Dec. 21, 1941; died on Aug. 22, 1980; aged 38 y. On Oct. 5, 1963, he was married to Edna Viola Kauffman, who survives. Also surviving are one son (James Eric), one daughter (Sherri Lynn), his parents, and 2 sisters (Myrtle Gingerich and Ruth Erlene Hamilton). He was a member of Whitestone Mennonite Church, Hesston, Kan. Funeral services and interment at Elkhart, Ind., Aug. 26, 1980.

Hershberger, Erma, daughter of Olen and Dorothy Hartman, was born in Elkhart Co., Ind., Sept. 27, 1919; died at Elkhart Hospital, Elkhart, Ind., Oct. 4, 1980; aged 61 y. On Sept. 24, 1944, she was married to Edwin Hershberger, who died on Dec. 13, 1977. Surviving are one son (Stanley), 6 daughters (Carol—Mrs. Louis Robbins, Anita—Mrs. Dennis Myers, Becky—Mrs. Jared Horvath, Donna—Mrs. Larry Harris, Sara—Mrs. Donald Culp, and Mary—Mrs. David Lawson), 15 grandchildren, and one sister (Norma—Mrs. David Hahn). She was a member of Waterford Mennonite Church, where funeral services were held on Oct. 7, in charge of Elno W. Steiner and Del Glick; interment in Yellow Creek Cemetery.

High, Leroy W., son of David and Anna (Weaver) High, was born on May 30, 1917; died on Oct. 7, 1980; aged 63 y. He was married to Maggie Good, who survives. Also surviving are 7 children (Esther—Mrs. Amos Sensenig, Betty—Mrs. Glen Zim-

merman, James L., Erma—Mrs. Lamar Weaver, Edith—Mrs. Emanuel Esh, Leroy D., and Richard D.), 12 grandchildren, 2 sisters (Elizabeth—Mrs. John Eberly and Bertha—Mrs. John Oberholzer), and one brother (Daniel). He was a member of Bowmansville Mennonite Church, where funeral services were held on Oct. 11, in charge of Ben Brubacher and Luke Weaver; interment in adjoining cemetery.

Hochstedler, Ryan Douglas, son of Doyle and Becky (Swartzendruber) Hochstedler, was born in Washington, Iowa, Nov. 7, 1976; died of meningitis at Iowa City, Iowa, Oct. 8, 1980; aged 3 y. Surviving are his parents, one sister (Renita Sue), grandparents (Mr. and Mrs. Stan Swartzendruber and Mr. and Mrs. J. Wesley Hochstedler), and great-grandparents (Mrs. Louis Swartzendruber and Joe Rich). Funeral services were held at Kalona Mennonite Church on Oct. 11, in charge of Howard Keim and Louis Goszleh; interment in Lower Deer Creek Cemetery.

Landes, Titus N., son of Abram G. and Ellen (Nice) Landes, was born in Lower Salford Twp., Pa., Mar. 5, 1899; died at Grand View Hospital, Sellersville, Pa., Oct. 3, 1980; aged 81 y. On Jan. 31, 1923, he was married to Carrie L. Halteman, who survives. Surviving are one son (Curtis H.), 5 grandchildren, 6 great-grandchildren, 2 brothers (Abram and Mark), and one sister (Betty—Mrs. Harry Frantz). He was a member of Franconia Mennonite Church, where funeral services were held on Oct. 7, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Speicher, Minnie, daughter of Ben and Clara Bontreger, was born near Middlebury, Ind., Nov. 16, 1881; died at Sarasota, Fla., Oct. 2, 1980; aged 98 y. In 1901 she was married to William Speicher, who died in Feb. 1964. Surviving are 3 daughters (Rachael—Mrs. Leonard Good, Mrs. Nellie Cripe, and Norma Cress), one son (Willis), 27 grandchildren, 80 great-grandchildren, and 20 great-great-grandchildren. She was a member of Shore Mennonite Church. Funeral services were held at Sarasota, Fla., Oct. 3, in charge of Paul R. Yoder, Sr., and at First Mennonite Church, Middlebury, Ind., in charge of Sam Troyer and Brad Miller; interment in Gracelawn Cemetery, Middlebury, Ind.

Zook, Attenis, son of Samuel and Amelia (Kanagy) Zook, was born at Milroy, Pa., Feb. 28, 1898; died at his home in Sarasota, Fla., Oct. 9, 1980; aged 82 y. On Dec. 18, 1921, he was married to Lydia Miller, who survives. Also surviving are 2 sons (Robert and Gordon), 4 daughters (Dorothy Zeiset, Virginia Shepherd, Betty Groff, and Mary A. Keene), 27 grandchildren, and 23 great-grandchildren. He was a member of Bay Shore Mennonite Church, where funeral services were held on Oct. 16, in charge of Paul R. Yoder, Sr., Robert Zook, and Sherman Kauffman; interment in Sarasota Memorial Park.

Cover by Karl Wenger; pp. 893 (left and middle), 894 (left), and 895 (right) by David Hiebert; p. 897 by Steve Shenk; p. 898 by David Fretz.

calendar

Mennonite Historical Committee, Eastern Mennonite College, Harrisonburg, Va., Nov. 6-8
Northwest Conference fall meeting, Guemsey, Sask., Nov. 7-9
Franconia Conference fall assembly, Franconia, Pa., Nov. 8
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eighth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
MCC Consultation on the Draft, Lombard Mennonite Church, Lombard, Ill., Dec. 6
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

Guatemalan poor said to support Jimmy Carter

If they could vote for U.S. president, the Indian poor of Guatemala would support Jimmy Carter, reports a Mennonite Central Committee worker in that country. "The accepted fact here is that Ronald Reagan would give aid to friendly governments (should be read as: governments serving U.S. interests) without regard to whether those funds are used to violate the most basic of human rights for citizens. . . . Jimmy Carter, on the other hand, is understood to be willing to demand that countries which receive U.S. aid must respect human rights. . . . For all his mishandling and blundering, Jimmy Carter is understood to be willing to put pressure on governments that violate human rights."

Ghana church merger deferred

Formal inauguration of the Church of Christ in Ghana has been postponed from January 1981 to some time between August 1982 and April 1983. The postponement came at the request of the Presbyterian Church of Ghana, which is planning to merge with the Methodist and Evangelical Presbyterian churches to form the new denomination. S. Premphrey, principal of Trinity College, Legon, said the postponement had been requested to give congregations more time to study the aims and objectives of the church union.

American "Bible bombers" listed among 33 Cuba says it will free

Two Americans jailed in Cuba for dropping religious tracts over the island from a plane are among the jailed United States citizens who have been pardoned by the Cuban government. Cuba has announced it will release "all U.S. citizens who are currently serving prison terms in Cuba" as a good-will gesture to America. The exact numbers affected by the pardon aren't known. Estimates ranged from about 30 to more than 40.

Known by fellow inmates as "the Bible bombers," the two men accused of illegal entry and "pamphleteering" were each serving 24-year sentences in a Havana jail. They are Melvin Lee Bailey of Newport News, Va., 32, the pilot, and Walter Thomas White of Glen-

dale, Calif., 32, who conceived the idea. They were sentenced after making a forced landing in Cuba in May 1979 while trying to drop religious anti-Communist literature.

Carl Henry hits evangelists for taking political plunge

Evangelical theologian Carl F. H. Henry, who for 30 years has prodded conservative Christians toward social and political involvement, says he has "grave doubts" about the way in which some leading evangelists have taken the political plunge. "Somebody could get hurt" as a result of strident right-wing politicking, he says, "and it could be the national good, the evangelical image, or some political candidates." Henry is not critical of all evangelical engagement in politics or of the insistence on morality in government. Nor is he preoccupied with deciding for which ticket fellow evangelicals should vote.

"It's the goose-step mentality of a handful of vocal religious leaders who have suddenly become politically active and say they can deliver a million votes to whatever candidate fits their formula," that worries him. "That parallels what many evangelicals have long deplored in the labor movement, whose organizational endorsement has toppled good candidates for the sake of political advantage," he notes.

Muskie tells Lutheran gathering U.S. needs new refugee policy

The United States cannot accept an unlimited number of refugees, Secretary of State Edmund S. Muskie told the convention of the American Lutheran Church in Minneapolis. And how to set limits while still being "open and generous" to would-be newcomers will provide one of the most serious debates facing the nation in the next few years, he said. He said the ultimate solution to the refugee problem is through overcoming poverty, ending abuses of human rights, and resisting military aggression.

In recent years, he noted, more than 15 million people worldwide have fled their homes as refugees from war, civil unrest, persecution, and hunger. He said they include six million victims of war in Indochina, more than one million Afghan refugees who have fled to Pakistan, three million refugees in Africa, two million in the Middle East, and more than one million in the Western Hemisphere. In the past five years, Mr. Muskie noted, the United States has received more than 600,000 refugees for resettlement—"a number that dwarfs the figure for any other country."

High court says no to marijuana

The U.S. Supreme Court has, in effect, rejected the Ethiopian Zion Coptic Church's

argument that the smoking of illegal marijuana during worship services is a constitutionally permissible exercise of the right to freedom of religion. Citing a lack of jurisdiction, the court let stand a Florida Supreme Court decision that marijuana laws don't violate the freedom of religion of church members. The ruling by the Florida court last November barred church members from smoking the illegal drug during worship services at a Miami Beach home. The court acknowledged that the use of marijuana was an "essential portion of the (church's) religious practice," but said the action was still illegal.

Two-party system is developing in Southern Baptist Convention

Sixteen concerned Baptist pastors met in Gatlinburg, Tenn., recently to plan strategy for rescuing the Southern Baptist Convention from the political clutches of a conservative faction that has vowed to take control of the 13.7-million-member denomination. They aimed their discussion at the tactics of a political coalition headed by Paige Patterson of Dallas, president of the Criswell Center for Biblical Studies (an independent school at First Baptist Church), and Paul Pressler, a civil appeals judge in Houston. The well-organized Patterson-Pressler coalition has vowed to purge the denomination's seminaries and staffs of anyone who does not adhere to a belief in biblical inerrancy and has promised to go "for the jugular" to seize control of the denomination.

"They want to take over our missions and seminaries, but they don't share their goals and wouldn't know how to run them if they did," said Ken Chafin of Houston. Chafin called the coalition's cry for biblical inerrancy a "phony issue" that the coalition leaders are using as a front for their "lust for power."

ALC elects not to back equal rights amendment

The American Lutheran Church refused to accept a recommendation that it support the proposed Equal Rights Amendment, voting instead to take no official stand on the issue. A proposal that ALC congregations and agencies work for the amendment's ratification had been submitted to the church's biennial convention in Minneapolis by the ALC Church Council. In its place, delegates voted 441 to 423 to accept a substitute motion, submitted by Mrs. Karen Franks of Olwein, Iowa, saying the ALC "reiterates its continuing commitment to justice. Especially as this principle affects women's and men's rights within family and society." It also encourages ALC members to "weigh the implications of the principle of justice as it relates to the Equal Rights Amendment and to express their convictions to their elected representatives and to vote their consciences with regard to this amendment."

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The divided mind of the moral majority

I remember a preacher in my home church who did not pay much attention to the church year. My father once remarked that he was as likely to preach on sin the Sunday before Christmas as to consider the nativity story. Most of us preachers today would think he was missing a teachable moment, but he probably followed a more Anabaptist practice than we.

In this issue we publish the last of the midbiennium reports. Whatever else they may say to you, the presence of these reports identifies *Gospel Herald* as a church magazine. One of these reports has appeared each week for the past six weeks. At the same time in the U.S. there has been the winding down of a long drawn-out campaign for the office of president along with campaigns for various other political offices.

The *Gospel Herald* has largely ignored this political discussion. (Canada had two federal elections within a year and we ignored them also.) In this we represent a typical Mennonite ambivalence toward the political process, a position stated sharply by John Funk in the last century.

Funk seemed annoyed particularly by the noise and excitement of political campaigns. In the *Herald of Truth* for August 1, 1896, he wrote, "The great political contest is again fairly underway in this country. . . . Most of this political hubbub is an abomination, which Christians will avoid." In the issue of October 15, he observed that "those who are honest and industrious, and lead a quiet life in all sobriety and piety need not trouble themselves about politics. They will get along happily no matter which party wins."

Though too simple a solution to the dilemma, it serves as a good reminder that God is not on the ballot in a national election. When the choice seems a poor one, one can reflect on how the church has survived a lot of bad government. Indeed, some of its most creative periods have come when the political order pressed hard upon it.

However, we should not despise those who seek to work with integrity in the relatively open Canadian and U.S. political systems. Further, it should be noted that some things for the better have been accomplished by law which the churches had failed to do by persuasion.

Currently there are at work groups in the U.S. that have been seeking to influence the political process toward a position they consider righteous.

One of these groups has been dubbed the moral majority. Though evidently not a part of this specific group, a person

with the same concern has provided information on a number of presidential candidates and in a chart called "The Presidential Biblical Scoreboard" rated them "yes" or "no" in line with their position on certain moral issues.

I have several problems with what this person has done. Though I am personally pro-life, pro-family, anti-pornography, anti-marijuana, and anti-prostitution, I doubt if any candidate will be able to fulfill such high expectations. So the result of pinning their hopes on a candidate can only be frustration.

More important than this, I am troubled by what are considered the right answers in two categories: on the issue of national defense, the "right answer" is to be in favor of more money for defense and on capital punishment, to be right is to be in favor. A Christian group is calling for more money for military defense and is supporting capital punishment?

Indeed it is interesting to see how a candidate's "right" position on national defense was determined. "Candidates advocating increased national defense spending as well as being perceived by military experts as having the strongest overall positions on national defense preparedness, received 'yes' designations." So the moral majority evaluates a candidate's position on defense spending on the basis of what military experts believe.

This, I submit, is not the politics of Jesus, who said, "Love your enemies" (Mt. 5:44). It is not the politics of Isaiah who held that "they that wait upon the Lord shall renew their strength" (40:31a). It is rather the position of hearsay which Jesus rejected: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy" (Mt. 5:43).

It is easier, of course, to see another's inconsistencies than our own. But when people advocate positions publicly, they open the positions to comment and analysis. "The Presidential Biblical Scoreboard" tries to bring together what God has put asunder. At the front it is against abortion, for this is the killing of babies. But at the back it calls for killing in war if need be and taking the life of criminals.

This writer has fallen into an error similar to James' warning about the tongue. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:10). Let him either be consistent with the New Testament view of love and gentleness toward enemies and criminals or let him concede that he is really afraid of both and unwilling to take the way of the cross.

Indeed, who of us is sufficient for this?—Daniel Hertzler

Gospel Herald

November 11, 1980

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An agenda for change in congregational life

by John H. Mosemann

Many changes in our Mennonite congregations are happening by default. But change can also be induced by effective leadership. For that challenge I would submit the following agenda.

1. Clarify our identity. We use the term "Mennonite" to identify ourselves, but if we sifted out its real

meaning in our congregations we would discover some surprises if not contradictions. If each pastor were to locate his congregation on a theological spectrum, we would be spread quite broadly. A lack of clarity about who we are usually means that we do not know where we have come from or where we are going.

We profess one identity, but drink at so many different

fountains as to influence our ministries far beyond our perceptions. We have borrowed much from Protestant influences generally, and heavily from the wide spectrum of "Evangelical Movements." The orientation of some of our churches is "fundamentalistic," while others prefer to be thought of as "charismatic."

We are rapidly being shaped by forces other than those which derive from our basic heritage and commitment. Many of our people worship daily at the altars of the electronic churches. Indeed, the impact of many hours a week of such a diet can be greater than the total effect of our local church experience. (To say that the strength of the popular media preachers lies in the fact that they preach "Christ" is to be ignorant of the "wholeness of Christ.") We are taken in by mass meetings where we are indoctrinated with systems of belief and authority which are antithetical to our understandings of church and brotherhood. We are beholden to the latest fads and often copy excesses which we do not understand.

We must clarify our true identity as biblically anchored believers who are also children of the radical reformation, and whose agenda remains alive with the need to follow Christ today in our total relationships. No New Testament believer was ever allowed to think he had completed the learnings of discipleship, nor the exploitation of all of love's dimensions. The current call for military registration (with whatever subsequent turns it may take) might again unmask the depth of our orientation into our heritage. Will we look askance at conscience-burdened youth who feel there are few points at which to say "no" to a madness which tries to strengthen its capability which already can destroy our globe? It is imperative that we make our biblical and spiritual heritage the primary frame of reference for our life together and for our witness in the world.

2. Structure for mission. We are committed to become a twentieth-century expression of a New Testament believers' church, committed to Jesus as Lord, responsive to the Spirit's direction through the Scriptures, to be a community of caring persons, and available to witness in life to the redeeming power and grace of God. With such a calling, we will, in our congregations, seek together as the people of God to discover the goals by which we are to be motivated and guided. Otherwise we will be congregations without goals, subject to the whims of those who control through personal or financial power.

As a congregation confronts its opportunities and translates these into goals and programs, it is important that the whole church become involved. In the body of Christ, each member becomes an agent of the Spirit, offering their vision and conviction to the body. Thus laymen as well as ordained, sisters as well as brothers, minorities as well as ethnics become a living part of the community of faith and obedience. In the local church as in the total body of Christ, each exists for each, and for all.

To enlist the whole congregation in defining and implementing the task of the church is to begin to be an authentic

John H. Mosemann is conference pastor for Indiana-Michigan Mennonite Conference. This article is excerpted from an address to the conference. The complete text of the address appears in the October 1980 issue of *Gospel Evangel*.

people of God, functioning as living members of the living body of the living Christ. This is to structure for mission rather than for mere survival. We do not all share the same origins, to be sure, but we have all stepped into the same stream of spiritual history and thus share in the same spiritual ancestry! We must validate this in a common commitment to mission as the current expression of Christ.

3. Relate with accountability. Our congregations are becoming islands of independent purpose. We see our own visions and dream our own dreams with a minimal interest in testing these with our neighboring congregations. We thus become less and less accountable to anyone but ourselves. This is as risky among sister churches as it is among members within a given congregation.

In the 1980 *Mennonite Yearbook* half of our churches in the conference are designated as being under the oversight of the Church Life Commission. This is so unrealistic as to be absurd. The Church Life Commission does not and cannot oversee a group of more than 50 churches. The result is that many churches have no functional frame of reference in which to maintain the kind of relationships needed to truly remain a conferring people.

In a very few instances, area councils have offered counseling assistance to congregations. For too many, a combination of an independent spirit and an unwillingness to trust ourselves to each other make it difficult to cultivate a discipling/counseling role in the area councils. Why should it not be natural for contiguous congregations to develop the quality of relationships in area councils which would make for trust and eagerness to be one another's keeper?

It is in keeping with the church as a body to cultivate strong interdependence with mutual accountability. In the church, accountability is not a one-way street. The Church Life Commission must facilitate ways for each congregation to have the benefit of spiritual oversight from outside itself. Such structures of accountability are urgently needed.

4. Evaluate for effectiveness. Another change we need to work at is that of achieving greater effectiveness. We must cultivate the capacity to evaluate our performance as congregations as well as that of the pastor. The most many of us do in evaluating is to determine whether the pastor is as good as we thought he was, or as good as we think he should be now. It never occurs to us that the membership of any congregation can pretty well guarantee that a given pastor

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will succeed. They can be equally effective in insuring his failure.

It is important that the performance of the congregation and the pastor be reviewed regularly in an effort which is not tenure-related. Rather, the evaluation should focus upon overcoming weak and neglected areas, while increasing the use of all the gifts for greatest possible growth.

It is essential at the same time that the climate in a congregation be such that pastor and flock relate with such trust and openness as to be able to discern when the gifts of the pastor and the needs of the congregation no longer effectively match each other. Congregations need to learn tenderness and grace for such occasions, while pastors must be expected to read the signs of their times in a given congregation.

There is growing need for effective counseling for pastors in their ministry. It is here that oversight can become especially useful. Further, at times of transition, there may be unfinished items which carry along into a subsequent pastorate or into retirement. Such unresolved difficulties can become time-bombs in the new setting. Specifically, a bitter experience with a church council or board of elders in one church can project itself unconsciously into the next church in which a person serves.

Handicapped pastors

by Ivan Kauffmann

In my opinion there are pastors who are serving with some handicaps imposed on them by the congregations which they are serving.

Pastors are expected to sense a call from the Lord in their ministry to congregations. They are also expected to be dedicated to Christ and to be willing to work hard and to make sacrifices so that the cause of Christ and the church are moved forward. They are expected to be examples of great spirituality and to pray much.

But in my opinion it is time for each congregation to examine itself to see whether or not it might be guilty of handicapping its pastor. Some of these handicaps are unrealistic expectations, impossible economic circumstances, and too little time allowed for family life. It is my observation that some congregations are placing too much responsibility on the pastor and taking too little of it themselves.

There are certain arrangements and understandings between pastor and congregation which could eliminate many of these handicaps and give the pastor an open opportunity for a fruitful ministry. Some of these more basic ones are as follows:

1. **Realistic expectations.** The congregation needs a realistic understanding of what is expected of the pastor along with a clear agreement of what is expected of the congregation. This should begin with a well-defined set of goals for the congregation. Pastor and congregation will need to counsel together with regard to who does what in the light of the ministries needed, their God-given gifts, and time allot-

5. **Test for faithfulness.** For all our change, or lack of it, are we keeping faith with our identity, our mission, our people, our world, and our God? Neither change, nor lack of it, in themselves, are signs of faithfulness. The faithful church in the '80s will have to live its life in the face of disillusionment—disillusionment with the church and with the world. There will be two-way traffic on that road. There will be political turmoil, social/economic readjustments, spiritual reassessment, and scarcities.

We consider ourselves already pinched with shortages and high costs. Thus we tend to measure situations only in terms of *our own* want or plenty.

We spend little time considering how the church can maintain integrity while it ignores much of the misery of mankind. We are rather rich, and rather busy buying insurance against persecution, "saving the souls" of others while protecting our own material security, preaching the gospel but fearing for our own possessions.

Where will the church be, and what will be its testimony as the drastic readjustments of the future push into our lives? We must make certain we are asking the right questions, searching for the right answers, and utilizing the right resources which are mighty through God to the pulling down of the strongholds of spiritual wickedness. 

ments. These will all be understood best if placed in writing with copies given to everyone.

2. **A way to make a living.** Pastors need to have an adequate way to make a living. They should not be expected to minister full time to the congregation and then have another full-time job to support themselves and their families.

If pastors receive no support from the congregation for their services, then they can only give marginal time, and they should not be expected to do any more than what is expected of the average member. If congregations want more services from their pastors, then they should provide remuneration for these services.

Proposed support schedules for pastors are available from the Mennonite Board of Congregational Ministries office. Congregations would do well to keep the pastor's support in line with the average income of the congregation and community.

3. **Time for family life.** A pastor's work demands lots of time and attention. The work is such that the pastor can never say that it is all done. A sensitive and creative pastor can always think of many things that need doing. This can result in neglect of family and deteriorating relationships.

Effective pastoral work needs to be based on healthy family relationships which need to be nurtured by adequate time and meaningful attention. Congregations should encourage pastors to give attention to this.

This is a challenge to each congregation to take some time to consider the relationship of the congregation to the pastor, and the circumstances in which the pastor serves. If there are handicaps, then the congregation and the pastor should seek ways to remove them. 

Ivan Kauffmann is general secretary, Mennonite Church General Board.



The scholar's perspective. An interview with Paul M. Miller.

The seminary comes to Lancaster (1)

by Lois Landis Shenk

In the spring of 1980, Paul M. Miller, professor at Goshen Mennonite Seminary, Goshen, Indiana, fulfilled an invitation from Lancaster Conference to serve as a first "scholar-in-residence." With his wife, Bertha, Paul lived in Akron, Pennsylvania, and served the conference from February through May. Bertha served in Voluntary Service at Mennonite Central Committee headquarters. Paul taught courses in the Adult Education Program and Keystone Bible Institutes, and spoke in congregations and at regular and specially planned conference meetings.

On the day he was to leave Lancaster to return to Goshen, Paul Miller was invited to reflect on his experiences. Several days later, Lancaster Conference Director of Adult Education Paul Zehr, who coordinated the program, and David N. Thomas, Lancaster Conference moderator for 17 years, were also invited to reflect and respond to Miller's reflections. An interview with these two men will be published next week.

The scholar-in-residence program is being tried by Lancaster Conference for a pilot period of three years, and will include scholars from both Goshen Seminary and Eastern Mennonite Seminary.

Paul, you've been giving yourself intensely to the Men-

nonites of Lancaster for four months. Has this experience changed you in any way?

Never in my life have I had questions asked on such a wide range with such rapidity. I've averaged three sermons a Sunday for 17 weeks in a row. I was away from my books and my study, but I prepared every sermon fresh.

I have never before dug into the Scriptures with such intensity over such a sustained period of time. I have gotten some confidence over what can be done with exposure to the Bible. The early church went through fantastic change without splitting. This confidence to go back to Scripture, take a running start, and go from there has left me less afraid to tackle anything.

I have been amazed to still feel acceptance as a "Lancaster boy," though it's been 34 years since I left.

On the basis of your four-month experience, how would you characterize Lancaster Conference at this time?

Lancaster Mennonites are very self-aware of being Lancaster Conference. They refer to "The County," and have a quiet self-confidence, an assumption that "if we ought to do something, we can."

They see themselves in the Anabaptist tradition. There were no protests (as I've heard elsewhere) when I held up the Anabaptist position as our truest roots and the theology for us to be loyal to.

Evidence of commitment to Anabaptist values is seen in their disapproval of Jerry Falwell's God-and-country patrio-

Lois Landis Shenk of Lancaster, Pa., is a reporter for *Gospel Herald*.

tism, the high regard for Don Kraybill's *Upside-Down Kingdom*, real concern over the military draft, pervasive interest in congregational covenanting, and warm reception of my preaching of believers' church distinctives. However, they have trouble articulating how Mennonites differ from a Bill Gothard, a Billy Graham, a Jim Bakker.

They feel very sad about the Eastern division of some years ago and want very much to tolerate more diversity and avoid any more schism. They are hoping the present charismatic movement, which is somewhat assimilated, will become even less divisive in the future.

Lancaster Mennonites are competent in areas of animal husbandry, farming methods, energy conservation, world affairs, practical arts, handcraft skills, construction, business know-how, blue-collar and office skills, practical nursing, travel, money management, and polity.

They don't see themselves as well-educated in liberal arts, social work, theology, psychology, psychiatry, poetry, music, art, law, counseling, history, or philosophy. Repeatedly I've heard pastors lament, "We've lost our young people who have entered the professions or who have gone on in higher education." Those were some of the saddest words I've heard.

Lancaster Mennonites are on the whole well-to-do. A pastor who recently bought a second farm was the first Mennonite pastor millionaire I ever talked to. Others are becoming accidental millionaires. But finances and giving are very, very private.

I've seen flexibility in older established Mennonite congregations, such as one where the whole congregation renewed their baptismal vows along with new-baptized members. I've seen things I hadn't seen in years—I saw a couple confessing and reinstated as the result of evangelism. I don't know where else one could hear reading in unison from the King James, as I did at one ministers' meeting.

I've been interested in where Lancaster Mennonites perceive authority; whenever I was in meetings and something came up that people were unsure about, as a sociologist I watched for eye-drift to see who people looked to for guidance. They look not to the M. Div's but to the bishops—that's very clear.

What do you discern, Paul, to be the strengths of Lancaster Conference?

I see a tremendously strong economic base. There is a good "we" feeling. Issues are being ventilated, as in family gatherings. I see a lot of resilience, a determination to prevent another division, a great desire for tolerance.

I see some strengths in the pastors. They're pretty secure. They're emotionally mature, locally trusted, chosen out of their congregations, affirmed by lot, part of an intergenerational team, tentmakers, supported by their wives, owning their own homes in their community. And they're near to other districts, so they can confer.

What do you see as weaknesses?

So many problems come up because of lack of hermeneutical skills, that is skills for interpreting the Bible. We need equipment to think. But there seems to be an attitude, "Keep the lid on, don't let the questions come up, then we'll make it through."

There's fear that it's dangerous not to take every Scripture literally. There is a need for answers to be spelled out in ad-

vance, for formulas. I reminded that this is precisely what Christ was against. It demands a position of objectivity to be able to do two-sided reflection, to translate transculturally. To develop a position of strength on your own is very hard. It's very hard to break out.

Another weakness is that they know how to "bind" but they don't know how to "loose." They don't know how to say with dignity, "We'll change when we get further light." But they're working on this.

A few other weaknesses: I don't think they know how to find their Timothys. And there is less budgeting—but they are still raising money.

The other conferences are more melting-pot conferences, with more coming and going. In Lancaster, people's roots are local. In Rocky Mountain conference, for example, most people's roots would be elsewhere.

What have you found to be the live issues in Lancaster Conference?

I would say the veiling, exorcism, and divorce and remarriage. Divorce and remarriage is probably the most live, and I sensed a torment, an anguish. As to the veiling, I believe change is already past the pivotal point.

And exorcism?

There's not a broad concern, but a few felt strongly about copying Christ's method of exorcism of demons. The question comes, "How do we know where to stop if we don't copy Christ's methods literally and obey Him literally?"

Does Lancaster have a contribution to make to the Mennonite Church at large—particularly in the United States?

Well, the grow-your-own leadership has a lot to say for it, but maybe Lancaster ought to find other methods than the lot. The quiet method of fund raising is admirable. I sensed a feeling of divine providence—less fear here over Three Mile Island than much further away.

There is the value of the earth, soil, ecology. They are serious about energy conservation.

The drapes in their churches give them a God's-living-room look. A lot of architectural monstrosities have been sold to Mennonites in other areas. The intergenerational sharing is good in some places.

I am concerned over the "me-centered" ditties being sung. I am concerned over a possible loss of the great four-part hymns.

Do you have any regrets about your experience here?

If anything, I regret the things I couldn't do. I had to say no to a lot of invitations. In one nine-day period I had four sermons, two discussion sessions, and 21 lecture sessions of one-and-a-quarter hour each. A total of 17 subjects or themes were called for in those nine days.

I had hoped I could have listened more. I wished I could have sat down with charismatics, but that didn't materialize.

The most difficult part was the rapidity of assignments and some long travel distances were involved. I'd be wiser if I had it to do again. I'd learn to pace myself better. I hadn't foreseen the intensity.

Do you have any parting words for Lancaster?

In the words of Edgar Stoesz of Mennonite Central Committee, MCC has had the finest of relationships with the local Mennonites even though there could have been cultural differences. I would say keep up the good relationship with the Midwest and the rest of the church. 

Swat them with me

by Katie Funk Wiebe

I keep ideas to write about in files and in my head. At times I think about them like members of the insect world. Some are like flies; I swat at them repeatedly and never hit. Others are like bees; they come on so fiercely, I duck to save my life. Others are more like the gentle butterfly—a delight to watch as it settles on a flower petal.

One of these butterfly ideas has to do with children—one's own children, that is. Young children, especially babies and toddlers, are a pleasure to watch develop from infant helplessness to youthful independence. Older children, especially once they have completed what Shakespeare called their salad days, are immeasurably more civilized and enjoyable to have around. The overstuffed closets and unmade beds, the long hours in the bathroom, the sink which filled up with drinking glasses in twenty minutes, the waiting up for them to come home, are things of the past. To ease up on parenting and slide into the friendship role with adult children is one of life's joys.

This next idea may be a butterfly someday, but now it's a middle-aged moth, and a gray one at that. Once you admit to being middle-aged, middle-age isn't as threatening as it sounds. That probably goes for old age also.

Though one's crowning glory may be graying instead of shining, life after bifocals has many rewards if you accept them when they are offered. There's the freedom from competition to keep up with the neighbors in acquiring stuff for the house or in keeping the windows gleaming. Middle-age means feeling comfortable using stainless steel while the silverware tarnishes in the felt-lined box. It means wearing comfortable shoes while watching the younger set stagger around on stacked heels and platform rocker soles. It means being able to admit freely you don't like music that goes boom-boom-ka-boom so loudly the windows rattle.

Some other ideas are like flies which swoop down, but never stay long enough to take a swat at. Or else there are so many people swatting at them, no one hits them.

First, there's the leadership crisis in our congregations. One person says it's caused by the fact we adopted the one-person salaried ministry instead of sticking to a multiple lay ministry. Another thinks it's because being a leader today is like sticking your head into a bee's nest. Some blame the commies, or inflation, or the women's movement.

My own view is that people aspire to leadership for one of two reasons: to control other people because they like the feel of power, or to bless them as an agent of God. Yet you can't be a blessing to others unless you first feel blessed your-

self, says psychologist Paul Tournier. So, to find the leaders, we need to find the blessed people.

Another fly that buzzes around with the one about leadership has to do with our system of beliefs. Is it possible that something which seems very right may actually be off balance? The rich young ruler came to Jesus asking for advice on how to gain eternal life. Jesus surprised him by telling him to sell all and follow him.

In essence, Jesus was telling him that what makes people come alive is not ties with possessions but relationships with persons. He was going to show this upstanding young man another way to live. This young man had come from a model religion which made it possible for him to say openly he had kept every commandment. Yet, as one writer puts it, this same model religion had also developed in him a fierce attachment to his belongings. He thought he was perfect, but actually he was off balance. As I listen to people discuss their views on current issues, each one saying, "I have the answer," I wonder what word Christ would have for us if we stood in the young ruler's place, rich in possessions and ideas?

Here's another fly. Cities of Europe usually have public squares in the city center, flanked by state buildings, with room for hundreds of people to hear announcements, watch crownings, burials, and honor ceremonies, trials of law-breakers and sometimes their public punishment.

We don't have such squares in our cities, yet they're an intrinsic part of our lives. Our newspapers and newsletters pass on news; our churches are the setting for marriages and burials; our coffee breaks or anyplace where hands are busy and tongues are free, serve adequately for open trials and judgment of sinners. What often gets left out is the honoring and affirming of individuals for large deeds and small ones.

This last idea is a big bee, as large as the one which put my arm out of commission for several days this fall. The area in church life which most needs light and little heat, but which always produces more heat than the Kansas sun did this summer and very little light, is human sexuality. I can recall when birth control went through the same heated undercover discussion several decades ago. Many a young couple might have been spared much agony if they could have discussed the matter more openly.

While we duck this bee, I fear the prevailing culture will settle our attitudes toward these matters before we in the church decide we can talk to one another without stinging each other.



Is MPH a Good *Personal* Investment?

Early in life as a child growing up, I learned from my parents that my church and our church institutions were vital and important to my life. As long as I can remember the *Gospel Herald* came to our house weekly and was read, along with other publications from Mennonite Publishing House.

One time when we went to visit my mother's brother in eastern Pennsylvania, we routed our trip so that we could visit the Publishing House. On such trips we took the *Mennonite Yearbook* along with the road atlas that we might know where there were Mennonite churches.

When I was invited to become involved in the work of the Mennonite Publishing House through the bookstore, I accepted with anticipation because I believed in its mission.

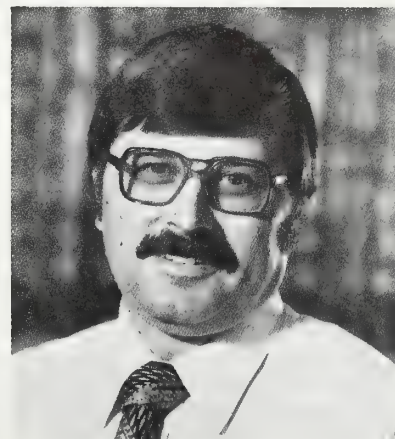
I have found it to be a challenging and rewarding experience. My life continues to be enriched by the many different people whom we serve daily. The constant arrival of new books with variety of thought and inspiration is exciting.

I have learned to know and love many people across the church through my work with Mennonite Publishing House. I am grateful to be a part of a Publishing House that takes seriously its commitment to Christ through the printed word. Recently a customer asked, "Where are your Bible commentaries by Mennonite authors? I have Paul Erb's book on *Bible Prophecy*. I would like some Bible commentaries by Mennonite authors." Comments like this also make me happy to be a part of the Mennonite Publishing House.

—Fannie Zehr



Fannie Zehr is a native of Illinois and a member of the First Mennonite Church at Morton. Prior to joining MPH at Bloomington (Ill.) Provident she served as manager of the Goshen College Bookstore.



James E. Horsch is editor of children's curriculum and *Mennonite Yearbook*. He grew up in Fisher, Illinois, where he attended the East Bend congregation. His wife, Ruth, is a buyer and department manager in a hardware store. They have three children: Anthony lives in Manhattan, Kansas, and works in a furniture refinishing-repair shop. His wife, Rhonda, is studying in school. Janet is attending Carlow College in Pittsburgh, Pennsylvania. Jon is a freshman at Southmoreland High School.

Serving on the staff of the Mennonite Publishing House has allowed me the opportunity and privilege

- of working with and sharing in the vision for a community of faith that is open to the work and spirit of Jesus in its life and faith and

- of knowing and being enriched by many people across our faith community who lead congregations, guide our institutions, and the many more who care about the quality of our life along the way.

When I left the farm in Illinois as a high school graduate I never thought that my address would ever be Scottsdale. But with a high interest in writing, reading, and sharing our faith, Scottsdale continues to make sense to me. I am grateful to the Mennonite Publication Board for this opportunity of service.

—Jim Horsch

Donations toward the cost of the new warehouse and loading dock, which were completed early this year, were \$150,631.01 as of October 30, 1980.

church news

The findings committee (from left): Dale Brown, Bethany Seminary (Church of the Brethren); J. Denny Weaver, Bluffton College (Mennonite); Dean Freiday, Wilmington College (Quaker); William Estep, Southwest Baptist Theological Seminary.



"Who do you say that I am?"

Is there a believers' church Christology? That was the question the sixth Believers' Church Conference asked itself at Bluffton College, Bluffton, Ohio, Oct. 23-25. More than 80 teachers/scholars, ministers, and others took part in the discussions.

"If there is a believers' church Christology," said John H. Yoder, keynote speaker, "it is not because any deep thinkers or shrewd prophets chose on purpose to make it so, but because in the wisdom of God alone it 'worked out that way.'" Yoder teaches theology at Notre Dame University, South Bend, and Associated Mennonite Biblical Seminaries, Elkhart, Ind.

After taking his audience on an ethereal ride through New Testament writings and showing how Christ stood above all world-views (cosmologies), he concluded that a high understanding of Christ is essential "for the renewal of a believers' church."

J. Denny Weaver, coordinator of the conference and teacher of religion at Bluffton, pointed out that by avoiding systematic theology in the past, believers' churches have also saved themselves some hard work in reflective thinking regarding such classical studies as Christology. His point of humor was not lost on his audience.

The conference was divided into five major sessions: Focusing on the issues, with Weaver and Yoder; and, then, Christology in eschatological, present, and saving perspectives; concluding with findings.

Choral music, a brass choir, and other instrumentalists, under the direction of Stephen Jacoby and Ward Mowry, professor and assistant professor of music at Bluffton, aided James Mohr, campus pastor, in providing inspirational devotions for the assembled.

Regarding the structure of the meetings, Weaver described the process. First, he heard enough people talking about the subject that "it felt right to proceed with a conference." Then, in the spring of 1979, a group met in Indianapolis, Ind., which included Yoder, Weaver, Norman Kraus, Donald Durnbaugh,

and others. They chose the theme and outlined the program basically as it was carried out, said Weaver.

There is a continuing committee "of about two dozen people," explained Weaver, whose convenor is John H. Yoder, but which does not meet. This group decides, evidently through correspondence and phone calls, which ideas merit believers' church attention. This conference was one such. As for Weaver himself, "I wanted to see this conference give us help in being Christians in a modern world."

Vernard Eller, a Church of the Brethren teacher at LaVerne (Calif.) College, opened the section on "future things" with "Which Eschatology for Which Christ?" He defined eschatology as "an ultimate goal that lies beyond the potential simply of this age." In counterpoint, he described secular as "that which can be accomplished through human resources within the limits of history as we know it." He claimed the secularist perspective is seen as "terribly partial and constricted."

Regarding Christology, Eller said that "my proposal is not simply that the believers' church tradition holds a distinctive position, but that its very approach and methodology . . . is quite different from that of the classic, creedal, churchly orthodoxy."

Rosemary Radford Ruether, Georgia Harkness professor of applied theology at Garrett-Evangelical Theological Seminary and a Catholic, called attention to modern scholarship, which is paying much closer attention to the political climate of first-century Palestine. She sees the messianic prophecy of that era operating "as the expression of political opposition both to Roman imperial domination, and to the oppression of the Palestinian poor by the local ruling class."

Ruether sees Jesus as a radical revolutionary, but His approach was not to be that of violence. And in some ways, the church has missed His point: "Even as the church picks up the cross as a symbol of triumph over death

and as a rebuke to the Jews, they continue the betrayal of Jesus, which is to use His name as a means of power and domination over other people."

Other important papers were read—nine in all—covering such topics as premillennialism and Christology, a Wesleyan's view of Christology, a critique of Kung's Christology, and the like.

In "The Whole of Christ for the Whole Life," Helmut Harder takes a look at a believers' church understanding of salvation (soteriology). He shows how the Anabaptist concern for discipleship has neglected the doctrine of salvation and decides that it is a reality which goes very well with the notion of following Jesus.

Discussions were not highly polemical, but Eller took the opportunity to accuse Ruether of putting Jesus "within the secular," according to his definition. She also seemed to be saying he charged that "we have to rescue Jesus from the New Testament." Ruether, in turn quarreled with Eller's use of the term "eschatology." She said that some of the meaning he included under that term she would call a part of the "kingdom."

William Estep, a Baptist historian from Texas, in his "findings," sounded a conciliatory note in observing that there was a common concern between the two. They both agreed that they were talking about a "Christ who cares for the oppressed, those who have missed all the prizes."

Participants in the conference represented Baptists, Methodists, Churches of Christ, Nazarenes, Mennonites and other historic peace churches.

The speakers and their topics for the conference were as follow: John H. Yoder, "That Household We Are"; Vernard Eller, "Which Eschatology for Which Christ?"; Robert G. Clouse, professor of history at Indiana State University, "Premillennialists View Christology"; Rosemary Radford Ruether, "Jesus and the Revolutionaries: Political and

Biblical Hermeneutics"; T. Canby Jones, professor of religion and philosophy at Wilmington College (Ohio), "Christ the Prophet Who Speaks Today and Within"; Paul Merritt Bassett of the Nazarene Theological Seminary, "The Interplay of Christology and Ecclesiology in the Theology of the Holiness Movement (the Wesleyan tradition)"; Robert A. Krieg, assistant professor of theology at the University of Notre Dame, "Is Jesus the Focus of Kung's Christology?"; Clark H. Pinnock, professor of systematic theology at McMaster Divinity College, Hamilton, Ont., "Can We Dispense with Chalcedon?"; and Helmut Harder, professor of theology and Christian education at Canadian Mennonite Bible College, Winnipeg, Man., "The Whole Christ for the Whole Life."

Whether a believers' church Christology has been ascertained or initiated remains to be seen. But from the comments of participants, it was "a worthwhile exercise." (To be followed by an interpretative report next week.)—David E. Hostetler for Meetinghouse

Inspiration and service aim of entrepreneurs

"You're in the business of making this a good world, not just making a profit," management consultant Chet Raber told Mennonite business people who met under the theme, The Christian Entrepreneur in Community.

Mennonite Industry and Business Associates and Mennonite Economic Development Associates were hosted for their joint annual convention Oct. 23-26 by members in northern Indiana, meeting on the Goshen College campus.

The event drew 403 registered participants, reported coordinator Leonard R. Geiser, who as MIBA executive secretary has his office in Goshen.

In two presentations Chet Raber underscored that the Christian entrepreneur engages in a vocation on par with preaching, teaching, serving. The business person, he said, is called to invest entrepreneurial skills in the stewardship of the earth and people as "co-laborers with God."

"The whole of our entrepreneurship is for the purpose of making and remaking God's world fit as a place for him and for us," Raber said.

In a devotional meditation, MEDA member Joyce Hedrick, Lansdale, Pa., said the biblical mandate "calls us to commit ourselves to sharing out of love—ourselves, our businesses, our all."

The joint convention for the first time featured MEDA field reports. MEDA Bolivia director Kenneth Graber told of efforts to help small farmers secure credit and loans from lending institutions. The missions, service, and MEDA team in Bolivia is working well, he said.

Ernest Dyck told of capitalization projects underway in Zaire where he and his family served for 13 years, the last six with MEDA.

MIBA presentations dealt with actualizing Christian principles in the civic community, in the congregation, and in the family. Miriam Cressman of Cambridge, Ont., perhaps made herself the most vulnerable of any of the speakers in dealing with business pressures on the family. She spoke out of interviews with ten families and experiences from her family.

One of the pressures, she said, is that "the customer is always boss." Entrepreneur families also bring stress upon themselves by having the business always with them. "At special family times there can be a turkey on the table, but after ten minutes of small talk the occasion turns into a business meeting."

Other speakers included Art DeFehr, Winnipeg, Man.; S. Dale High, Lancaster, Pa.; Paul A. Neuenschwander, Kidron, Ohio; and Marion A. Lehman, Goshen, Ind. According to J. J. Hostetler, former executive secretary of MIBA, the speeches and related activity made the 1980 convention "the best one yet." He sensed a coming together of the original purpose in "the loyalty these business people express to the church and the encouragement that is given to speak and model the Christian witness."

In a business session, MEDA chairman Milo D. Shantz, St. Jacobs, Ont., reported the election of Paul Derstine, Akron, Pa., as executive secretary. Retiring executive officer Lloyd J. Fisher will continue on staff until June 30. Derstine assumes office on Nov. 1, 1980. Neil Janzen, associate director for 1½ years, will continue to direct the MEDA Canada office in Winnipeg, where agricultural consultant Henry Fast is also based.

MEDA elected trustees on the basis of geographical representation in eight U.S. and three Canadian regions. The trustees are expected to be key persons in developing chapters in their regions, Shantz said.

MEDA provides support services to help entrepreneurs primarily in less developed countries. MIBA serves a fellowship function "to help people be Christian in their daily work," said MIBA president H. Ralph Hernley, Scottdale, Pa. The two interests overlap and will be coordinated in some joint chapter formation, the officers and executives said.

In Pennsylvania, the Clayton Kratz Fellowship, a service group of Brethren and Mennonite business people in existence since the mid-forties, will officially become a MEDA/MIBA chapter on Jan. 1.

The work of chapter formation and continued discussion on cooperation is being enhanced in the coming year by having the executive secretaries of each group sit on the board of the other group. Two board members from each group have also been named to continue discussion on cooperation.

MEDA coordinates its overseas program

with Mennonite mission and service agencies through representation of its executive secretary on the Council of International Ministries. As a joint venture besides the annual convention, MEDA and MIBA publish the newsletter, *Marketplace*.

The MEDA budget for the fiscal year ending June 30, 1981, calls for disbursements and reserve requirements totaling \$597,623. The MIBA budget for 1981 (calendar year) calls for \$70,550.

The "daring style" of the Christian entrepreneur in community got a hefty boost at the 1980 convention. Nov. 12-15, 1981, the groups will check their progress in annual meeting in the Lancaster, Pa., area. Chet Raber left the group with the challenge "to move toward community."—John Bender, for Meetinghouse

Pastoral ministry training to be expanded, AMBS

When board members of Associated Mennonite Biblical Seminaries, Elkhart, Ind., had finished their day and a half fall meeting on campus on Oct. 19, they had approved new faculty appointments, endorsed redirected efforts in the search for a dean, affirmed plans in process for expanded pastoral ministry training, paged through a book of annual reports, participated in dedicating the enlarged and refurbished facility—98 percent completed—spent an hour with students, and donated an art piece to the schools.

The boards invited Jake Elias to become assistant professor of New Testament and pastoral ministry, effective on July 1, 1981. He was also reappointed to a three-year term as director of field education. Gayle Gerber Koontz was invited to become instructor in theology for a one-year term, effective on the same date. Gayle is pastor of the Boston Mennonite Fellowship and a PhD candidate from Boston University.

After extended discussion, the boards approved study toward modifying AMBS administrative structures which could potentially lead to consolidating or restructuring assignments. The traditional role of dean would be adjusted to meet especially the varied needs of curricular development and instruction. Another administrative appointment might be concerned primarily with spiritual and vocational formation. In support of the latter GBS board member Herb Schultz said, "People change when they come here. We need someone to work on those things very directly."

In a separate session, Goshen Biblical Seminary approved a sabbatical leave for Marlin Miller from Jan. 1 to July 31, 1981, and named vice-president Joseph Hertzler to be acting president during Miller's leave.

The Boards next meet Feb. 8-9 in Newton, Kan.



Board president, Rollin Krabill, 5th from left; board secretary, Lois Yoder, 7th from left.

Hartville Meadows, new home for disabled

Groundbreaking was held on Sept. 6 for Hartville Meadows, a specialized care facility for 32 developmentally disabled young adults. The project is sponsored by Hartville Homes, Inc., a not-for-profit Ohio corporation whose president is Rollin Krabill. Upon completion, it will be a certified Medicaid ICF-MR facility.

The \$1.2 million land, building, and basic equipment cost is being financed by a grant from the Ohio Department of Mental Retardation and Developmental Disabilities. Furnishings, pre-opening staff and staff training costs, and cash-flow operating monies will come from donations from persons concerned about providing suitable living and care arrangements for those who are unable to care for themselves.

Opening is set for September 1981, or sooner if construction continues ahead of schedule. Half of the residents will be transfers from state developmental centers; the others

will be admitted directly from their homes or from less suitable placements. Screening of possible residents has already started.

All residents will have physical disabilities. A range of mental abilities will be accommodated by selective placement within the Home. The residents will live as four separate units, each unit having its own dining, living, and sleeping areas. Many will attend daywork or activity centers in the community.

Hartville Homes, Inc., is a group of concerned Christians, most of them from the Mennonite and Mennonite-related churches in Stark County. It seeks to maintain close ties with these churches as well as with the larger Christian community. The churches are asked to recommend people to serve as corporation members and are kept informed of developments. When in operation, Hartville Meadows will offer opportunities for personal involvement of interested people.

Home ministries workers seen as "crying need"

The crying need in the Mennonite Church for good home ministries workers—including church planters and leaders of emerging urban congregations—was repeated over and over during the Churchwide Home Ministries Consultation held Oct. 21-23 in Elkhart, Ind.

Hosted by Mennonite Board of Missions, the annual event was marked this year by unprecedented enthusiasm, unity of purpose, and a desire to work together better.

Attending the consultation were 36 representatives from 22 conferences of the Mennonite Church, along with churchwide agency staff. They were mostly mission commission chairpersons, executive secretaries, and conference ministers.

Reasons listed for a lack of good home ministries workers included failure to challenge young people to meeting the need in recent

years, inadequate support and guidance for persons who *do* respond, and insufficient promotion of home ministries and training for it at Mennonite colleges and seminaries. "Poor self-image" on the part of pastors and congregations was also cited.

"We used to send out home missions workers without much training, money, and supervision," said MBM interim home missions director Edward C. Taylor. "A lot of those people are still out there, but they're hurting and some of them are burnt out."

Ed also reviewed plans for a Pastoral Enrichment Center which would offer a continuing education opportunity for pastors and others who have not had much formal training. The center would emphasize practical studies in administration, counseling, preaching, and teaching, as well as basic courses in theology

and Anabaptism.

A high point for many of the consultation participants was a time for sharing the work of God in home ministries on Tuesday night when most Americans were watching the final game of the World Series. The meeting, which lasted nearly three hours, was a chance for each conference to report on experiences of 1980 and plans for 1981.

Ray Horst, MBM vice-president for home ministries, who moderated the three-day consultation, called repeatedly for the streamlining of home ministries work in the Mennonite Church. He noted that each conference has its way of doing outreach and that relationships with the churchwide outreach agency—MBM—are often confusing.

"We need to remove some of the stumbling blocks from our relationships and establish clear understandings and expectations so that we can get on with our common task of witnessing for Jesus Christ," Ray said.

The conference leaders called for more frequent meetings to encourage each other and share ideas on home missions. They asked for the continuation of the annual churchwide consultation and the possible addition of annual meetings in several regions of the Mennonite Church.

Among numerous items on the consultation schedule was a well-received home ministries case study presented by Benno Barg, Gordon Erb, and Hubert and June Schwartzentruber of Ontario Conference. "They gave us a warts-and-all view of what they are trying to do in Ontario," said an appreciative Ohio listener. "It was extremely helpful."

Are there other ways of doing development?

Concerned that the church know what unique contributions it can make to development in the eighties, and concerned that church agencies involved make the best use of available resources, some 40 persons with theological, educational, and practical interest in development gathered at Eastern Mennonite College (EMC) from Oct. 10 to 21.

The Global Village Committee of the college, which seeks to integrate the programs of various departments whose disciplines relate to development, sponsored the Alternative Models in Development Consultation.

Says Vernon Jantzi of EMC, "As we become more clearly aware of the international factors that affect development within communities, we must rethink the models we currently use."

The idea of a consultation in which those of various professional backgrounds could brainstorm grew from a series of conversations in the last year between Jantzi; John Howard Yoder, of the Associated Mennonite Biblical Seminaries in Elkhart, Ind.; and the Mennonite Economic Development Association (MEDA).



James Bowman, former worker in Vietnam and Indonesia.

A recurring question was how much the key to development throughout the world lies in North America. Participants discussed whether the Mennonite constituency can or should be encouraged to work against the roots of global injustice which lie with the affluent lifestyle. James Bowman of Landisville, Pa., who served with MCC in Vietnam and Indonesia, said that constant emphasis and publicity on development programs in other countries misleads church members to believe that the obstacles to development are all "out there" rather than "at home."

Bowman called on MCC to devote major financial resources toward making Mennonites more conscious of the unjust economic systems based in North America. Other participants were less sure that such "consciousness-raising" would work, or that MCC is the proper vehicle for it.

Consultation participants heard Paul Polak of Arvada, Colo., a psychiatrist-turned-businessman, discuss and seek their counsel concerning his plans for a multinational corporation that would work for economic development rather than profits, and would aim to be "in the world market system but not of it."

Random impressions of the People's Republic of China II

This is the second of a two-part travel series written by Winifred Beechy, codirector of the Goshen College Study-Service Trimester at Sichuan Teachers College, Chengdu, Sept. 20.

Train travel in China should be a part of visitors' experience. Chinese trains, from our short experience, run promptly on schedule and provide good service. Our 36-hour, 1,000-mile train trip from Beijing [Peking] to Chengdu began and ended at the stated time almost to the minute. There were only two classes. Our 20 students traveled economy class—as did most of the Chinese—in coaches with three-tier bunks for sleeping. They were padded and equipped with bamboo mats, pillows, and covers. Boiled water was provided in each coach, with excellent meals and service

in the dining car at very reasonable rates. The only thing not appreciated by our students was the blaring of music and dialogue from loud-speakers for many hours during the day and evening.

Reluctantly, I'll describe first-class accommodations which seem to have been considered more appropriate for the faculty leaders—whether because of our age or status, we'll never be sure. We resisted only slightly, so we did find out how foreigners and top government cadres travel. Our berths were not only padded but made up with sheets, covered with bamboo mats for daytime sitting. The four-passenger compartment which we two occupied was definitely a carry-over from the imperial days. A profusion of lace curtained our windows, covered our table, and spread over our seat backs. Also on the table was a small decorative lamp and oriental type rock and plant arrangement. The carpeted floor and door to close us off from the hallway assured us of restful quiet. We assuaged our guilt at all this comfort by inviting the students and the two Chinese teachers accompanying us to drop in for chats and relaxation—and to rest their ears. A ticket for all this comfort, not to mention the beautiful scenery of mountain farms and lovely valleys, for two days and a night can be bought for about \$70 American. Another \$3 a day for food makes it look like a bargain. But we have to measure this against the average worker's wage of from 20 to 60 yuan a month (about \$13 to \$40) to realize that we were enjoying pretty extravagant living.

Other early impressions might be mentioned, with the acknowledgement that four weeks in a new country or culture does not qualify anyone to make definitive conclusions or even generalizations. Still, in comparison with many Asian countries, I was struck by apparent improvements.

People seem generally happy and friendly, well fed and adequately clothed. We've seen no beggars, no one scavenging through piles of garbage (in fact, no piles of garbage). The city streets look clean despite the debris of curbside markets and crowd litter; street sweepers are constantly at work. A consoling sight is the ever-present thermos of boiled water, carried by everyone from truck drivers to college professors. What a campaign it must have taken to reach that level of sanitation consciousness! Food and consumer goods are available to a greater extent than we had anticipated, with hordes of shoppers or "window" shoppers.

New construction is much in evidence to ease the critical housing shortage. It remains to be seen whether apartment building can keep ahead of population growth, even with the optimistic goal of reaching zero population growth by the year 2000. The claim is that population rates have been lowered from 35 to 40 per thousand in 1969 to 12 per 1000 in 1978, aiming at 5 per 1000 by 1985.

Government policies are currently placing a

strong emphasis on friendship and cooperation with other countries in the effort to bring about the "Four Modernizations" in agriculture, industry, science/technology, and defense. There is a new openness to revealing statistics and to admitting past mistakes as they search for a workable combination of collective and private enterprise which will result in the desired growth in the economy. Higher education is in the process of normalization after the far-reaching excesses of the Great Proletarian Cultural Revolution.

These are random impressions and tentative observations which I hope we'll have opportunity to confirm or correct as we study Chinese history and culture as well as become better acquainted with some real-life Chinese people. (The end)

MBM notes

Despite war and hardship, Christian service is continuing at the NOOR Eye Institute in Kabul, Afghanistan, where a Canadian Mennonite is secretary-receptionist. Carol Erb reported recently that, with winter approaching, she is worried that people will not have enough fuel and other basic items because of economic troubles and war. "The needs around us are so great," she said. "I find this the most difficult to handle." Carol works for *Christoffel Blindenmission*, a German agency, but also is an overseas mission associate with Mennonite Board of Missions, Elkhart, Ind.

Construction of an expanded Greencroft Nursing Center began on Oct. 20 in Goshen, Ind., following a brief ceremony attended by Mayor Max Chiddester, Greencroft officials, representatives from Greencroft's sponsoring agency—Mennonite Board of Missions—and more than 100 Greencroft residents. The nursing center is expanding from 62 beds to 180 beds, with construction expected to be completed within a year. John Liechty is the nursing center administrator.

Housing, a major concern for young adults in urban areas, is the topic of a Nov. 14-15 seminar in Washington, D.C., sponsored by Student and Young Adult Services. To be discussed are economic factors relating to the ability to buy housing, who lives where in the city and how that has changed, the meaning of speculation, and a biblical understanding of housing and ownership. More information can be obtained from Washington SYAS Director Arden Shank, 1644 Newton St. NW, Washington, DC 20010. Telephone (202) 462-7774.

Two persons are needed for PEACE (Peace Education as Campus Evangelism) Team for an 18-month assignment. The task includes providing biblical peace witness workshops, draft counseling, and encouraging local campus peace witnesses. The traveling team is sponsored by Mennonite Church, General Conference Mennonite Church, and Mennonite Central Committee. Interested persons may contact Maynard Kurtz at Mennonite

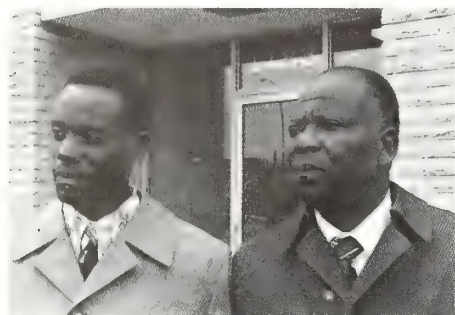
Board of Missions, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

J. Robert and Sylvia Shirk Charles arrived in Belgium on Oct. 15 for a four-year term of service. They will be working as general missionaries at the invitation of the Belgian

Mennonite Council. They will share a house in the capital city of Brussels with Stephen and Jean Gerber Shank who arrived in July. The new MBM workers are members of East Goshen Mennonite Church, where they were commissioned for their assignment on Oct. 12.

mennoscope

Fifty copies left of "Conversation about peace," a reprint from *Gospel Herald*, July 4, 1978. Available while they last at 25¢ each.



Malungu Antonio Pedro and Pedro de Oliveira Sebastiano.

Two church leaders arrived from Angola for a short visit to the Winnipeg, Man., Mennonite Central Committee (Canada) offices on Oct. 9 to share their spiritual pilgrimage, to learn what MCC is all about, and to invite the organization's involvement in their situation. Malungu Antonio Pedro and Pedro de Oliveira Sebastiano indicated the 1960 revolution caused havoc in their church—The Independent Evangelical Reformed Church, with approximately 66,000 members in 300 congregations—when nearly 25 percent of the Christians fled to Zaire. They urged a reciprocal visit from MCC.

Legislation for Old Colony Mennonites from Mexico who had hoped to stay in the U.S. crossed the last hurdle on Oct. 19 when President Carter signed a private bill granting them permanent residence. The group of 650 persons moved to Seminole, Tex., in January 1977 on tourist visas.

An estimated 65 owners of small business representing six states and three Canadian provinces learned how to adapt management techniques to current business conditions in an all-day continuing education course at Goshen College on Thursday. Financial Management in an Inflationary Recession was cosponsored by Goshen College's department of business and economics and MIBA/MEDA in conjunction with their annual convention, Oct. 23-26. Five members of the Goshen College faculty, representing the fields of small business management, accounting, and economics, taught the day's four sessions.

"Media and Violence" was the topic for the 1980 Intercollegiate Peace Fellowship conference which met in Winnipeg, Man., Oct. 16 to 18. Mennonite Brethren Bible

College (MBBC) and Canadian Mennonite Bible College (CMBC) hosted this year's assembly, which meets annually at one of the participating Mennonite and Brethren in Christ college campuses. Participants traveled as far as 1,600 miles to attend the conference and make contacts with students from other Mennonite colleges. Approximately 100 students and faculty from ten Mennonite colleges attended all of the sessions. Some sessions drew up to 125. The Peace Fellowship accepted an invitation from Bluffton College to host the 1981 assembly. Officers elected for the coming year were Ray Epp, MBBC, and Luke Hurst, Eastern Mennonite College. Keith Moyer, Conrad Grebel College, will continue as chairperson.

At the Rehoboth Mennonite Church, Schuyler, Va., on Oct. 26, Allen D. Hershey was ordained to the Christian ministry to serve as pastor of that congregation. Erie Renno of Belleville, Pa., assisted. The charge was given by Ernest Swartzentruber. Bro. Hershey's address is R. 1, Box 151, Schuyler, VA 22969; phone (804) 831-2472.

In Touch, the 2½-minute daily radio program of the Mennonite Church, is putting new spark into old lives and tired marriages and giving listeners a new image of who we are, says Ron Byler, associate in Congregation Services for Media Ministries. His observations are based on reports from sponsors and from numerous comments made to Writer-Commentator Art McPhee. A sponsor in the Elkhart, Ind., community reports that the program and follow-up contacts have helped a young couple who were separated to begin the road of recovery for their marriage. Some have received a new image of Mennonites. When Art entered a business establishment in one Mennonite community the receptionist expressed amazement that the Mennonite Church was open to receive outsiders. "I thought you were only welcome if you were born a Mennonite," she said.

The recently organized Mennonite Central Committee East Coast is initiating seven dif-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$150,697.31 as of Friday, October 31, 1980. This is 20.1% of the total needed. 237 congregations have made contributions.

ferent rallies within the Eastern states during the next twelve months. The rallies are designed to provide a time and place for people to come together to learn, share, and celebrate what God has done and is doing among them. MCC East Coast's first MCC Day is planned for Nov. 15 at the Belleville Mennonite School. The program, lasting from 9:30 to 3:30, is scheduled to include a morning session, lunch, and an afternoon session. The program theme is "Using God's Gifts in His Service." Wilmer Heisey, chairman of the MCC East Coast, will be the key speaker. For more information about this rally, contact Crist Peachey of Reedsville, PA 17084, or call (717) 667-2944.

The Jamaica Mennonite Church and Mennonite Central Committee are expanding their initial repair and reconstruction work in the northern coastal area of Jamaica which was hardest hit by August's Hurricane Allen. Dan Norell of Iowa City, Iowa, and a team of six carpenters and laborers from the Jamaican church have completed cleanup work in the Port Maria area and are continuing to help repair 15 to 20 houses, mostly with damaged roofs. MCC will now provide further building material assistance to families who have not been able to receive aid through the local government. In addition the team will help residents of nearby Little Bay to relocate their houses on lots provided by a government housing project. The project is not offering them new houses, so MCC and JMC will help some 20 families move salvaged materials from their previous houses and will provide additional building materials if the local government does not. They may also do a week of repair work in the St. Ann area. The Jamaican government has reported that the hurricane destroyed 1,000 housing units and tore roofs from another 5,000.

Opportunities: Chemistry position, one-year appointment. Analytical or Physical PhD preferred. Teach General Chemistry and Quantitative Analysis. Contact Dean Albert N. Keim, Eastern Mennonite College, Harrisonburg, VA 22801. Eastern Mennonite High School needs a dormitory resident director couple beginning in the 1981-82 school year. Responsibilities include living in high school dormitory, being parents to 60-65 students. Some classroom teaching may be expected. Contact Samuel O. Weaver, Principal, EMHS, Harrisonburg, VA 22801. Phone (703) 433-9107 ext. 385.

A workshop on refugee sponsorship is scheduled at the Laurelville retreat center on the weekend of Dec. 12-14. Primary leaders are Donald Sensenig (MCC Resettlement Office in Akron, Pa.) and Robin Tetzloff (CWS Resettlement Office in Columbus, Ohio), along with other bilingual resource persons. Congregations are urged to send a team representing both sponsors and refugees for maximum benefit. Specific questions and concerns will be discussed, with room for adequate dialogue

and interaction. For program flyers, write Laureville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Abdul Mehanni, chief administrator for the 14 schools sponsored by the Coptic Evangelical Church in Egypt, expressed appreciation for Mennonite Central Committee involvement and shared some information about the schools on a recent visit to MCC headquarters in Akron, Pa. Mehanni said of the volunteers who have served in the schools: "I appreciate so much their cooperation and Christian spirit. I would like to have at least five of them next year." Currently three workers teach English in Evangelical Church elementary and secondary schools through a program that began in 1973. Another one teaches in the Evangelical Church seminary, and three others in Coptic Orthodox Church schools.



Abdul Mehanni

Special meetings: John Bartholomew, Columbiana, Ohio, at Leetonia, Ohio, Nov. 9-12. Ivan E. Yoder, Belleville, Pa., at Cove Mennonite Fellowship, Woodbury, Pa., Nov. 16-23. B. Charles Hostetter, Hickory, N.C., at Pike, Elida, Ohio, Nov. 9-16. Roy D. Kiser, Stuarts Draft, Va., at Manheim, Pa., Nov. 16-23.

Change of address: Ronald L. Kennel from Wellman, Iowa, to Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517. Nevin L. Horst, from Mount Joy, Pa., to 311 N. Lime St., Lancaster, PA 17602.

readers say

I feel that John M. Drescher's article on "Validating Our Peace Position" (Oct. 14) sounds a note of warning that is much needed in the present-day teaching and publishing programs of the Mennonite Church. While not in any way encouraging a weakening position on the peace and service teaching and practice, he calls for a primary emphasis on that which the apostles preached and taught after the ascension of Jesus and the coming of the Holy Spirit with power at Pentecost; that is, the need for and provision of salvation from sin for all people by faith in the atoning death of Jesus and His victorious resurrection.

This message, although too simple for the worldly wise, is still God's power unto salvation as expressed by Paul in 1 Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Perhaps the relationship of salvation by faith in Christ's atonement and the resultant life of discipleship is best expressed in Ephesians 2:8-10.

I agree with Bro. Drescher that we can still learn something very essential from the Fundamentalist wing of the Christian church, especially in their emphasis on the full divine inspiration of the Bible, Christology, evangelism, and second coming of Christ.

On some of these truths we hear too little. Should we not come back and let the Word of God speak for itself in areas that we are neglecting? And this same earnest searching would, no doubt, change some current views and practices in other Christian groups as well. —Warren R. Kriebel, Souderton, Pa.

Thank you so much for publishing the excellent article by John M. Drescher, "Validating Our Peace Position" (Oct. 14). If it were presented in every local congregation in a coherent manner, this kind of teaching would go a long way toward clarifying our response to the question, "Is the peace ethic optional for Anabaptists?" (Hear, hear! Oct. 7).

We need to go beyond clarifying and validating our "peace position." Drescher points in the direction of following Jesus as a "total way of life." I believe it needs to be characterized by (among other things): (1) redemptive love, willingness to suffer rather than to inflict suffering; (2) seeking to bring reconciliation, helping to resolve conflicts in a non-violent manner; (3) bringing an active, bold, prophetic witness to the persons "in authority," as the Lord inspires us to do so.

J. Lawrence Burkholder, in his article on peace witness in *Kingdom, Cross, and Community*, Herald Press (1976), clearly shows that Jesus practiced both "nonresistance" (willingness to suffer) in some situations, and "confrontation" in other situations (e.g., cleansing of the temple). He was not only nonresistant as far as his response was concerned; he also took the initiative in a nonviolent resistance to evil powers; had he been only "nonresistant," it is doubtful that the Romans would have wanted to kill him. Had he been merely a "Zealot revolutionary," he would not have given us an example of the way of peace. But Jesus did give an unusually clear example of how to be clearly nonresistant and to present a prophetic witness; he knew when to emphasize which approach. If this was costly for Jesus, how can we who seek to follow him expect to escape "the way of the cross"? I believe we have been so selective in our approach to peace witness that we have seldom needed to "face the cross."

Is it not time that we take more seriously the witness of sisters and brothers in Christ who are being called to express a prophetic witness in "the marketplace," e.g., in the places where nuclear weapons are being designed, produced, or stockpiled? Some of our Mennonite brothers and sisters have been carrying forth such witness at Rocky Flats and other places.

Can we be open to the witness of persons like Sister Anne Montgomery, John Schuchardt, Phil Berrigan, Elmer Maas (whom I knew through personal association), and others, who recently entered the General Electric plant at King of Prussia, Pa., where components for nuclear weapons are produced on a large scale, and presented a powerful direct witness. How many of us read/hear only what the public media wishes us to hear about events like this? The *Gospel Herald's* paragraph in the "items and comments" (Oct. 7) reflects primarily the view of the secular press, which tends to be only "half the story."

Would it not be much better if we heard directly from our brothers and sisters involved in the witness? The "inside story" of the early Anabaptists, we believe, was far more accurate and reliable than the media of their day would lead one to believe. Ought we not expect the same from our Christian friends today? I would encourage interested persons to seek direct reports through such newsletters as *Year One* (Jonah House, 1933 Park Avenue, Baltimore, MD 21217) or *Center Peace* (The Center on Law and Pacifism, P.O. Box 1584, Colorado Springs, CO 80901). —Walter Hochstetler, Elkhart, Ind.

Editor's note: In *Center Peace*, the persons who entered the G.E. plant gave the following explanation:

"The prophets Isaiah and Micah summon us to beat swords into plowshares. Therefore, eight of us from the Atlantic Life Community come to the King

of Prussia G.E. (Reentry Division) plant to expose the criminality of nuclear weaponry and corporate piracy. We represent resistance communities along the East Coast: each of us has a long history of non-violent resistance to war.

"We commit civil disobedience at G.E. because this genocidal entity is the fifth leading producer of weaponry in the U.S. To maintain this position, G.E. drains \$3 million a day from the public treasury, an enormous larceny against the poor. We wish also to challenge the lethal lie spun by G.E. through its motto: 'We bring good things to life.' As manufacturer of the Mark 12A reentry vehicle, G.E. actually prepares to bring good things to death. Through the Mark 12A the threat of First-Strike nuclear war grows more imminent. Thus, G.E. advances the possible destruction of millions of innocent lives.

"In confronting G.E., we choose to obey God's law of life, rather than a corporate summons to death. Our beating of swords into plowshares today is a way to enfold this biblical call. In our action we draw on a deep-rooted faith in Christ, who changed the course of history through his willingness to suffer rather than to kill. We are filled with hope for our world and for our children as we join this act of resistance."

Due to slow mail, our Aug. 12 issue of *Gospel Herald* arrived only last week. Since then, I have been pondering Dean Brubaker's thought-provoking questions concerning Gal. 3:28: "Does coming to Christ eliminate roles in society? Was a slave automatically a slave...?"

I now realize that during the past 200 years Mennonites gave in to the winds of false doctrine and the ways of the world by silently accepting the abolition of slavery—a social institution which Christ evidently did not intend to eliminate.

I call upon all *Gospel Herald* readers to join with me in searching for creative ways of nonviolently restoring the world to its archetypal state. Perhaps we can begin within the church and then work our way into the world until at last the entire globe is covered with one great brotherly pre-abolitionist society. —Michael H. Shank, Vienna, Austria.

Thank you for printing the courageous and touching story by Darrel M. Hostetter ("Why Did God Let This Happen?" Oct. 21). One of the most difficult things in life is losing a child. Their continued faith in God and Christian growth through this experience is a witness to me. —Ruth Fireoed, Philadelphia, Pa.

Jim Drescher says (Hear! Hear! Oct. 7). "If baptism is necessary for membership, why isn't the belief in peace (the central theme of the New Testament) necessary for membership?" It is likely that the majority of new members do subscribe to the Mennonite peace position at the time they are received, and I hope this continues.

However, I am afraid that one of the biggest threats to our peace position is that some of our writers and speakers persist in referring to it as being "central to the gospel" or "the central theme of the New Testament." If there is any probability that there will be persons in heaven who did not subscribe to the peace position, then our youth may see such statements as being exaggerations, and come to view the entire position with suspicion. Any claim that requires a complicated defense may appeal to scholars, but for the majority it only detracts from the credibility of the peace position itself.

There is a danger that the peace position could come to share the problems of such social issues as the E.R.A., in which many persons are embarrassed to be identified with either side of the issue, because of overstatement and exaggerated claims being made for both sides. When embarrassment become a major motivator, the natural tendency is to drift with the majority. If we really want to keep the peace position, there is much to be said for keeping it un-

complicated and free of claims that cannot easily be explained by the average church member.

We need more writing like John Drescher's "Validating Our Peace Position" (Oct. 14). I may not agree with everything he says, but his approach and style demand respect and give credibility to the position.—Milton B. Shenk, Sarasota, Fla.

births

Barndt, Steve and Donna (Godshalk), Souderton, Pa., first child, Matthew Steven, July 28, 1980.

Bender, Roy and Connie (Kreider), Canton, Kan., first child, Darren Lynn, Oct. 17, 1980.

Gaettens, Rodney and Judy (Schmucker), Dollard Des Ormeaux, Quebec, first child, Karen Annette, Aug. 26, 1980.

Gehman, Don and Donna (Anders), Harleysville, Pa., first child, Chad Michael, Oct. 14, 1980.

Gingerich Lee and Cheryl (Bender), Wellman, Iowa, fifth child, third son, Eric Lee, Sept. 9, 1980.

Histand, Phillip and Betty (Boshard), Evanston, Ill., first child, Maria Katrina, Oct. 5, 1980.

Hooley, Randall and Debra (Miller), Shipshewana, Ind., first child, Derick Gene, Oct. 19, 1980.

Kapusta, Jerry and Anita (Landis), Franconia, Pa., second child, first daughter, Jennifer Lynn, Aug. 29, 1980.

Keener, Herb and Barb (Gall), Lebanon, Pa., first child, Michael Alan, Sept. 30, 1980.

Kennell, John and Annamary (Graber), Sarasota, Fla., first child, Cassandra Jo, Oct. 14, 1980.

Kropf, Dale David and Grace, Stratford, Ont., second child, first daughter, Anita, Oct. 3, 1980.

Lindstrom, Everett and Helen (Slaubaugh), —, Fla., first child, Nathan Fjord, Oct. 6, 1980.

Matthews, Dan and Gwenith (Leis), New Hamburg, Ont., first child, Kristopher John, Sept. 14, 1980.

Miller, Hank and Luella (Geiser), Millersburg, Ohio, first child, H. Kyle, Oct. 4, 1980.

Miller, Russell and Beth (Lehman), Bellefontaine, Ohio, third child, second son, Luke Lehman, Oct. 12, 1980.

Paumier, Robert and Renee (Hostetler), Louisville, Ohio, first child, Ryan Glenn, Oct. 17, 1980.

Schlegel, Clare and Catharine (Sweeney), Stratford, Ont., first child, Adam Clare Earl, Sept. 10, 1980.

Snyder, James and Elaine (Kilmer), Goshen, Ind., second son, Jeremy Lynn, Sept. 24, 1980.

Taber, John and Shirley (Adams), Sarasota, Fla., first child, Tiffany, Oct. 22, 1980.

Trissel, David, Jr., and Pat (Secrist), Weyers Cave, Va., third child, second daughter, Cynthia Layne, Oct. 19, 1980.

Wagler, Robert D., and Deanna (Workman), Goshen, Ind., second son, Philip Aaron, Sept. 30, 1980.

Yancey, Chris and Cindy (Grant), Sarasota, Fla., first child, Leslie Ann, Oct. 2, 1980.

Yancey, David and Anita (Loggins), Sarasota, Fla., third child, Julie Michelle, Oct. 13, 1980.

Yoder, Carroll and Judy (Roth), Wellman, Iowa, second daughter, Carlissa Jo, Oct. 8, 1980.

bethtown, Pa., Elizabethtown cong., and Barbara J. Wetzel, York, Pa., United Methodist Church, by Richard Frank, George Jewell, and Paul Shaffer, Sept. 27, 1980.

Holcomb—Miller.—Gregory Holcomb, Elkhart, Ind., Methodist Church, and Rebecca Miller, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger and Virgil Sibal, Oct. 18, 1980.

Huber—Wagler.—Darwin Glenn Huber, Kitchener, Ont., Pioneer Park Christian Fellowship, and Charlene Marie Wagler, Shakespeare, Ont., East Zorra cong., by Homer E. Yutzy, Oct. 11, 1980.

Kaufmann—Arslan.—Peter William Kaufmann, Chicago, Ill., Willow Springs cong., and Mary Arslan, Palos Hills, Ill., Greek Orthodox Church, by George Massouras and Dean Dimas, Oct. 12, 1980.

Korenstra—Mishler.—Keith Korenstra, Elkhart, Ind., and Becky Mishler, Middlebury, Ind., both of Bonneyville cong., by Boyd Nelson, Sept. 20, 1980.

Lehman—Frey.—J. Allen Lehman, Lima, N.Y., Pleasant View cong., and Laura M. Frey, Chambersburg, Pa., Chambersburg cong., by Aldus Lehman, father of the groom, and Al Huyard, Aug. 23, 1980.

Miller—Eash.—Nelson Miller, Yoder, Kan., and Betty Eash, Lagrange, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, Oct. 18, 1980.

Osterdahl—Leatherman.—Martin Osterdahl, Souderton, Pa., Finland cong., and Pat Leatherman, Perkase, Pa., Deep Run East cong., by John Ehst and David Benner, Oct. 4, 1980.

Peters—Delp.—Dennis L. Peters, Manheim, Pa., Gantz cong., and Nancy J. Delp, Lititz, Pa., East Petersburg cong., by H. Raymond Charles, Oct. 18, 1980.

Rohrer—Frank.—Kevin Rohrer, Manheim, Pa., Church of the Brethren, and Audrey Frank, Elizabethtown, Pa., Elizabethtown cong., by Richard H. Frank and Dennis Kuhn, Sept. 13, 1980.

Schlaubaugh—Yutzy.—Daryl Schlaubaugh, Wellman, Iowa, West Union cong., and Charity Yutzy, Kalona, Iowa, Lower Deer Creek cong., by Mervin Birky, Oct. 2, 1980.

Showalter—Yutzy.—Jonathan Showalter, Plain City, Ohio, Shiloh cong., and Dawn Yutzy, Plain City, Ohio, Maranatha cong., by David Showalter, father of the groom, Sept. 13, 1980.

Stech—Hartman.—David Stech and Julia A. Hartman, both of Goshen, Ind., Faith Assembly by Stan Hill, July 3, 1980.

Stucky—Yoder.—Randall Stucky, Hicksville, Ohio, Leo cong., and Mary Beth Yoder, Berlin, Ohio, Berlin cong., by Paul Hummel, Oct. 11, 1980.

Wagler—Barnes.—Wayne J. Wagler, Tavistock, Ont., East Zorra, Ont., and Marilyn Elaine Barnes, Kitchener, Ont., Brethren in Christ Church, by Homer E. Yutzy, Sept. 26, 1980.

Yoder—Horner.—Jim Yoder, West Liberty, Ohio, South Union cong., and Janet Horner, West Liberty, Ohio, Bethel cong., by Duane Beck, Oct. 11, 1980.

Yoder—Nussbaum.—Roger Yoder, Grantsville, Md., Oak Grove cong., and Rhonda Nussbaum, Kidron, Ohio, Kidron cong., by Bill Detweiler and Earl Yoder, Oct. 4, 1980.

Zehr—Kropf.—Burnell J. Zehr, Tavistock, Ont., East Zorra cong., and Darlene Faye Kropf, Innerkip, Ont., Maple Grove cong., by Homer E. Yutzy, Aug. 30, 1980.

Mrs. Weldon Albrecht, Gratic—Mrs. Wilbur Albrecht, and James Eichelberger), 18 grandchildren, 25 great-grandchildren, and one brother (Clyde Bachman). He was preceded in death by one daughter (Ruby—Mrs. Raymond Springer) and one son (Orville). He was a member of Willow Springs Mennonite Church, where funeral services were held on Oct. 19, in charge of Don Heiser; interment in Willow Springs Church Cemetery.

Hartman, Elizabeth, daughter of Andrew and Mary (Huber) Diller, was born at Elida, Ohio, May 13, 1897; died on Oct. 19, 1980; aged 83 y. On Aug. 16, 1923, she was married to Henry S. Hartman, who survives. Also surviving are 3 sons (Richard E., Paul G., and David Lynn), 9 grandchildren, 5 great-grandchildren, and one sister (Mrs. Florence Brunk). She was a member of Pike Mennonite Church, where funeral services were held on Oct. 22, in charge of Kenneth Benner; interment in adjoining cemetery.

Lehman, Elizabeth S., daughter of Roff and Bessie Cannon, (reared by Christian and Anna Heistand), was born in Illinois, Apr. 26, 1914; died at Lehman Nursing Home, Rheims, Pa., Oct. 11, 1980; aged 66 y. She was married to Wayne P. Lehman, who survives. Also surviving are 2 daughters (Lois—Mrs. Walter R. Schwager and Helen—Mrs. Robert Keener) and 5 grandchildren. She was a member of Elizabethtown Mennonite Church, where funeral services were held on Oct. 15, in charge of Richard Frank, Glenn Goshorn, and Walter Keener; interment in Elizabethtown Mennonite Cemetery.

Ropp, David, son of Menno and Magdalena (Yantzi) Ropp, was born in Tavistock, Ont., May 23, 1911; died at Lowville, N.Y., Oct. 13, 1980; aged 69 y. On Dec. 20, 1934, he was married to Fannie Gascho, who survives. Also surviving are 2 sons (Lloyd and Roy), 2 daughters (Barbara and Edith), 7 grandchildren, and one brother (Michael). He was a member of East Zorra Mennonite Church, where funeral services were held on Oct. 16, in charge of Homer E. Yutzy; interment in East Zorra Mennonite Cemetery.

Wingard, C. Elsie, daughter of Samuel B. and Salome (Stoltzfus) Smoker, was born at Atglen, Pa., May 6, 1928; died at Hayward, Calif., Sept. 23, 1980; aged 52 y. On June 24, 1950, she was married to Carl Wingard, who survives. Also surviving are 2 sons (Donald C. and Thomas R.), her father, 6 brothers (Norman L., D. Nevin, S. Lloyd, Lee Roy, Marcus H., and Daniel O.), and 5 sisters (Marie E.—Mrs. Eli J. Yoder, Miriam S.—Mrs. Martin M. Brendle, Mrs. Lena R. Lapp, Mrs. Amanda Beiler, and Reba A.—Mrs. Paul H. Hershey). She was a member of Forest Hills Mennonite Church, where funeral services were held on Sept. 26, in charge of J. Lester Graybill; interment in Eby Cemetery.

Correction: In the obituary of Marybelle Smucker in the Oct. 21 issue, it said she was married to Wilbur J. Stutzman. It should have said Wilbur J. Smucker.

Cover by Dynamic Graphics; p. 908 by Lois Landis Shenk; p. 914 by Terry Wyse; p. 915 by Dave Shenk; p. 916 by John Wieler; p. 917 by Jim King

marriages

Albrecht—Dyer.—Paul David Albrecht, Tiskilwa, Ill., Willow Springs, Pa., and Debra Sue Dyer, Princeton, Ill., Baptist Church, by David Castro and Arnan William, Oct. 18, 1980.

Carpenter—Roggie.—William Carpenter and Debora Roggie, both of Lowville, N.Y., by Lloyd Boshard and Milton Zehr, Aug. 23, 1980.

Hartman—Lehman.—Darrel E. Hartman and Jane L. Lehman, both of Goshen, Ind., Faith Assembly, by Jack Farrel, Aug. 23, 1980.

Hernley—Wetzel.—Bernell J. Hernley, Eliza-

obituaries

Bachman, Edward E., son of Peter and Phoebe (Smith) Bachman, was born at Putnam, Ill., Feb. 5, 1888; died at Princeton, Ill., Oct. 16, 1980; aged 92 y. On Nov. 26, 1914, he was married to Vieta Staker, who died on Oct. 8, 1951. In 1960 he was married to Leah Eichelberger, who survives. Also surviving are one daughter (Lucille—Mrs. Charles Martin), 2 sons (Floyd E. and Leroy R.), 3 stepchildren (Evelyn—

calendar

Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eighth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981

Church offers prizes for sermons on peace

A peace group within the Christian Church (Disciples of Christ) has offered cash prizes for the best sermons preached in early 1981 on the topic of peace. The Disciples Peace Fellowship has sponsored the contest to provoke discussion of peace, war, the nuclear arms race, and other related issues, said Donald G. Baird, pastor of Northwest Christian Church in Dayton, Ohio. Prizes of \$100, \$50, and \$25 will be awarded for the three best peace sermons preached between January and the Sunday in April—designated Peace Sunday by many churches—that follows Easter. The panel of judges, which includes Disciples clergy, laity, and seminary professors, will evaluate the submitted sermons on the effectiveness of the peace witness, craftsmanship, and “relevance.”

Disciples begin a project to form new congregations

The Christian Church (Disciples of Christ) has begun research on a program to train “pastor/developers” to organize new congregations in communities that the church has not penetrated before. These ministers, to be trained by the church’s Division of Homeland Ministries, will be sent to regions that have little or no Disciples presence. They will attempt to gather new congregations, take the initial leadership, and perhaps stay on as the regular pastors. The program is scheduled to start by 1982 and run for 10 years on an annual budget of \$2.5 million, according to Raymond E. Brown, chairman of the church’s New Congregation Establishment Committee.

With some two thirds of its 1.2-million members in the Midwest and Southwest, the church has set its sights on other regions and on communities populated with significant portions of the 80 million Americans reported to be “unchurched.” Special emphasis will be placed on reaching ethnic minority groups. Like many mainstream Protestant denominations, the Disciples have suffered membership losses for several years.

Aggressive Falwell nationalism gets poor marks in Minneapolis

Three Minneapolis leaders of People of Faith United to Reverse the Arms Race have warned against “the current merging of religious fervor and nationalistic zeal” which they said was evidenced at an “I Love

America” rally in St. Paul conducted by Jerry Falwell, leader of the Moral Majority. “What Falwell advocates is not Christian patriotism, but an idolatrous worship of the state and military power,” the three clergymen said in a statement. “His emphasis on America to the near exclusion of the world is contrary to a faith in the God who loves all people.... His insistence on increased military strength promotes the arms race, now pursued by the United States and the USSR, the logical conclusion of which is to preserve a nation, if necessary, by destroying the world. Furthermore, we view Falwell’s message regarding nationalism and militarism as contrary to what Jesus taught us about working for peace.... We, too, are willing to die for what we believe, but we will not kill for it nor promote killing on our behalf.”

Christianity in Cambodia reported near extinction

“The church in Kampuchea (Cambodia) has been as close to extinction as possible, but it is still alive,” says Svein Tornas, information officer of Norwegian Church Aid. Reporting on a recent visit to the country, Mr. Tornas said there are between 300 and 500 Christians in Cambodia but only two of 25 pastors have survived the Pol Pot period. He reported that he met both of the pastors in Phnom Penh and they told him that while Christians are now “tolerated” in Cambodia, they are forbidden to discuss their religion in public. Despite these restrictions, Mr. Tornas said, Christians gather secretly in five to six locations in Phnom Penh for Sunday services. He said personal evangelism has resulted in some 30 “new Christians” this year.

St. Bartholomew’s says it’s not for sale “at any price”

Officials of St. Bartholomew’s Episcopal Church decided unanimously not to sell the landmark sanctuary, but voted to consider selling an adjoining community building. In September, an unidentified, “very prestigious American corporation” offered to buy the church for a record \$100 million. Some parishioners viewed the offer as the only way out of the church’s financial bind. Others have sought to preserve the imposing, 62-year-old Byzantine-style structure at all costs. “After weeks of prayerful consideration,” the church’s rector, Thomas D. Gowers, and the wardens and vestry said in a joint statement, “We have agreed as a matter of policy we will accept no offer, however big, or seemingly ‘the quick answer,’ to growing financial needs that would harm in any way our magnificent church building or detract from St. Bartholomew’s dedicated missions in God’s name.”

The recent purchase offer came in the face of a current church deficit of more than \$400,000 and predictions of even larger ones to

come, according to Peers Brewer, the church treasurer. Despite the affluence of many parishioners, the average household pledged only \$2.11 a week in 1978, he said.

Study says abortions in New York totaled 1.8 million during 1970s

Some 1.4 million New York women obtained abortions in the state, says a study by The Alan Guttmacher Institute, a Planned Parenthood affiliate. During the decade of the 1970s, nearly 600,000 out-of-state women also obtained legal abortions in New York State—partly because abortions became legal in New York in 1970, three years before the U.S. Supreme Court legalized them nationally.

Evangelical network formed by breakaway congregations

Breakaway Presbyterians meeting in St. Louis in September agreed to set up a “network of communication, fellowship, and shared resources” which they insist will not lead to the creation of a new denomination. According to its elected moderator, Calvin Gray, the newly formed Association of Evangelical Presbyterian Churches should attract at least half of the 40 churches that in recent months have bolted the 2.5-million-member United Presbyterian Churches in the U.S.A.

Representatives of 25 breakaway churches and 15 churches considering such a move affirmed six fundamental principles of common doctrine. Only a handful of the churches so far has taken the appropriate steps to join, but Mr. Gray said he expects that the association will soon comprise churches with a combined total of some 18,000 members.

U.S. immigration panel favors amnesty for up to six million

The presidential Select Commission on Immigration and Refugee Policy believes there should be amnesty for the estimated 3 to 6 million illegal aliens now in the United States, but there is disagreement on board procedures, says a Hispanic judge who serves on the commission. Judge Alamo Cruz Reynoso told a meeting of the Inter-American Press Association in San Diego that commission members haven’t reached agreement on the length of time illegals should have been in the United States to qualify for amnesty.

Theodore M. Hesburgh, chairman of the commission, maintains that the United States must stop the uncontrolled flood of illegal aliens into this country, and develop a responsible immigration policy that will benefit both U.S. citizens and needs of the world’s oppressed people. Judge Alamo Cruz Reynoso, whose family came from Mexico, said half the illegal aliens in the United States are from there. He said immigration laws must be applied with compassion.

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The conferences

Two articles in this issue grow out of activity in the two largest district conferences of the Mennonite Church: Indiana-Michigan and Lancaster conferences. Perhaps it is appropriate to consider for a moment the organization of our denomination into conferences.

There are basically two forms of church organization. One attempts to be strictly congregational and the other recognizes the value of association beyond the congregation—with others of similar faith and interests. The two can never be fully free from one another. The denomination that assumes the larger units must recognize that after all the congregation is a basic block in church structure. On the other hand, congregations which insist they are fully independent have a tendency to reach out toward others of similar belief.

It is proper that both qualifications are recognized. For if the church is not local, it has no real substance. And if it does not reach out beyond itself and its own small area, it is hopelessly parochial.

As with some other issues, we Mennonites have never quite come to terms with the tension of congregation vs. conference. At times and places, we have emphasized one in favor of the other. It has been said that in recent times, congregations of the Amish tradition which are currently a part of the Mennonite Church have tended to be more congregational than those of the Mennonite tradition which tend to defer to the district conference. (Such a generalization may be hard to support at this time. It was an observation I heard some years ago.)

There could be historical precedent for this. The earliest Mennonite settlements of any size in the U.S. were in the Franconia and Lancaster areas of eastern Pennsylvania. These were quite compact communities permitting regular intercongregational contacts. These are symbolized by the fact that until this day these two district conferences have regular conference assemblies twice a year, in spring and fall.

Amish immigrants began to come later and were somewhat more scattered. Thus a pattern of congregational or district discernments would naturally develop with less expectation of conference pronouncements.

As the modern patterns of district conferences emerged within the last century, congregations of these two traditions found themselves in the same geographical area and on numerous occasions have come together in the same district conference. The different perceptions of the role of a conference would not likely become an issue unless a problem emerged which called for a decision and then there would be tension since one group expected the conference to "speak" and another held this was the responsibility of

individual congregations. On the other hand, the two traditions have surely on occasion enriched each other by sharing the different approaches to problem solving.

According to *Mennonite Yearbook* 22 district conferences or fellowships send delegates to the Mennonite Church General Assembly. Eleven other groups listed in the *Yearbook* do not send delegates and one group, "church communities," has some congregations which participate in conference activities and some which do not.

Except for the Conservative Conference which has congregations in 13 states and Mexico, these are geographical groupings—individual Mennonite congregations in a given area which join together for fellowship, discernment, and working at common tasks. The largest of these 22 is Lancaster with 190 congregations and 16,319 members, while the smallest is the Gulf States Mennonite Fellowship with 8 congregations and 342 members.

What these 22 different organizations do would vary depending on their traditions and locations. Conferences with geographically scattered congregations will have a different pattern of meeting from those which are more compact. But in general as noted above, each of these groups serves each other in fellowship, discernment, and organization for common tasks.

None of these processes ever works perfectly. Indeed there is a law of thermodynamics which indicates that things run down unless something is done to arrest this process. This is a physical law, but in social and spiritual life the same thing happens. Unless there is leadership, specific activity directed toward improving our life together, the tendency is for things to become worse.

There is some blunt talk in Lois Shenk's interview with Paul Miller about issues and problems in Lancaster Conference. Next week we have a follow-up interview with two Lancaster Conference leaders to carry the discussion further. This is not to suggest that there are greater problems in Lancaster than in any other conference. It is more likely that Lancaster Conference is strong enough in numbers and identity to talk about problems which others of us who are smaller and weaker would hesitate to admit.

With this as an example, we too may ask ourselves where we have wandered from our objectives or faltered in our dedication to live as people of God in the last quarter of the twentieth century. The current economic and social distress in North America as well as throughout the world is causing leaders in various fields to ask themselves what has gone wrong in our society and what may be done about it. Such reassessment and response is always appropriate, but especially at this time.—Daniel Hertzler



Gospel Herald

November 18, 1980

What I do with my anger

by Donna McKelvey

As the third oldest in a family of eight girls and one boy, it was often my task to scrub floors. I really did not mind scrubbing the floors so much, but thirty years later I can still remember the anger that would well up in me if someone tracked across the floor when it was still wet. Of course with a small house and a lot of little ones it was almost impossible to be undisturbed.

Years later I found myself no longer getting angry over tracked floors. Now I would get angry at my husband who worked on his sermon until twelve and one o'clock Saturday nights. I could not get to sleep before he came to bed, partly because the later it got the angrier I became. Then when he finally got to bed and fell asleep almost the minute his head hit the pillow, our son, who had a breathing problem, would wake up. So Saturday nights began to be a nightmare for me.

I also became angry when some of our church officers disagreed with my husband's priority list of God,

family, and church and wanted him to put church before family.

Did not I have a right to become angry when my little sisters came tracking across my clean floors? And I certainly was justified in being angry over not getting sleep on Saturday nights, especially when I was entertaining guests Sunday noon. At least I had a right to be angry when someone thought one hundred other people came before my son and me in my husband's life!

Whether anger was justified or not in those and other circumstances, I finally faced my emotions and began to analyze what they were doing to me. In seeking a solution to the problem of anger, I received help from a radio speaker named Joseph R. Cooke. Some of the insights I gained were as follows.

Anger, frustration, anxiety, resentment, and fear come to all of us often leaving a shambles of our hard-won spirituality. There are three things we should not do with our feelings: (1) We should not indulge our feelings, cutting a swath of destruction wherever we go. (2) We should not bottle up our feelings, because they will come out in nastiness, snide remarks, putting others down, and judging and may eventually cause an explosion. Feelings are often buried deeper and deeper and we do not even know it till there is an emotional breakdown. (3) We should not fight the feelings, pretending they do not exist.

What then should we do with our emotions which in themselves are neither good nor bad?

First, I realized we need to accept our feelings, knowing that God accepts us as we are with our feelings still raging, recognizing that feelings are a part of us that God made to respond to injustice. It is God's way of saying there is something wrong. Sin comes only in the follies we commit in response to our feelings.

Second, we should learn to understand the causes of our feelings. Some of these are: (1) The burden of non-grace; that is having to earn God's favor by being perfect. (2) Overcommitment; trying to do too much, then hating ourselves if we don't succeed. (3) Undercommitment. (4) The lack of an enjoyment corner; nothing we are doing just because we want to. (5) There could be a physical or medical problem: improper rest, diet, or exercise.

Third, we should share our feelings. Tell God, and tell Him how it really is. The psalm writer often poured out his feelings like this. Jesus poured out His heart to His Father. Also we should tell other Christians and ask them to pray with us. We need to listen without condemning and expect others to do this for us.

For me, it was a struggle to accept my feelings and really to believe God accepted me this way, but a tremendous weight was lifted when I fully believed this. I saw God's grace meeting me where I was, not where I ought to be.

I found the causes for my anger were the burden of non-grace, overcommitment and lack of an enjoyment corner.

I found the Psalms very helpful, especially verses like Psalm 91:15, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour

him." Or Psalm 103:4, "Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

I found the Bible coming to life as I put myself in the writer's prayer and cried unto God.

Then I also shared with a few close friends who patiently listened in an uncondemning way. One day I told Marg (name changed) how frustrated I was because I felt obligated to have all our church families into our home for meals within a certain time. Because of my weariness and other obligations as a pastor's wife, this had changed from a pleasure to a demand hanging over my head. Marg listened quietly, then asked, "Why do you feel you need to have everyone in your home for a meal?" She assured me she did not feel it was a necessity or even expected. Her understanding concern made me realize I had set too high a goal, failed to meet it, and was angry with myself because I had not, and with my husband because I felt he was disappointed in me.

Some time later I found a further step that I also apply now. This came through the incident in Jesus' life when the Pharisees watched to see if He would heal on the Sabbath. Mark states that Jesus looked around with anger and then restored a man's withered hand (Mk. 3:5). This says to me I can be angry over injustices and situations and I can then channel this emotion into helping to heal the injustice.

God showed me how I could turn over to Him those areas that would cause anger. For example, one day I wrote in my journal, "Dear Lord, today I bring to You my burden of sleep for Brian and me; for Brian's breathing problem. Thank you for relieving me of the burden and that You will work in this area of our lives. With my will I leave this with You and from now on I will praise You for what You are doing."

A few days later I wrote, "Because God does not give me a burden to frustrate me but rather so that I may roll it on Him and watch Him work as I praise Him, *today* I roll the burden of Bob's sermon preparation on You, dear Lord. My part is to assure him of my love and support. Equip me to do this. From now on I will look to You for the answer, not at the problem. Thank You for lifting this burden."

A few doctor trips later, the doctor suggested that Brian should have his adenoids taken out. This gave him full nights of sleep after six years of discomfort.

A few weeks after I wrote my prayer concerning Bob's

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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Donna McKelvey is a Mennonite pastor's wife from Milford, Neb.

late night sermon preparation, he said to me, "I'm through with this late Saturday night stuff." I do not believe he has worked later than 10:30 since then. That was a couple of years ago. (I refrained from telling him about my prayer for

a long time.)

Now when anger comes to me, I look at it and with God's help discover the cause and then deal with it so it can be used constructively. 

A modern psalm

By Katie Funk Wiebe

Some days I step into my door shaking, angry, wanting to shout and rail at the mountains of suffering I have become aware of during the day. They pile up, hard and sharp, boulder by boulder. A friend is suffering depression. A young couple married just two years ago is separating. A student feels rejected. A young wife is killed in an auto accident. An older friend must cope with a new illness in addition to a long-standing disease.

I want to cry, "Lord, make it stop! You've got the power! You're God! Why does life have to be so hard?"

I cry with Edna Wong in her modern psalm, *Turn Over Any Stone* (Augsburg), written after the birth of a retarded grandchild: "What are you—Creator or Father? If Creator, are [the retarded] your image? Do you, then, have a monster head? Are you hunchbacked, clubfooted? . . . If Father, then what happened to all fatherly virtues . . . ? Answer me, You who claim to be both Creator and Father."

But I don't say the words. I withdraw into isolated silence and hide my pain. I find many other Christians do likewise. Sometimes the curtain hiding the pain lifts a little, but it soon drops again. They, like me, have received the message that Christians suffer softly and serenely, disturbing no one. Christianity is not for lamenters.

But in the silence of my room, I find comfort in those psalms seldom read personally or publicly. These are psalms which echo Edna Wong's words demanding God to speak. They are the psalms we're a little embarrassed to have in the Scriptures and would like to explain away. They are not considered the model for prayer or for handling difficult problems. They hurl hatred at God and humans. They dare to question God's actions. They demand vengeance: "Requite [the wicked] . . . according to the evil of their deeds" (28:4). The speakers expect answers.

Countless Christians find comfort in them because they are the human language of a person in deep distress.

Persons have shared with me from time to time how hard it is to find someone who will allow them to grieve, or lament, openly, without passing judgment on them or shutting them up with "cheer-up" words: "God will be with you; it's going to be okay. Ruthie may have died, but you can always have another child," or "Some people have worse illnesses than cancer," or "Your ex-husband isn't

worth the agony you're going through." The intentions of the comforter are good, but the words are not freeing.

In response, the sufferer moves the hurt deeper inside. To suffer at all is painful; to suffer alone is sheer agony. To tell the sufferer that to have such strong feelings is wrong hinders the healing. Before a sore can heal, the pus must ooze out. Before a person can be spiritually healed, the anger, hurt, frustration, must be released.

Such lament passages allow the person struggling for emotional survival to symbolically identify with someone who has known deep hurt. "The waters have come to my neck. I sink in deep mire," said the psalmist, and the contemporary sufferer echoes, "I, too, am sinking." Daniel J. Simundson, in *Faith Under Fire*, states that faith is as essential to admitting the pain as to arriving at a solution. True faith dares to express feelings to God and to ask questions of him.

Simundson recommends that pastors read these laments of the psalmist, often called imprecatory psalms, before the congregation, despite their harsh language. Passages such as "Let them be put to shame and dishonor who seek after my life! (35:4); "Why sleepest thou, O Lord? Awake!" (44:23), and "My God, my God, why has thou forsaken me?" (22:1) give Christians today, wondering if they are alone in their misery, a chance to hear their thoughts expressed without censure.

Faith, however, doesn't stay with lamenting. Although it may take time and several readings of such psalms to move beyond the anger, despair, and vindictiveness, faith always moves on to praise, even as the psalmist does. Though such psalms begin with hatred, after sorting things out, the speaker sees life once again in perspective and praises God: "We thy people, the flock of thy pasture, will give thanks to thee for ever" (79:13).

Likewise Edna Wong, in her moving prose poem about her long and arduous spiritual journey, comes to terms with what seems like a senseless birth and finds words to praise God and accept this new life.

To share pain is to be freed from the terror of the loneliness accompanying the pain and suffering. Reading the psalms written by a person facing this terror who has moved through to submission and praise helps toward this next step.



Paul M. Zehr, secretary, Board of Congregational Resources



David N. Thomas, moderator

The seminary comes to Lancaster (2)

The view from Lancaster: an interview with David N. Thomas and Paul M. Zehr

Introduction. In early 1980, Lancaster Mennonite Conference engaged Paul M. Miller from Goshen Biblical Seminary as a scholar in residence. At the end of this period, Lois Landis Shenk conducted interviews with Miller and with David N. Thomas and Paul M. Zehr. An edited version of the Miller interview appeared last week. Here follows the Thomas-Zehr interview. David N. Thomas is moderator of the conference. Paul M. Zehr is secretary of the Conference Board of Congregational Resources.

How did the idea of a scholar-in-residence originate?

Zehr: The scholar-in-residence program resulted from ideas converging from several angles, including Mennonite Christian Leadership Foundation and a suggestion from a small Bible study group. After consultation, it was agreed that adult education would pick it up. It is an attempt to bring the seminary to the people.

Thomas: There has been a growing concern for education of our ordained. As a conference we are close enough so we could bring a person in.

Zehr: In addition to proximity, Lancaster Conference lay people tend to be better educated than in some district conferences. In many conferences pastors have more theological training than the lay people. Here, because of our conferencewide educational programs, such as Keystone Bible Institutes and regional Bible schools, the lay people have been educated along with the pastors. For the last 10 to 15 years we've been in transition and there's a demand for better educated pastors.

How did the experience compare with your expectations?

Thomas: It was much better than I expected. It is significant that nine out of thirty districts had Paul meet with pastors and wives. The longer it went the better it got.

How do you account for such great demand?

Zehr: We let it be known he was available. Congregations may have been looking for a break from normal routine.

Thomas: More recently there has been a sense of need for more training for ministers. Also, Paul was a person with local roots.

Zehr: Paul worked very hard. For example, in his adult education course on preaching, when he asked students to prepare a sermon outline on an assigned text, he himself would come to class with four or five outlines. That symbolized his dedication.

Thomas: I thought Paul would come with canned sermons, but he didn't.

Zehr: I tried to get continual feedback from persons, from Paul's classes, from districts, from annual meeting. All in all it was much more positive than I had hoped. That is not to say there was not some negative response.

What do you mean by negative response?

Zehr: Our people are honestly at different points. There were those who disagreed with some things Paul presented, but they are honest persons with deep convictions. Negative response centered on current issues the constituency is beginning to work through and is divided on. We took all the criticism seriously.

Thomas: The most contention arose over the women's veiling. Also, people who did not hear Paul personally sometimes had incorrect ideas, such as the brother who had heard that Paul didn't believe the Old or New Testaments, but was preaching the "Now" Testament.

Zehr: There have been historical feelings that Goshen is more liberal. In actual meetings, the idea became dissipated.

You mentioned "contention" over the women's veiling.

Thomas: Early in Paul's time here at one of the churches when there was a difference on the veiling, Paul almost got defensive. We took him aside in brotherly address and worked it out. After that he took the approach "How do we work through this?" That went over much better.

Paul Miller mentioned he thought the veiling issue was past the pivotal point.

Thomas: That's debatable. Maybe as far as the people are concerned, but the ministers are still working through it.

Why is the veiling such an emotional issue?

Thomas: The veiling was an unquestionable tradition. So much has changed in the last five years. The preachers who are accused of letting things happen become defensive. The argument is that dropping of the veil leads to broken homes.

Zehr: One of the geniuses of what Paul did was to go through Scriptures and illustrate how God's people have dealt with issues. He identified specifics where the early church changed.

The difficulties the early church faced are mind-boggling. Paul looked at Scripture and showed how they met problems one after the other in rapid succession.

Zehr: We did not, however, bring Paul Miller in to help solve any problems.

Thomas: I feel best that we did find some tools. We didn't find all the answers.

Paul Miller stated that the most serious weakness he observed in Lancaster Conference is in hermeneutics. Do you agree?

Thomas: I'm sure that's a problem. Honesty and conviction are very deep, but there is lack of training in the proper way to relate Scripture.

Zehr: Yes, the pastors are sincere and honest, with deep conviction. But I think the sociological change is beginning to demand that we be able to interpret the Scriptures more carefully.

Paul said that the conference knows how to "bind" but not to "loose," does not know how to say, "We'll change when we get further light."

Zehr: On the present discussion on binding and loosing, Miller came at it theologically and our people come at it sociologically. They say it is necessary because of social change.

Thomas: Recently a group of bishops spent almost a year working on a statement which comes through identifying that there was in our history binding and loosing, which became centered more in conference. There is now a whole new search to involve congregations more.

Paul identified divorce and remarriage as the hottest issue currently.

Thomas: The divorce issue is not as deeply controversial as the veiling issue, but is the one with the greatest search. A dozen years ago when the Eastern Conference left, divorce was an issue. It is one of the biggest issues.

And the third issue he identified was exorcism.

Thomas: Exorcism?

Zehr: Five years ago it might have been—

Thomas: We never talked about it, to my knowledge.

Paul expressed disappointment that he was unable to talk with the charismatics.

Zehr: In the early '70s Holy Spirit conferences were held at Goshen. Six or seven years ago there was debate on "casting out" vs. "repentance." Paul's book (*The Devil Did Not Make Me Do It*) associated him with one side.

Thomas: He was labeled before he came.

I asked Paul Miller what, as he sees it, Lancaster has to contribute to the wider Mennonite Church. I'd like you to respond to the same question.

Thomas: I have one concern. When the regions were formed, prophets were saying Region V would be last to develop. A prominent churchman now says they were wrong. Among the widely scattered conferences across the church there can be a feeling that this Eastern giant is acting pretty independently.

Zehr: We want to build relationships stronger rather than cut ourselves off. We also want the freedom to be ourselves as we perceive our mission.

I think that beyond Lancaster County the church is about five years behind in their perception of where we are. You can't characterize Lancaster in a few sentences. Among congregations the range of differences may be as broad as in most other Mennonite conferences.

Thomas: At bishop Board meetings 20 years ago, differences couldn't have been tolerated. Now there is a clear understanding that there are differences. The bishop board has agreed to have each congregation share in the process.

Do either of you have any other concerns to share?

Thomas: I have deep feelings about church growth, but Paul Miller didn't sense that people seem to be concerned over that. To me it is a tragedy that there is so little concern about those who have left. Retention of our family members is a big issue.

Zehr: We have assumed that educated professional people will move away from us. We have to work at this. One way is through the scholar-in-residence program.

Thomas: Twenty years ago 18 families left one congregation because of a crackdown on TV. Today those who leave have whole new reasons for leaving. Some people want to work on covenant, others don't see a need for that. Charismatic worship is an issue for some. One older person said, "I can hardly stand people raising their hands to worship." Some are very threatened. The question is who "gives."

Zehr: There was a time of greater uniformity in people's views of worship. Now there is a lot more pluralism. Some want more charismatic expression, some more structure. As a pastor, how do you weave your way through that?

Thomas: But how do you do that as a bishop? For example, I went back to a congregation and found changes after nine weeks! I knew people were watching me for my reaction (Paul Miller says eye-drift goes to bishops!), so I sat there and tried to look right. Sometimes I feel like the old man in "Fiddler on the Roof" who said, "If I bend any more I'll break!"

In change, what I'm concerned about is the process. For example, in one church somebody thought palms would be

nice. When the cabinet worked through it, they decided to send the cost of palms to Guatemala. I'm concerned about churches accepting something just because somebody donates it. You do it as a group.

There will be another scholar-in-residence beginning February 1981.

Zehr: Howard Charles, also from Goshen, will be coming. Like Paul, he is originally from Lancaster, ordained to the

ministry in the Lititz-Hammer Creek District in 1943. He has studied at Union Theological Seminary in Richmond, Va.; Princeton Theological Seminary; University of Edinburgh in Scotland; and Oxford University in England. He has served under Mennonite Board of Missions in Japan and in West Africa.

We realize that Howard's gifts and personality are different from Paul Miller's. We look forward to having him. ☺

For goodness' sake

by Shirley Kurtz

Rachel isn't her real name but this really did happen, more or less, the way I'm telling you.

Rachel had a shiny double-decker coffeepot which she bought for ten cents at a garage sale. Foggy dawns (Rachel was always foggy in the morning) she'd yank it apart, load it, and brew herself a pot—one or two cups for breakfast, one or two more for warming up after lunch.

Coffee fortified Rachel. Now don't laugh. The only people who can laugh about this are people who don't understand—people who don't like coffee. Rachel needed fortification, what with her two little children and her large house that did not stay clean due to the wood stove and her two children plus George; all these people not only lived there but also ate off Rachel's dishes and made them dirty.

So one December day Rachel was being fortified. She was drinking and thinking. (This was another thing coffee did for Rachel—it helped her think better, she thought; you might not agree.) What she was thinking about, though, did not make her feel better even though Christmas was coming. For Christmas the students at George's school (George is a schoolteacher) were buying \$2.50 blankets for cold children in India instead of \$2.50 trinkets for each other. Two-fifty was about what you paid back then for a can of cheap coffee at the IGA. Rachel, thinking hard, had just figured out that she'd drunk about a dozen blankets during the year almost gone.

Now please don't get disgusted and write off Rachel as a befuddled woman who couldn't think straight. She *was* thinking. She was immensely annoyed with herself for having had to think up the ridiculous idea that she, Rachel, might be robbing blankets from cold children. Why, if they needed blankets, she could buy thirty with the tithe from George's paycheck!

Rachel finished her coffee. She drank her normal dose the next day, but the following afternoon, all tanked up, Rachel decided to quit (it's easy to quit coffee when you've just had some). She figured she'd finish off the little bit left in the can and then not open the new can up in the cupboard till, say, company came, or some time special.

Rachel, she told herself, would no longer drink regularly, alone, compulsively. Oh—neither she nor George *drank*,

and George, especially, was very religious about not *drinking*—and of course coffee didn't make you drunk (except with thoughts, maybe). Now Rachel was going to stop boozing coffee, but not religiously.

Well, perhaps it was religiously because it had to do with the blankets—"When did we see thee hungry . . . naked . . . ?" Hadn't Jesus in one of His stories sent the goats into outer darkness because they hadn't done it (clothed, fed, whatever) unto one of the least of these His brethren? Were the children in India cold because Rachel bought coffee for herself instead of blankets for them? Was she jumping to conclusions? Worse yet, was she becoming paranoid? Salvation was not by works, she knew, but didn't being saved make any difference besides where you went when you could go nowhere else and could drink coffee no more?

So Rachel would quit coffee before she had to. She rinsed out her cup and started supper and at five o'clock she told George, whose eyes bulged. And the next day she finished off what was left in the can and the next morning it was pretty foggy so she opened the new can. However, she paid one of her children \$2.50 to shell some kidney beans George had picked out of the frozen garden the Saturday before, and they sent the money to school for the blanket project.

Of course, Rachel was a little uncomfortable with herself, having reneged like that. Was she *hooked*? Or just irrational?

Hooked, maybe. But irrational?

Not Rachel. Oh no. Rachel was *college educated*. She was, moreover, intelligent—or had been, at least, before the children were born. Even now she read voraciously whenever she wasn't cleaning and nothing excited her quite so much as a good argument.

Rachel argued a lot, with herself. She thought up all sorts of reasons why she needn't have even tried to quit coffee. But they weren't *good* reasons.

Rachel argued but she didn't win—

"It would take ships and planes and OPEC oil to send blankets to India. . . . Never mind that my coffee flies or sails to here.

"My uneaten food and undrunk coffee does not find its way to the starving, cold children in India or wherever. It goes into the dog's dish or garbage bucket. . . . The *dog's* dish?

Shirley Kurtz is from Marietta, Pa.

"The people who work on coffee plantations need jobs . . . But wouldn't they rather have back their garden patches the corporation gobbled when it moved in?"

"Salvation cometh not by works but by faith in God . . . who in mysterious ways drops manna and army blankets onto the heads of those who need them.

"Coffee is a blessing from God and I should be glad He has so richly blessed me . . . Just me.

"If I'm a blanket robber because I drink coffee, then lots of people are cold and dying because George and I have curtains at our windows, art on our walls, rugs and a washing machine and subscriptions to *Gospel Herald* (\$13.50) and *The Mother Earth News* (\$15). If one thing leads to another, why, pretty soon we'll be cutting up our furniture for firewood for the poor. Jumping to conclusions gets you nowhere . . . except off the hook.

"Tithes from George's paychecks could buy planeloads of blankets; what's one coffee can's worth more? . . . Of course, my one plus one are my world, my life. George's, too."

No, Rachel didn't win—or did she?

She still had her coffee, didn't she?

Maybe blankets weren't really the issue.

Came spring and warm winds and Rachel sort of forgot about the blankets. Christmas was far away. The poor would always be with you, wouldn't they? There would always be needs. And Rachel needed fortification.

That, it turns out, is what really bothered Rachel. Just coffee. Her coffee.

She had to have it. The promise of a new day, for Rachel, was not sunrise or the yammering of the birds in the downspout or Jane Pauley. Rachel's reward—sometimes her only reward—for having bothered to get out of bed was the way coffee sounds and smells when it's dripping.

The reason Rachel knew she *had* to have coffee was because there'd been times she'd not had it. Not having coffee was worse than having to have it.

This bothered Rachel. Actually, she and George joked about it—"I need a fix," Rachel would say.

Being bothered, but not irrational, Rachel began another argument—with herself, of course—

"I need it . . . I'm hooked.

"It tastes so good, especially with cookies or cake or pie. A whoopee pie all by itself isn't nearly as good as when it's with coffee . . . which is why I shouldn't drink coffee, maybe.

"But I like whoopee pies! I like coffee! I like floating up to the ceiling!"

That, actually, is how coffee affected Rachel. She really floated. She couldn't understand how other people could drink coffee and go to bed. One cup after supper and a good book would keep Rachel awake till 2:00 a.m.—unless she was reading Deuteronomy.

Having coffee—in the morning, that is—made Rachel feel like she could conquer the world, or do the cleaning at least. Her headache fled, she was nice to George—it was her best time of day.

Until she got the shakes, coming down.

Rachel had read somewhere that drinking more than three cups of coffee per day shortens one's life expectancy. That hadn't bothered Rachel, since most of the old women she knew were widows. Since she drank coffee and George

didn't, why, maybe she and George would come out even!

Rachel had heard, too, something about coffee being bad for pregnant women. And she and George—well, two children didn't seem like quite enough. But in the experiment she'd heard about, they'd fed rats the equivalent of 20 or 30 cups of coffee per day. Rats! Twenty cups! Good grief!

Anyhow, she could quit if she had to.

Could she?

If getting the shakes was so bad—and it was; Rachel was beginning to hate coming down almost more than she liked getting high—then why, for goodness' sake, didn't she stop drinking coffee?

That's why she did, finally.

For goodness' sake.

For Rachel's sake.

Not charity's. Charity suffereth.

Charity, Rachel concluded, wasn't her thing.

And while Rachel may not be charitable, neither is she befuddled. She knows why she does or doesn't drink coffee.

She also knows why she goes to the Re-Uzit Shop—to dump unwanted clothes and to find bargains.

And while Rachel hasn't ever yet been to a relief sale, she somehow knows that if and when she did go, and if and when she would buy a piece of strawberry pie, or a quilt, it would not be so that someone in Indonesia could eat rice or stay warm.

The quilt would be for Rachel's wall.

Her motives, at least, she understands.



The groundhog

Blessed is the groundhog,
his name is Meek.
Bundling through the ditches
he shuns publicity,
at home in the womb of the ground.
His belly swells
in the fat of the meadow,
in innocence he mistakes our gardens,
defenseless to dog and gun.

Self-image is not his charge,
he flees his frame,
from the shadow
of his winter shape
and seasoned, appears
to the ready world,
upright, the creature confirmed.

Blessed is the groundhog.
True inheritor of the earth.

—Barbara Esch Shisler



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2 Corinthians 1:10, 11 NIV

Through Eastern Mennonite Board of Missions, 150 overseas missionaries serve in 20 countries, home missionaries work in 11 states, and 100 VS volunteers serve in 18 locations. Intercede for the needs listed below and release God's power in these situations. If you would like to become a prayer partner and receive a prayer calendar, send your name and address to EMBMC, Salunga, PA 17538.

- Pray for missionaries Robert and Joyce Hooley-Gingrich who recently began a three-year assignment as teachers at Nazareth Bible Academy, Nazareth, Ethiopia.
- Several hundred Muslims in Kenya are taking the "People of God" Bible correspondence courses. Pray that they understand and experience the love of God in Christ. Pray also for James Tokona, engaged in follow-up contacts, for Yurup Halima, who handles students' lessons and coordinator Roy Brubaker.
- Pray for the 21 young people serving on three YES (Youth Evangelism Service) teams who are completing three months of study in discipleship training schools of Youth With a Mission.
- Pray for the outreach activities at Burnside Mennonite Church, New York City. Pastor Samuel Walters writes, "We need more people to become involved in personal evangelism."
- Pray for Phil and Maretta Barr who are studying Spanish in Guatemala and Costa Rica before traveling with their son, John Philip, to Venezuela where they will begin a three-year missionary term of church planting in the capital city of Caracas.
- "Praise the Lord, O my soul; all my inmost being, praise his holy name."
"How can I repay the Lord for all his goodness to me?
I will lift up the cup of salvation . . .
I will fulfill my vows to the Lord . . .
I will sacrifice a thank offering to you. . . ."
- Pray for those affected by the existing famine in Ethiopia and Somalia and the impending famine in Kenya, Tanzania, and Uganda. Pray for a special out-pouring of grace in suffering for the Christians in these situations and for church workers working to alleviate hunger.
- Pray for the new VS household that is beginning in Lancaster, Pa., this month. Pray for the VSers in their city assignments and as they share about the VS program with Lancaster Conference churches.
- Lester Zimmerman of the Aisquith Street Fellowship in Baltimore writes, "We praise God for the spiritual growth that is evident in our fellowship. Pray as we seek direction concerning the 'home base' location for our future church building."

Eastern Mennonite Board of Missions, Salunga, PA 17538



Centennial celebration of the Churches of God at Anderson, Ind.

Alive and well at Anderson, Indiana

by John H. Yoder

In the 1880s a new solution to the challenge of Christian faithfulness which convinced many in the Midwest (no longer quite frontier America) was the network of "Churches of God." Since the sanctifying work of God the Spirit makes all true believers one, and especially because the leadership of the older denominations frowned on the more demonstrative piety and the more severe lifestyle demands of the "holiness" movement, D. S. Warner and other leaders of this reformation movement insisted that their "movement" was only that. It was not a denomination like the others, but a more faithful expression of the spiritual unity of all the children of God, through the disavowal of sectarian labels.

Like Alexander Campbell and Barton Stone and their "Churches of Christ" two generations earlier, Warner thought to transcend divisiveness by refusing an institutional definition of spiritual unity. For two generations the movement did subsist without central organization, led by an informal network of trusted elders who made decisions "as the Lord led" from one camp meeting to the next. To avoid anyone's expressing a judgment on anyone else's sincerity or state of faith, there was not (and is not to this day) a formal congregational membership, nor any creedal test.

Like the rest of the holiness movement, the Churches of God were ahead of the other evangelical groups in desegregation. A poster convening the "Eighth Annual Camp Meeting of the Church of the Living God", to be held at Payne, Ohio, August 28 through September 7, 1902, announced: "We are decidedly negative on the race question, known in the south as the "Color Line," and we invite the people of every race to be free to come to this meeting. There will be no distinction. . . ." The desegregation was economic as well; there was free food and free horse feed for the poor. The holiness churches also had women preachers (more in 1910 than a third of a century later). This desegre-

gated stance weakened with time, and the black churches, without a full separation (how can you divide if you are not an organization?) held parallel meetings for two generations; now that all are together again their integration seems more natural and taken-for-granted than for some Mennonites.

It is my privilege to be a guest of this year's camp meeting. Every year over twenty thousand gather for most of a week at the combined college campus and campground in Anderson, Indiana. Besides the large assemblies under the vast concrete dome there are dozens of smaller informational and special-interest gatherings. I was invited by one of them, the Church of God Peace Fellowship. The Church of God was historically a peace church, though its policy forbade making military service a discipline issue. Only in 1966 was that stated position diluted to leave the question of military service to the individual. The peace fellowship is a valiant minority to which however a disproportionate number of denominational leaders belong.

The quadrennial world conference of the Church of God, which usually meets outside the USA, came to Anderson this time to celebrate the centennial of the movement. Though still not as polyglot as a Mennonite World Conference, this internationalized gathering added to the centennial mood to double the ordinary size of the gathering.

In size, the Churches of God are comparable to Mennonites; about 200,000 in North America. That over a tenth of them gather every year is both the cause and the effect of a strong sense of lived peoplehood. Their General Assembly, the deliberative body which meets at the same time, has over a thousand participants. Not having, like Friends or Mennonites, a single major older cultural memory, having been called together out of the American evangelical midstream, that celebrative element is probably both more necessary and more possible for the Church of God than it would be for that many Mennonites. Having less than do Mennonites to be different about, they show less self-doubt about whether they are being faithful, and less embarrassment about being separate.



John H. Yoder teaches at the Associated Mennonite Biblical Seminaries and at Notre Dame University.



Left: Art Cash preaching in Calvary Mennonite Church. Right: Nancy with pupils of Calvary School.

Art and Nancy of Inglewood, California

by Sanford and Orpha Eash

Los Angeles? That's a big city. We had never been there. Now past middle age and driving a MINI motor home, we wondered whether we had any business there. But Stanley Weaver of Phoenix encouraged us and we tried it, and we got along fine. We found the folks we were looking for, Art and Nancy Cash of Inglewood, an L.A. suburb, and they are radiant, friendly, and beautiful people.

Art and Nancy were born in the twenties in eastern Texas. Both came from Christian families. Art's family was poor. A white landlord took advantage of them and they suffered for years, but with chickens, a cow, and a big garden, they never were hungry. They always had good clothes to wear to church, and they were taught to be neat and clean. The children were loved and felt secure.

Art's great-grandfather was a white man named Cash. His great-grandmother was a beautiful slave girl who worked in the Cash home. Art's father at 92 is still living.

Nancy Johnson was six when her mother died at the age of 42, but her father was much older, and he died nine months later. She has fond memories of her early childhood. It was a good Christian home, and they were not poor. Her father was a brick mason. The family also raised and sold truck crops. After her mother's death she moved in with an older sister. That home had hard times. Everybody had to work away from home and the little farm to make ends meet. It was a strict Christian home, no card playing or go-

ing to movies. But Nancy was encouraged to get all the education she could get.

She got through the tenth grade and then she met Art Cash. The next year of school was to be in a larger school and she didn't want to go to it. There was a government camp in the area. A lot of the older girls hung around that camp and got into trouble. Nancy had no taste for that, so when Art came along he no doubt seemed like such a good-looking decent young fellow, with clean habits. They fell in love and were married on January 2, 1943, when Nancy was in the eleventh grade.

The race issue was getting to be a hot question. Nancy and Art became bitter about all the wrongs they saw and experienced from their side of the fence. They migrated to Vancouver, Washington. Jobs were easy to get and Art worked in shipyards by day and in a hospital at night. Babies soon came along and Nancy was busy too. They kept on attending church, but card parties also became a big part of their lives.

When Nancy was alone with the children, she started listening to the radio broadcasts of Charles E. Fuller. She says, "I heard the gospel for the first time that it made any sense. I had always considered myself a good religious person. Now at 21, I heard the good news that Jesus Christ died for me! I went to the bedroom where my two little girls were sleeping. I received Jesus there by my bedside. It was on a Sunday night. I saw myself as I was, selfish and proud. It was a beautiful experience, but I couldn't explain it to my husband."

Sanford and Orpha Eash are a Mennonite writer and photographer from Goshen, Ind.

Nancy quickly lost interest in card games, so she told Art she wouldn't go anymore. Art says he saw a difference in Nancy but he didn't know what it was.

A black man from Moody Bible Institute came and spoke at their church. He preached a simple sermon, but he was slovenly dressed, and that annoyed Art. Art told him about his views on the race question. The man told Art, "That's good, but what you really need is Jesus Christ."

Art responded, "What do you say that for? I don't drink, lie, or steal. I am a Christian and a deacon in the church!" The conversation soon changed.

Art tried to teach a Sunday school class and failed. The superintendent urged him to come to the weekly prayer meeting. Art says, "I saw for the first time young people praying and weeping because of their own sins, and conditions in the church. I never saw anything like it. When it was my turn to pray, I got thirsty and got out of there! I decided I needed to be better prepared—I'll write my prayer for next week."

"I asked the Coast Guard chaplain where to start. He told me to read the Gospel of John. I reread it again, 'In the beginning was the Word'; 'To those that receive him gave he the power to become the sons of God'; and to Nicodemus, 'You must be born again.' I didn't know all that was there. I jotted it all down on a big sheet. I thought it was a good prayer."

Art goes on, "When it was my turn to pray, it seemed every sin I ever committed passed before me, every one of them! I saw myself as a miserable wretch. When I was still at home two of my brothers died and I never shed a tear, but that night I wept for the first time. I've got to know what it means to be 'saved.'"

"The Lord spoke to me clearly, 'Art, what you just wrote is sufficient, just forget everything else and receive Me.' I did. The Lord Jesus came into my life and set me free. I wish I could say it's been smooth sailing ever since, but I can't."

Art and Nancy were happy together and thought now any church would welcome them as born-again Christians but they didn't. They went to Bible school in Alberta, Canada, to study to be missionaries. Here Art learned to know Canadian Mennonites and preached in their churches. After they had their training, they couldn't find a Mission Board in America that would accept black missionaries. That was difficult for them to understand. It didn't help their racial understanding.

They finally got a teaching job at Carvers Bible Institute in Georgia. There they met Leroy Bechler, a Mennonite interested in blacks. He told them all about the church and where it stands on race relations and peace. Art says, "How relaxing it was to find a group that thinks that way. Our ideas were the same. Looking back now I see those objectives of the church as nice words, but putting them into practice has been something else." But he still says, "If more blacks would know about where the Mennonites stand on some of these issues we would have many more blacks become Mennonites."

At Bechler's suggestion they went to Saginaw, Michigan, and served in Voluntary Service. From there they went to Fort Wayne, Indiana, and helped a struggling young church. Art was gone a lot in evangelistic meetings. Nancy was getting more education. She struggled with the rigid

nonconformity that was suggested to her, such as hairstyles. She couldn't understand the covering for her and her daughters, especially when it was suggested her 13-year-old daughter wear the covering to school.

Besides all his other activities Art worked in the building trade. Nancy graduated from college and later got a master's degree in school administration. In 1964 the Cashes joined the Bechlers in California. They worked in Calvary Mennonite Church in Inglewood. Nancy had held good jobs in the public school systems. They worked with the Missionary Alliance Church for a number of years but stayed a part of the Mennonite Church. Two years ago the Bechlers retired and Art is interim pastor at Calvary Mennonite Church.

They have lived at their present address near the Calvary church for over nine years. It is a well-groomed neighborhood with neat new houses close together. The Cashes have a comfortable home. The lawn is well kept and mowed. Art says that's part of his testimony as a Christian. One senses the work ethic the Cashes learned early has served them well.

A few years ago Art underwent expensive eye surgery for a rare eye disease. It is only partly corrected, and they don't know what the future holds.

The Calvary Mennonite Church has operated an elementary Christian school for ten years. In 1972 Nancy became the principal. In the last few years the school has grown to over 250 pupils. They are using dedicated teachers who are willing to work at less pay, including some Voluntary Service teachers. The school is supported entirely by tuition. Some non-Christian parents are sending their children to the school. The standards of education are high. The atmosphere and safety of the school grounds and the neighborhood make it attractive. We were impressed with the friendly atmosphere of the school.

During the Sunday morning service which we attended, the second-grade pupils of the school put on a drama of the life of Christ. Many of the parents were there and the auditorium was full. At the close of the presentation Nancy, in her soft-spoken way, gave an evangelistic appeal, using the life of Christ as a background. Later Art, in his sermon, gave a call to come to the Savior. The Cashes are not playing church. The neighborhood people know why they are there.

Art says, "Blacks are used to seeing a white man in the background of any organization. They ask me, 'Where is the big man, I want to see him.' Mennonites have thought too often 'to be white is right.' Before we can really become an integrated church we will need to accept one another's talents and leadership as commonplace."

Then again Art says, "Whites are too often guilty of dropping things in the mouths of blacks whenever they open, and they open too freely. I tell my brothers 'stand on your own two feet. Do something yourself!'"

Probably the biggest hurdle between black and white Mennonites is our mode of worship. Art says, "You white Mennonites are a quiet people in your worship, yet you have an unequalled record of worldwide service."

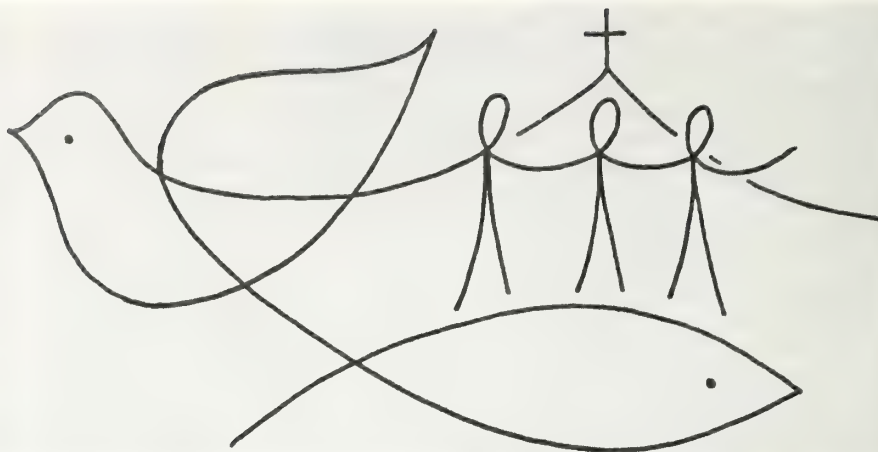
"We blacks are emotional. We are always hugging and kissing our kids. When we are really happy in our worship, we show it to everybody."

It could be that we can share some of our cultural strengths and learn from each other.



(comment)

An agenda for a believers' church Christology



Emblem used for the Believers' Church Conference at Bluffton.

"Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old" (Mt. 13:51, 52.)

To be "trained for the kingdom," the parable suggests, is to reach for both the new and the old and to understand the interplay between the two. For early Christians this meant reinterpreting the Jewish tradition in the light of the Jesus event, and, conversely, drawing on the tradition to shed light on the work of God in their midst.

A similar procedure occupied the "scribes" or "householders" who came to Bluffton College, Oct. 23-25 (see last week's news story p. 912).

They were scholars, teachers, students, and workers from the denominational grouping known as the believers' churches. They came on the strength of some old treasure, a common understanding and practice of church (ecclesiology) and a shared conviction about how Christians should live (ethics), particularly regarding the peace teaching. This common identity had been forged in five earlier believers' church conferences, beginning in 1967.

Their purpose in gathering was to establish the basis for the old treasure. The matter was crisply posed by John H. Yoder in an opening presentation: "Our concern is to come to grips with the shape of the truth claim made for the position which such (believers' church) communities hold." Hence the conference focused on the various ways of understanding and interpreting the work of Christ (Christology, literally, words about Christ).

A closely related purpose for the conference was to ask whether the old treasure offered any special insight into its own foundation. Hence the leading question for the conference: "Is there a believers' church Christology?"

The overarching impetus was the challenge of reaching for new treasure. How does one talk about Christ in a scientific world? How does one respond to a general quest for security

and certainties? What are the new answers that will awaken and establish faith now and in the future? Although not explicitly addressed, these questions provided intellectual and pastoral motivation for the gathering.

Because the framework was ambitious, the conference had to settle for some modest steps. Conference organizers did not aim for a concluding statement. The so-called findings committee functioned more like a reflection group to stimulate discussion.

The first step taken at Bluffton was to identify a specific question and, further, to test whether it is worth pursuing.

Is there a believers' church Christology? In some respects the question was new. Previous conferences had sought to define believers' church distinctively, such as voluntary membership, discipleship, discipline, mutual aid, separation of church and state, nonconformity to the world. The Bluffton Conference tried to relate these accumulated understandings to a theme usually treated in the realm of dogmatic theology.

The question was not only new but somewhat alien, perhaps even suspect. It called for clear thinking and debate from a movement that has emphasized doing the faith rather than defining the faith. The question also implied that existing formulations of Christology should be critically examined. . . . New formulations may need to be developed.

The second step taken at Bluffton dealt with the method for approaching the subject of Christology. A unifying strand through most of the presentations was the emphasis of Jesus (a particular historical person) as the starting point and corrective for Christology (talk about the ongoing universal relevance of Jesus). Discussion revolved around the various ways we know Jesus; through the earliest layers of tradition in the Gospels, through the Gospels themselves, through the church's historical teachings (for example, creeds), and in the current life and witness of the church.

An emphasis on the spiritual presence of

Christ among His people was widely shared. The organization of the conference itself reflects a reliance on the contemporary living Christ to inspire and to direct common inquiries. The two-day meetings began and ended with worship. Testimonials by a Quaker spokesman served notice of the lively tradition of empowered testimony.

It was in the use of Scripture that differences emerged. One speaker called for "the need to penetrate the New Testament to find a critical vision of Jesus." Another called for a "post critical reading" of the New Testament, with greater respect for the gospel narratives as they have been transmitted.

A further question of methods had to do with development beyond the Scriptures, for example, in the creeds, particularly Nicea and Chalcedon, where the doctrines of Trinity and of the two natures of Christ were established. All agreed that the Scriptures should have the final word, but not all agreed that Scripture and the creed spoke the same word. Some contended that the creeds distorted the scriptural witness to Christ; others saw them as reliable guides shaping applications to new challenges.

The consideration of method merged with a third step taken at the Bluffton conference; some tentative suggestions about the relation of a believers' church ecclesiology and ethics with Christology.

The issue under discussion was a high view and a low view of Christ. The low view emphasizes the historical Jesus, His life and teachings, His obedience to the Father. The concern here is with what Jesus did (functional Christology). The high view concludes the claim of preexistence and glorification—a concern with who Jesus was.

The believers' church tradition, it was noted, seems to favor a functional Christology. The emphasis of discipleship looks for a perfect example; the commitment to servanthood looks to the suffering and the cross of Jesus as a model (Christian action). The nonconforming

peace position is wary of the many forms of triumphalism which claims Christ's victories to lord it over others.

At the same time the question was raised whether a strictly functional approach was in the end sufficient for the missionary task of proclaiming the ongoing relevance of the gospel to all systems and world-views. The choice, it was suggested, is not between a high or a low view of Christ, but whether the fullness of Christ (in its highness and fullness) is to be merely an abstract concept or a living reality.

The conference stopped short of answering the question it posed. It was evident that the believers' church tradition, with its commitment and sensitivities, presents a unique grid to both hear and incarnate the Word. But the implication of those unique insights for future development remain to be worked out.

As a fourth step there were a few hints about related agenda stirred up by the subject of the conference.

In a concluding paper, Helmut Harder,

from Canadian Mennonite Bible College, addressed what he termed a peculiarly Mennonite question: How can we dispense with salvation and go on to discipleship so easily? (He also noted a contrasting tendency in the mainstream of Protestantism to receive salvation largely passively and never get on with discipleship.) Harder developed an understanding of salvation which includes both God's gifts of forgiveness and guidance.

Our understanding of salvation (soteriology), others agreed, deserves a full conference on its own.

One further suggestion for a conference topic was that of worship. In what ways is Christ present with us? As a memory? As a present power? How is that presence symbolized?

A few modest steps in a far-reaching agenda. Nevertheless, the sixth Believers' Church Conference has identified a new question for those who would be trained for the kingdom. The conference has set forth some of the training procedures and goals.—Ron Rempel

Israel vetoes West Bank workers

Israel's decision not to allow Mennonite Central Committee worker Paul Quiring to serve in the occupied West Bank has attracted major press coverage in recent weeks. In response executive secretary William T. Snyder prepared a letter for the *New York Times* to clarify the nature of the organization's involvement in the area.

Articles in the Oct. 3 *New York Times* and the Sept. 8 *Washington Post* cited Quiring's case as an example of difficulties faced by charitable and religious organizations working in the West Bank. The military government there has blocked the return of Quiring and his wife, Jane, of Reedley, Calif., to the West Bank to act as MCC country representatives. They had previously served there from 1974 to 1978.

The government raised specific objections about testimony which Quiring made by invitation before the U.S. House International Relations Subcommittee hearings on the Middle East in the fall of 1977 about land and water confiscation on the West Bank. Quiring made a similar presentation in London before The Committee for Advancement of Arab-British Understanding in the spring of 1978 which was later published by several periodicals.

At a meeting in July with Quiring and MCC Chairman Elmer Neufeld, Israeli officials emphasized that the work of voluntary agencies was to be strictly humanitarian. One commented, "What Mr. Quiring dealt with was, of course, not humanitarian but political. He served here four years and that is enough."

In his letter to the *Times*, Snyder defends the validity of MCC's concern for the well-being of the Palestinians: "The material prepared by Mr. Quiring offers basic descriptive data on

the circumstances being faced by many West Bank Palestinians. As one of the historic peace churches we have tried to identify deeply with the suffering of people caught in conflict.

He observes that while West Bank residents have benefited economically and technologically under Israeli administration, they are now threatened with diminishing land and water resources and diminishing control over education, agriculture, economic resources, and human services.

At its September meeting, the MCC Executive Committee also reaffirmed its support of past and present MCC involvement in the West Bank. They stated in a resolution: "We continue to believe that the work of Paul Quiring and other Jerusalem staff is consistent with the policies and priorities of MCC as a Christian resource for meeting human need. We foresee no fundamental changes in our program in the occupied West Bank."

The Israeli government's decision on Quiring appears to be part of a larger pattern of blocking selected projects of voluntary agencies for West Bank Palestinians. Officials of the Israeli military occupation claim that some workers and agencies have an anti-Israel bias and lend support to its enemies.

Snyder concludes: "Mennonite Central Committee is committed to positive and constructive action on behalf of all the people of the region. We want to work cooperatively and with due respect for both Jews and Palestinians in our services on the West Bank."

MCC has been involved in a wide variety of projects in the West Bank since 1950. Currently a staff of four North Americans and 12 Palestinians are working in agriculture, community development, education, and health.

Agencies cooperate to sponsor look at congregational ed

Eastern Mennonite Seminary, in cooperation with the Mennonite Publishing House, Laurelville Mennonite Church Center, and the Mennonite Board of Congregational Ministries is offering a course on "Education in the Local Congregations," Feb. 2-27, 1981.

EMS Dean George R. Brunk III called the course "a rare opportunity for ministers, Christian education leaders, and teachers who wish to expand their knowledge and competency in curriculum development and teaching methods."

The course is open to persons of varied educational backgrounds, Brunk noted. Three hours of seminary credit is available for the four-week program or one hour of credit for the week spent at Mennonite Publishing House, Scottdale, Pa., and a weekend leadership conference at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

The first, second, and fourth weeks will be held on the EMC campus and will consist of classroom work "designed to question the adequacy of the school-instructional model for doing congregational education and to stress informal settings where religious learnings can occur," according to A. Don Augsburg, EMS professor and course coordinator.

The third week, to be held at the Publishing House, will include lectures, workshops, and discussions focusing on the development, editing, writing, and marketing of materials for congregational use.

Donald E. Miller, professor of Christian education at Bethany Theological Seminary in Chicago (Church of the Brethren), will address the weekend conference at Laurelville. The meeting theme will be, "Development and Celebration of Faith."

Philadelphia Council to be "involved"

The Philadelphia Mennonite Council met at the Germantown Mennonite Church for its second annual meeting. Representatives from the supporting conferences were present along with the members appointed to PMC by the urban congregations, community programs, and VS units. Several visitors and interested persons from the Philadelphia Mennonite community were also present. The gathering was the largest in the history of PMC.

The major agenda item for the evening was a proposal brought by the PMC executive. This proposal projected the need for PMC to do a self-study during the next several months, to determine its purpose, role, and direction during the next period of urban church growth in Philadelphia. Implementing this proposal will be a committee which includes James Leaman, pastor of Oxford Circle Mennonite

Church; Carlton Minnis, pastor of Second Mennonite Church; Lawrence Ressler, director of the York Street Community Services; Frances Jackson, pastor's wife and homemaker; and Ruth Fireoved, school psychologist.

A second item dealt with the relationship of the Meetinghouse program to the Council. The Meetinghouse program has been developing since 1976 in the Society Hill/New Market section of downtown Philadelphia, under the overall direction of PMC. Action was taken to give the Meetinghouse board the full responsibility for this program within the context of supporting relationships with the Mennonite agencies who have been contributing to this ministry. Major contributions to the Meetinghouse are the Eastern Board, Franconia Conference Mission Commission, Atlantic Coast Missions Committee, and MCC Self-Help.

Reports from the committees working under PMC were also received. These committees are: PMC housing committee, the Christian school committee, the Meetinghouse board, Philadelphia education program, and PMC coordinator's report.

The PMC is looking forward to continued involvement within the context of developing urban program and urban church growth along with healthy relationships with sponsoring Mennonite agencies.

Allegheny churches serious about missions

Some 50 representatives from the Springs, Glade, Oak Grove, Meadow Mountain, and Kingview congregations in southwestern Pennsylvania gathered at Springs Mennonite Church on Oct. 28 for an Evening in Mission.

The purpose of the program was to acquaint congregations with the work of Mennonite Board of Missions (Elkhart, Ind.). Simon and Dorothy Gingerich from Elkhart and B. Frank Byler, who has been a missionary in Latin America since 1947, were the resource persons. Frank has been involved in training local leadership for the Mennonite Church in Argentina.

Basing his remarks on 1 Chronicles 17, Frank emphasized that God's Spirit dwells in people who are willing to move—people who are flexible and not bound by tradition or preconceived notions of how God acts. For God moves in ways we do not anticipate. "In the future, churches will not be planted by professional missionaries," Frank said. "God is moving through ordinary people."

In Argentina, small-group teaching and repetition of biblical material have been most effective in promoting church growth. "People are attracted by the Spirit of God moving among people," Frank said. "Churches do not grow when they are unwilling to move with the Spirit."

Marvin Kaufman, the new chairman of the Allegheny Conference missions and service committee, reported on various conference mission projects. He noted that the Maryland boardwalk ministry, "Diakonia," may be expanded from a summer program to a year-round effort.

In Somerset, Pa., there is interest in establishing a Mennonite congregation as an outgrowth of "World's Attic"—a Mennonite Central Committee resale shop.

There was some discussion about Mennonite families in Morgantown, W. Va.—a university town—who are interested in forming a congregation. They have asked Allegheny Conference for assistance.

Similar Evenings in Mission were held during the last week of October in the Belleville, Johnstown, and Scottdale areas. At Scottdale Mennonite Church, the featured speaker was Mike Garde, an Irishman who is leading a Mennonite witness in his country.—Sara Wengerd, Salisbury, Pa.

VS broadens by shortening

Short-term Voluntary Service has been added to the range of opportunities offered by Mennonite Board of Missions (Elkhart, Ind.).

Short-term VS actually began in 1944, followed by long-term VS in 1948. The short-term program peaked in 1951 with 127 participants. It gradually declined, however, and was eventually dropped.

The decision now to move ahead with new short-term opportunities was made after evaluating a full year's experience involving 50 people.

The four basic components of short-term VS are summer VS, winter VS, building teams, and mini-terms for high schoolers.

Summer VSers are expected to be primarily young adults taking a break from school or work assignments. For students attending Mennonite colleges, academic credit may be available.

Winter VS provides an opportunity for retired persons to put their skills to work in warmer climates such as Mississippi and Texas during the months of December, January, February, and March.

Many of the projects for building teams will be geared to church-related building efforts. Examples of current projects are rehabilitation of a house in Richmond, Va., which will be used by VSers; construction of a studio-warehouse for MBM Media Ministries in Harrisonburg, Va.; and work for the new Illinois Elderly Service Program in Eureka, Ill.

The fourth type of short-term VS will be experiences geared to high school students. These experiences, usually lasting one or two weeks, will expose teenagers to the mission of the Mennonite Church while allowing them to test their skills and gifts in service.

With a few exceptions, all four types of short-term VS will take place at long-term sites.

Vitality perceived in Southeast Convention

The Southeast Mennonite Convention's 13th Annual Meeting was held Oct. 24-26 at Lakewood Retreat. The delegates pondered the theme, "The Acts of the Holy Spirit Continue in the Eighties." Wayne North, associate general secretary of the Mennonite Church, pointed to the acts of the Holy Spirit in Peter and Cornelius, Philip and the Ethiopian, and Paul and Timothy. After each of the meditations by North, three persons witnessed to the acts of the Spirit in their personal and church life. Al Keim, dean of Eastern Mennonite College, David Shenk, secretary of home missions and evangelism for the Eastern Mennonite Board of Missions, and David Kniss, secretary of outreach for the Convention, reflected on the Spirit's activity and pointed prophetically toward the future.

Business activities were limited to the Saturday afternoon session. The delegates approved the formation of a board of congregational life. This new board will stand alongside the two-year old board of congregational outreach as the Christian education and nurture arm of the Convention. The delegates reviewed the work of the peace and social concerns committee and wondered why such a committee is needed when peace and social concern is at the heart of the gospel. The continuation of the committee was approved, but the executive committee was asked to give additional thought to the relationship of the committee to the boards of outreach and life. The delegates welcomed the Christian Faith Fellowship, Seminole, Fla., as the twenty-second congregation to have membership in the Convention.

The delegates by unanimous vote suspended the constitutional two-term limit to allow Paul R. Yoder, Sr., to serve a third three-year term as moderator. They also asked the executive committee to propose an amendment to the constitution which would provide for a moderator-elect. Kenneth Nauman and Marilyn Slabach were elected to the executive committee.

The Convention concluded on Sunday morning with a sermon by Peter Wiebe, a commissioning service led by Jess Kauffman, and a communion service led by Ken Nauman.—Martin W. Lehman

Calcutta Self-Help workers gain independence

Getting out of an enterprise just as it is becoming a money-maker may not make good business sense, nor may dividing the profits from that business among the employees. But more important considerations entered into Mennonite Central Committee's decision to end its formal involvement with the Self-Help Handicraft Project in Calcutta, India, and turn the money earned over to the workers.



From the beginnings of the project in 1962 MCC had been working toward the day when it could stand on its own. Since 1975 sales of the needlecraft and later batik (a dyeing process) items had increased significantly until what had once been simply a charity operation became a consistent money-maker.

The accumulated profit amounted to the equivalent of over \$33,000, and a project provided steady part- and full-time employment for around 150 poor Calcutta women. Late last year MCC felt these women were ready to take charge of the project themselves, and officially turned over its operation to them in June.

As it did so, the accumulated profit stayed with those whose labor had made it possible. The project retained enough funds for a three-month cash flow and set aside another portion in an account to allow for borrowing in emergencies. It divided the remaining \$12,000 among the workers themselves, as a bonus above and beyond their normal wages. Length of service, attendance, and output determined each woman's share.

In a country where per capita income is \$162 per year, those shares represented substantial sums of money. Remembers MCC employee Margaret Devadason, who had been working with the project: "When in May 1980 each lady was told how much she would receive, it was far beyond their expectations. The initial feeling was one of bewilderment, disbelief, and joy all mixed together with a feeling that 'this could not be happening to me!' Many said they had never seen so much money, let alone having ever dreamed of possessing it."

Before distributing the money, Devadason and Sarba Shanti Ayog, the marketing agency for the project, provided counseling to help each woman decide how best to use the money

and prevent them from being taken advantage of. Many then went on to buy items like a sewing machine or watch. Some purchased gold jewelry as security for the future.

Family responsibilities prevailed in other cases. Reports Devadason: "The money was used to repair homes, marry daughters, pay back debts, care for a sick parent, or buy much-needed household items. There were others who were alone in the world and therefore afraid to spend any part of the money. So they put their possession in the bank where it would accumulate and grow, providing something to fall back on during bad times."

Bad times are all too frequent in the slums of South Calcutta, where MCC first came in the early 1960s to better the lot of some of its poorest inhabitants. Volunteers began to teach a few refugee women how to embroider, and then provided them needlework assignments to do in their own homes. The quality of the finished product was often poor and a large inventory of unsold items built up.

Over the years the quality of the needlework improved and the number of women employed grew. Most still did piece-rate jobs in their homes, but an increasing number began working full time at MCC's Calcutta office.

With the adoption of more business-like methods the project turned a \$5,500 deficit in 1974 into a \$9,500 surplus in 1977. It added a batik section, turning out wrap-around skirts, tablecloths and shawls, to the needlecraft production. Sarba Shanti Ayog, an alternative marketing agency in Calcutta, took over distribution and began tapping markets locally and in Europe, as well as in North America. The project had established itself as a going concern, and MCC gladly relinquished control.

Interest-free capital—now all paid back—

provided the foundation for the project's success. But also important was a management approach that combined a concern for the welfare of each worker with business-like efficiency. This dual emphasis is continuing now with the help of a good core of capable leadership persons, including a Catholic sister who left a prominent order to work with the project.

MCC retains some ties with the project, now known as the Self-Help Handicraft Society. The society still uses space in MCC's Calcutta office, for which it pays rent.

Christian workers encouraged by Jacobs, Holmes County

The 77th Annual Holmes County (Ohio) Christian Worker's Conference was held, Oct. 17-19, at Berlin Mennonite Church, Berlin. The speaker was Donald R. Jacobs of Lancaster County, Pa.

He spoke on "Jerusalem, Judea—Breaking Out of Bondage" on Friday evening.

Saturday, at 4:00 p.m., a small group heard Jacobs give his life story. He described the problems he encountered when he started his work in Africa. He reported on the continuous East Africa revival.

"Samaria—Law and Grace" was Jacobs' topic on Saturday evening. He demonstrated how the disciples felt superior to the Samaritans and how Jesus said the Samaritans were brothers and sisters. He further said that the Samaritans are the ones we are avoiding because it is difficult to cross cultural barriers.

Jacobs spoke on "The Uttermost—Christ for All Men" on Sunday evening. He said that nearly one fourth of the people in the world are Christian. But mission is at the heart of God. Today many youth have a desire to witness, continued Jacobs. He encouraged his audience to reach out to those who need Christ, and visit those who are lonely.

Music was provided by a ladies duet from Martins Creek and Longenecker on Friday and Saturday evening. A chorus from Walnut Creek Church sang on Sunday evening.—Delilah Gingerich, Millersburg, Ohio

Salvadoran aid quietly administered

"What can we call this that's happening across the border?" asks a Honduran woman: "It's much worse than war." She lives in the region of Honduras which is receiving refugees from neighboring El Salvador, and hears stories of atrocities committed by both sides of its virtual civil war.

George Reimer of Winkler, Man., spent June through September on a special Mennonite Central Committee assignment quietly moving between El Salvador, Honduras, and Guatemala to help determine MCC's response



Mennonite-Your-Way Directory III to be published

A third *Mennonite-Your-Way Travel Directory* will be published in May 1981. These plans were released by Leon and Nancy Stauffer, Salunga, Pa., originators of the two previous directories.

"It was not an easy decision for us," said Nancy, "because I know of the many hours I will need to commit to this project. This is a kitchen table operation, you know, and in a few months there will be some frustration in keeping both *Mennonite Your Way* and our own household running smoothly," concluded Nancy.

The *Mennonite-Your-Way Travel Directory* project was first begun in 1976. It is a listing of nearly 2,000 families throughout North

America who have agreed to host travelers coming through their area. Travelers are asked to give their host several days advance notice of arrival as well as leave a small donation. Hosts are asked only to provide lodging; they, of course, may refuse visitors if there are schedule conflicts with their personal plans.

The current *Mennonite-Your-Way Directory*, which expires early 1981, also included, for the first time, a listing of 60 contact persons in 40 foreign countries. While the majority of host families listed are from Church of the Brethren, Mennonite, Brethren in Christ, and related groups, an increasing number of inquiries have come from other Christian groups.

The *Mennonite-Your-Way Directory III*, while similar in format to previous directories, will include several new features. Plans are for the new directory to cover three years (1981—1983).

More attention will be given to inclusion of members of the Church of the Brethren in this new directory. Brethren Church headquarters has shown interest in the project.

The Mennonite Disaster Service organization of Mennonite Central Committee wants to relate closely to *Directory III*. With the cost of travel increasing, MDS is hoping Mennonite-Your-Way host families will assist by providing fellowship and encouragement as MDS workers travel through en route to a disaster area.

The Stauffers are still open to receive addresses which should be sent to Mennonite Your Way, Box 1525, Salunga, PA 17538.

Haitian Mennos plan to meet regularly

Representatives of Mennonite groups working in Haiti gathered in Port-au-Prince on Oct. 1 to exchange information and discuss issues related to their various church, development, and relief work.

Nineteen persons from seven of the 17 groups in the country attended, along with representatives of the Missionary Church Association and the Mennonite Christian Leadership Foundation (MCLF). Mennonite Central Committee, which has worked in Haiti since the 1950s and itself represents various Mennonite bodies, convened the inter-Mennonite meeting for the second year in a row.

Most of the groups working in Haiti represent smaller Mennonite conferences, a few of which have planted or associated with distinctly Mennonite churches while others work with some of the many evangelical groups that dot Haiti's religious landscape.

Participants expressed a strong consensus that they should continue meeting annually for fellowship and a forum for informal discussions. Herman Bontrager of MCC believes that "out of the diverse Mennonite activity a legitimate national Mennonite Church is developing in Haiti that merits recognition and support."

1-W history sources traced

In Mid-September, Dirk Eitzen and Tim Falb began a three-month Mennonite Central Committee project compiling a catalog of available historical materials on Mennonite and Brethren in Christ involvement in the 1-W program. They are visiting the libraries and archives of MCC's constituent groups to make an annotated listing of pertinent published and archival materials.

Beginning in 1952, religious objectors to war performed two years of alternative service in a program named after their Selective Service classification, 1-W. In contrast to its centralized predecessor, Civilian Public Service, the 1-W program scattered more than 15,000 Mennonite and Brethren in Christ young men in cities across the U.S. Although some chose to work in church-related projects, most 1-W men worked for pay in civilian agencies. This gave the men much individual responsibility and unaccustomed freedom.

Little historical evaluation of the 1-W program has been done, partly due to the decentralized church response to it and the scattered source material. Such evaluation could be important in light of the present need to recognize strengths and weaknesses in the church's former program and to consider new possibilities for alternative service. Eitzen and Falb hope that their catalog of materials will encourage and facilitate study of the 1-W era.

to the eight to ten thousand refugees in the Honduran border zone and to monitor the conflict. He is an experienced MCCer who has served in Bolivia and was country representative in Guatemala.

Reimer also acted as an unofficial adviser for two Honduran and Salvadoran evangelical church organizations and met with representatives of the United Nations High Commissioner for Refugees (UNHCR), World Vision, and the Catholic relief organization Caritas to encourage coordinated rather than competitive response. He was in frequent contact with Mennonites in Honduras and El Salvador.

Reimer has advised MCC that the conflict in El Salvador will probably be a prolonged one and that there is a role for that organization to continue providing investigatory, financial, and moral support to Mennonite and other organizations in Central America as they assist displaced persons.

In September the Executive Committee agreed to establish a program for refugee assistance attached to the Guatemala program. MCC is searching for an individual to coordinate the program, which will operate for at least one year.

Reimer describes the situation in El Salvador: "In the name of peace, justice, and

progress perhaps 100 to 200 people a week are losing their lives, many of them women and children. It is not easy to be precise because campesinos (peasants) tell of massacres that go unreported." While groups on both the right and left engage in terrorist activities, the military and various rightist vigilante groups are responsible for most of the deaths. The United States is supporting the supposedly moderate ruling junta.

Thousands of Salvadorans are leaving their country every month. Some have fled to Mexico, Belize, the U.S., and Costa Rica. The poorer often flee to Guatemala while some of the poorest, the rural peasants in regions affected by terrorism and guerrilla warfare, cross over into Honduras.

A comprehensive plan to help the refugees in Honduras is taking shape under UNHCR coordination. The UNHCR will channel \$100,000 through the Evangelical Development Committee of Honduras (CEDEN). The Honduras Mennonite Church is a member of CEDEN, and Reimer has been in close contact with the organization.

The Honduras Mennonite Church will also work directly in one of four zones divided according to the UNHCR-CEDEN plan, and MCC is providing counsel and financial and material aid assistance.

An innovative response to disaster

Merle Herr of Elmira, N.Y., is representing Mennonite Disaster Service in a new disaster response, organized jointly by the Federal Emergency Management Agency and Church World Service Domestic Disaster programs.

Immediately after a disaster strikes, personnel of the two organizations will move into the community and assess the needs and resources already available there. On that basis they will initiate procedures to move the victims into permanent housing. The plan will sidestep the need for costly temporary housing which too often represents federal dollars very poorly spent. The program is supported by federal dollars funneled to the recipients by a local nonprofit organization.

Herr is one of eight nonprofit housing specialists especially trained to carry out the program and provide the link between federal funds and local community. As one of these Herr will help evaluate the housing needs and assess what, if any, nonprofit organizations already exist in the area. He will assist that organization, if needed, in using the federal funds appropriately.

If a suitable nonprofit organization does not exist in the area, he will, working through the local churches, help organize a necessary nonprofit corporation. He will advise them in how to apply for federal money, which government offices to deal with, and who to contact for their different problems. He will also assist in ongoing management of the newly created nonprofit organization.

Although the program is geared to help the total community, lower-income families will benefit most often. Federal dollars spent in this venture will provide them with permanent housing and represent a solid investment in their futures.

YES to youth training

A new discipleship training program for youth called Youth Evangelism Service (YES) was launched by the Eastern Mennonite Board of Missions, Salunga, Pa., in September.

A total of 20 young people in three groups are currently attending Youth with a Mission training centers in Hawick, Scotland; Salem, Ore.; and Concord, N.H. After three months of Bible training they will spend an additional three months in service projects with Eastern Board missionaries, one team going to Germany, another to Belize, and the third to Staten Island, N.Y.

The YES program was organized in response to inquiries by Mennonite youth and their parents about the possibility of Mennonites providing training experiences similar to those available in such organizations as Youth with a Mission, Campus Crusade for Christ, and Teen Mission. Mennonite young people who have served in these organizations have recom-

mended the values of such training experiences.

The YES program at this point utilizes the service of Youth with a Mission training centers which provides training in an international atmosphere and prepares youth for cross-cultural experiences. Each volunteer is responsible to raise funds for his own support.

Jeryl Hollinger, interim director for the YES program, says the entire six months is viewed as a training period. The youth learn much more than they are able to contribute, he says. Hollinger also points out that the experience enables youth to test their gifts to determine whether or not they should prepare for evangelism ministries in the future.

An additional team is scheduled to begin discipleship training at a Youth with a Mission center in London, England, in January.

GC approves \$8.3 million budget for 1980-81

Discussions of the financial support base for Goshen College, both short- and long-term, occupied the board of overseers in their quarterly meeting on Oct. 24 and 25. A proposal to increase the college's endowment substantially from its current \$2.7 million received extended discussion. Income from endowment now accounts for only 2 percent of Goshen College's operating budget.

The proposal for an endowment campaign is now before the Mennonite Board of Education, Inc., the parent organization for Goshen College, whose approval is needed before it can be implemented.

The overseers also adopted a final budget of \$8.3 million for the 1980-81 academic year. This represents a 10 percent increase over the 1979-80 budget of \$7.5 million.

To help guide the budgeting process, Provost John A. Lapp presented a plan that would tie the number of faculty to student body size. It includes the goal of increasing the student/teacher ratio to 15/1 from the current 13.4/1 ratio.

The plan, which was adopted by the overseers, is "predicated on the notion that you can plan processes for change, but you can't necessarily predict what's going to happen," Lapp said.

In other business, the overseers

—recommended that plans be developed for a facility to accommodate the marine biology program at Layton in the Florida Keys and that this project be submitted to Mennonite Board of Education for its approval.

—supported renovation and expansion of the Mennonite Historical Library to provide space for its growing collection of books and other documents.

—endorsed the administration's decision to appeal the Mennonite Board of Education's denial of a foods and nutrition major for Goshen College.



Faculty, staff, and students enjoy refreshments at the new psychology department facilities in the science center.

Psychology gets new home at EMC

An undeveloped area under the planetarium and patio on the ground floor of Eastern Mennonite College's science center building has been transformed into new facilities for EMC's psychology department.

The facilities, which opened with the start of the 1980-81 school year this fall, serves as a "pilot project" for "Update for Mission," the college's long-range plan for improving campus properties.

Galen R. Lehman, an instructor in the psychology department, said the overall design "is uniquely suited to our philosophy of education, which encourages maximum personal contact between students and faculty."

Plants, artwork, sound absorbant walls, carpeting, and subdued lighting create a visually interesting environment quite different from the more traditional and formal classrooms which might have been opted for.

The design work was completed by LeRoy Troyer and Associates of Mishawaka, Ind., with the assistance of Lehman and psychology department chairman P. David Glanzer.

Special features of the department include open, modular-type office spaces for faculty members—complete with a large round secretarial desk built by Lehman and Glanzer—a small library, a striking seminar room for smaller classes, and areas for human learning experiments and research work with the laboratory animals.

A circular area directly under the planetarium, called the "proctoring room," contains two mini-computers used for administering tests, collecting data, and providing immediate feedback to students. Many of the one-to-one interactions between faculty and students occur at small tables located around the perimeter of the room.

MBM notes

The translation efforts of Albert and Lois Buckwalter and their assistants in Northern Argentina reached a milestone this fall. Publication of the 541-page *Toba Dictionary and Grammar* has been completed in Buenos Aires, translation of the Book of Acts into Pilagá is ex-

pected to be finished in mid-November, and the sixth in a series of illustrated Old Testament story booklets in Pilagá has been distributed.

Two persons are on site in Eureka, Ill., to prepare for the start of Illinois Elderly Service Program (IESP), an experimental effort by Maple Lawn Homes in Eureka, the Board, and the Illinois Conference. Keith Swartzentruber, assistant administrator of Maple Lawn, has been named project director for IESP. He will divide his time between the two jobs. Lewis McDorman, a Voluntary Service worker from Virginia, is the first household leader of the VS unit to be set up in the next months to provide the staff for IESP.

B. Charles and Grace Hostetter, special representatives for Mennonite Board of

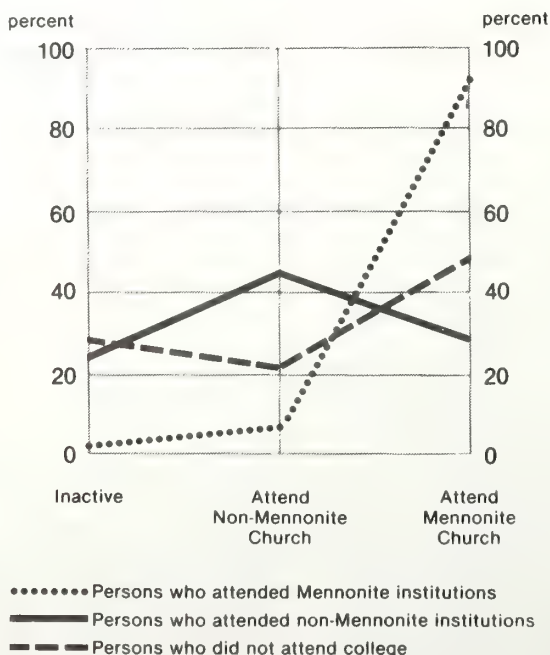
Missions (Elkhart, Ind.), have moved from Harrisonburg, Va.—their home for 34 years—to Hickory, N.C. They have built a house next door to their daughter Miriam and her family. Their new address is Rt. 2, Box 870, Hickory, NC 28601.

"What does it mean to be a leader in Christ's body today?" was the focus of discussion at a leadership training seminar Oct. 23-26 organized by Voluntary Service. Held at Pine Lake Fellowship Camp near Meridian, Miss., the event attracted 34 VS persons who serve as unit household leaders, area directors, and administrators at the Elkhart home office. Represented were a dozen VS units located in seven Midwestern states. MBM Relief and Service Director Rick Stiffney was the main resource person.

John and Leona Brandeberry of Middlebury, Ind., have begun a ten-week assignment in Israel with Mennonite Board of Missions (Elkhart, Ind.). They are assisting in the renovation of Immanuel House, an international Christian center in Jaffa which has four MBM workers on its staff. Brandeberrys are members of First Mennonite Church in Middlebury. More volunteers are needed for the renovation project. Volunteers are asked to pay their own transportation costs, but food and housing are provided while in Israel. For more information, write Maynard Kurtz, MBM, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

Mennonite Education Is Mission

Recently, members of an Ohio congregation traced the relationship between college choice and church involvement for its 187 high school graduates over a 20-year period (1960-1980). One-hundred two graduates had enrolled in Mennonite-related colleges; 40 youth had attended non-Mennonite schools; 45 did not continue their formal education. The graph below represents the present church involvement of these young people.



Goshen
COLLEGE
GOSHEN
INDIANA
46526

*Making
An Imprint
On The World*

mennoscope

Dale Stoll was ordained to the Christian ministry on Nov. 2 at Tri-Lakes Chapel, Bristol, Ind. J. C. Wenger delivered the ordination sermon and John S. Steiner, Goshen, Ind., was in charge of the ordination ceremony.

Bill Detweiler, Kidron, Ohio; Bob Detweiler, Goshen, Ind.; Kenneth Bauman, Berne, Ind.; and Eugene Witmer, Smoketown, Pa.; are the conveners of a follow-up on the "Smoketown" meeting, which has been scheduled for Mar. 30 and 31 at the First Mennonite Church, Berne, Ind. The purposes of the March meetings are to (1) further inform what the first meeting was all about, (2) test these concerns with a larger group, (3) give opportunity for additional concerns to be expressed, and (4) spend time in intercessory prayer for the church. The consultation will be open to all interested persons.

Eleven of 18 past and present members of the Stratford, Ont., Voluntary Service unit joined with the Avon Mennonite Church in Stratford over the Canadian Thanksgiving weekend. The three-day celebration was a combination anniversary and farewell party, as the unit, which opened five years ago, was to be phased out by Nov. 1. "This was the end of a yearlong phase-out plan," said Clair Hochstetler, VS Midwest regional director.

"Together with the Avon congregation and with Western Ontario Conference we had agreed that VS had fulfilled its mission."

A new Voluntary Service unit, sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., was opened in the city of Lancaster, Pa., Oct. 27. Volunteers serving at the unit are Lynn and Debra Hochstetler of Kalona, Iowa; Teresa Witmer and Sue Keener of Greencastle, Pa.; Daryl Wenger of Mount Joy, Pa.; and Jan Brubaker of Akron, Pa. All of the volunteers have served the past year in VS assignments at other locations. Located at 235 Howard Ave., the Lancaster team will relate to the South Christian Street Mennonite Church and will interpret the VS experience to church and youth groups.

Thanksgiving weekend at Hesston College has traditionally been a time of celebration and reunion. This year Nov. 26-30 provides a time for parents to visit, alumni to return, and high school students to preview the college. Drama instructor Al Schnupp directs a production of *The Diary of Anne Frank* which will be presented four times during the weekend. A Choral service of thanksgiving and praise on Saturday evening is directed by Dave Gerig. The choral union, composed of the Chorale, Chamber Singers, and other interested persons, will sing accompanied by brass and string ensembles and organ. Student chamber groups and soloists will also perform during the weekend.

For seven Mennonite Central Committee teachers, the prospect of living in a Coptic monastery in Upper Egypt for two weeks offered more than just a respite from the dog days of August in Cairo. They were going there to conduct what was probably the

country's first English language summer camp. The camp was the inspiration of Bishop Athanasius, Coptic Orthodox bishop of Beni Suef and Bahnasa. He had noted with concern the lack of opportunity for students from outside Cairo to study English with native speakers, a major disadvantage in a country where fluency in English is essential in areas such as medicine, development, and technology.



Ruth Eitzen



Allan Eitzen

The People's Place, Main Street, Intercourse, Pa., opens its annual Winter Cultural Series, Nov. 24 and 25, with an evening on "How Art Has Shaped Our Lives—Separately and Together," by Allan and Ruth Eitzen. Each year the People's Place offers the general public evenings of varied cultural events related to Amish, Mennonite, and Hutterite faith and identity. The attempt is to bring to this area accomplished persons in different fields from among these peoples. Coming series' dates are: Dec. 8 and 9, Jan. 12 and 13, Feb. 23 and 24. Tickets are sold as a subscription. All sessions begin at 8:00 p.m.

Correction: The announcement of the 35th anniversary homecoming service at the Allentown (Pa.) Mennonite Church was incomplete. (*G.H.*, Nov. 4, p. 900). The program for Nov. 22 and 23 is as follows: Saturday night, 7:00 p.m., Alvin Detweiler on "Harvesting"; Sunday morning, 9:30 a.m., Charles Gogel on "Watering"; Sunday afternoon, 2:00 p.m., David Yoder on "Planting."

Opportunities: Goshen College has an opening for a professional communicator with

writing, editing, and administrative skills to begin on Jan. 1 or soon thereafter. Minimum BA in communication-related discipline and professional experience required. Send résumé, transcripts, work samples, and three letters of recommendation to Stuart W. Showalter, director of Information Services, Goshen College, Goshen, IN 46526.

New members by baptism: two at Faith, Downey, Calif.; one by confession of faith at Mountain View, Lyndhurst, Va.; thirteen at Cassel, Ont.

readers say

First of all I say "Amen" to the last part of your Nov. 4 editorial. It certainly doesn't make sense to be anti-abortion and at the same time pro-military. I'm glad that people take the anti-abortion stand, but I will never be able to understand why people think military spending should increase when we are already spending over 140 billion for demonic purposes. Those Christians who believe in helping to support the U.S. military and who don't seem to mind the huge military budget must not believe in anything like the forces of darkness; they must not believe that man-made structures can become demonic; they must not believe in higher powers that are intrinsically evil.

I contend that we find evil structures and that we can find the gates of hell within the U.S. Pentagon. Therefore if we believe that the gates of hell shall not prevail against the church, yet at the same time indirectly support the gates of hell, we are a kingdom divided. In Mk. 3:24 Jesus said, "... a kingdom divided against itself will not stand."

I contend that if the church of Christ wants to march forward in the purposes of God, then we can no longer offer our monetary and silent support to such an institution where evil powers are made to feel at home. I call them powers, yet they have no power if they are confronted with the true gospel of Christ. The Christian heresy that says we can trust in God and at the same time trust in nuclear weapons does not confront the evil structures. Those evil forces feel secure with that kind of heresy. If the heresy continues to be promoted then those who promote it are reversing the words of Jesus so that they read: "the kingdom of God shall not prevail against the gates of hell." God forbid that He should be blasphemed in such a way!

Getting back to your editorial: when John Funk wrote in 1896 that Christians should "not trouble themselves with politics"; well, that may have been true back in 1896 but I don't believe it is true anymore. The decisions that are made by the U.S. government affect each one of us and in some cases "greatly" affect us. I believe those of us who are concerned about morality, about the environment, about the plight of the poor, etc., should definitely be concerned about each level of involvement upon the face of this earth, after all: "The earth is the Lord's and the fulness thereof" (Ps. 24:1). And in Habakkuk 2:14 it is written, "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Fred B. Swartzendruber, Harrisonburg, Va.

births

Ashlock, Bill and Stephanie (Huck), Protection, Kan., first child, Brent Lewis, Oct. 19, 1980.

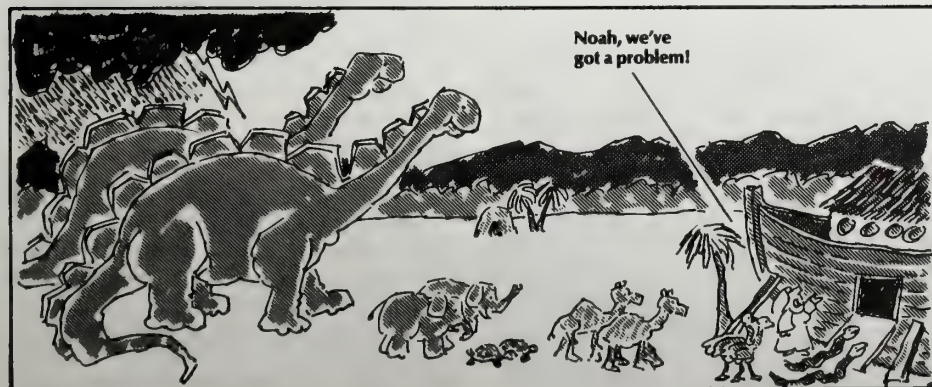
Beauregard, Ray and Mica, Paoli, Pa., third child, second daughter, Emily Sue, Oct. 11, 1980.

Beitler, John and Brenda (Goosen), Lincoln,

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$151,868.51 as of Friday, November 7, 1980. This is 20.2% of the total needed. 239 congregations have made contributions.

Sisters and Brothers

by Joel Kauffmann



Neb., first child, Andrew John, Sept. 24, 1980.

Benner, Philip and Dorcas (Nolt), Ephrata, Pa., first child, Jonathan Milton, Sept. 20, 1980.

Cressman, Raymond and Maxine (Dibben), Lanigan, Sask., second child, first daughter, Michell Leanne, Oct. 18, 1980.

Dyck, Richard and Betty (Voigt), Elmira, Ont., first child, Jennifer Robin, Oct. 30, 1980.

Erdmier, Barry and Sue (Ackerman), Morton, Ill., third child, Chris Alan, Oct. 9, 1980.

Gingerich, Don and Sharon (Bast), Zurich, Ont., fifth child, fourth daughter, Rebecca Susan, Oct. 18, 1980.

Kinkead, James and LaVern (Eash), Johnstown, Pa., third child, first son, James William II, Oct. 24, 1980.

Martin, Ralph and Judy (Knapp), Elmira, Ont., second son, Philip Wade, Oct. 20, 1980.

Myers, Doug and Kathy (Stuckey), Grabill, Ind., second child, first son Benjamin David, May 17, 1980.

Oesch, Ron and Beverly (Elliot), Zurich, Ont., second son, Darren Mark, Oct. 21, 1980.

Ressler, Lee and Rose (Miller), Baltic, Ohio, first child, Scott Evan, Oct. 12, 1980.

Shantz, Gordon and Elaine (Weber), Guernsey, Sask., first child, Kristina Elaine, Oct. 7, 1980.

Steury, Leon and Mary Christine (Pemperton), St. Joe, Ind., second child, first son, Beau Jacob, Aug. 23, 1980.

Wiard, Buck and Denise (Graber), Hutchinson, Kan., first child, Brett Michael, born on Sept. 6, 1980; received for adoption on Oct. 17, 1980.

Wyse, Edward and Margie (Hockman), first child, Bradley Scott, Oct. 26, 1980.

Yoder, Denton and Jan (Gundy), Archbold, Ohio, first child, Elizabeth Susan, Sept. 16, 1980.

Yoder, M. Douglas and Vicki (Kauffman), Goshen, Ind., first child, Alyssa Michelle, Oct. 27, 1980.

Zehr, Jonathan B. and Elsie M. (Zehr), Castorland, N.Y., fifth child, fourth daughter, Michelle Marie, Oct. 22, 1980.

marriages

Essick—Kulp.—Lyle Essick, Pottstown, Pa., Pottstown cong., and Tina Marie Kulp, Pottstown, Pa., Brethren Church, by Larry Graybill, Oct. 18, 1980.

Groff—Moyer.—James L. Groff and C. Louise Moyer, both of Paradise cong., Paradise, Pa., by Fred W. Martin and Harold K. Book, Oct. 25, 1980.

Johnson—Moyer.—Edward L. Johnson, Harleysville, Pa., and Beth A. Moyer, Souderton, Pa., both of Souderton cong., by Richard C. Detweiler and Glenn Egli, Oct. 25, 1980.

Landis—Graybill.—Robert Landis and Nancy Graybill, both of Souderton, Pa., Souderton cong., by Richard C. Detweiler and Glenn Egli, Oct. 25, 1980.

Martin—Rohr.—Kenneth G. Martin and Debra Arlyne Rohr, both of Hatfield, Pa., Line Lexington cong., by Kenneth Seitz, Sr., Oct. 25, 1980.

Meadows—Kizzar.—Gerald C. Meadows and Debbie Ann Kizzar, both of Faith cong., South Hutchinson, Kan., by Edward Yutzy, grandfather of the groom, Sept. 6, 1980.

Roth—Yoder.—Norman Roth, Goshen, Ind., College cong., and Sarah Yoder, Goshen, Ind., Sunnyside cong., by Arnold C. Roth, Oct. 25, 1980.

Schwartzentruber—Kirby.—Ronald Schwartzentruber, Kitchener, Ont., Steinmann cong., and Dawn Kirby, Kitchener, Ont., Catholic Church, by Vernon B. Zehr, Oct. 25, 1980.

Schweitzer—Riley.—Rodney Schweitzer, Dorchester, Neb., and Jana Riley, Beaver Crossing, Neb., both of East Fairview cong., by Oliver Roth, Oct. 10, 1980.

Swartzendruber—Gould.—Richard Swartz-

druber, Pigeon River cong., Pigeon River, Mich., and Nancy Gould, Bad Axe, Mich., by Luke Yoder and Robert Garret, Oct. 11, 1980.

Wurst—Boshart.—Van Wurst, Lincoln, Neb., United Methodist Church, and Pam Boshart, Milford, Neb., Beth-El cong., by Bob McKelvey and John Craig, Oct. 24, 1980.

obituaries

Delp, Ruth, was born in Philadelphia, Pa., Nov. 25, 1910, and reared in the home of Abraham and Lydia (Moyer) Moyer, Souderton, Pa.; died of cancer at St. Petersburg, Fla., Oct. 14, 1980; aged 69 y. On June 25, 1938, she was married to Enos P. Delp, who survives. Also surviving are one son (Alen D.O.), 2 daughters (Ruth R. and Helen—Mrs. John T. Repogle), and 4 grandchildren. She was a member of Peace Mennonite Community Church, Clearwater, Fla. A memorial service was held in Seminole, Fla., Oct. 15, in charge of Tony Hostetler. Funeral services were held at Plains Mennonite Church, Lansdale, Pa., Oct. 18, in charge of Clayton Swartzendruber and John E. Lapp; interment in the Plains Mennonite Cemetery.

Eash, Clayton E., son of Samuel C. and Ida Kathryn (Nusbaum) Eash, was born at Nappanee, Ind., July 11, 1894; died at Goshen (Ind.) Hospital on Oct. 27, 1980; aged 86 y. On Nov. 29, 1914, he was married to Iva Eash, who survives. Also surviving are one son (Orus), one daughter (Erma—Mrs. Glenn McCreary), 3 grandchildren, and one great-grandchild. He was a member of First Mennonite Church, where funeral services were held on Oct. 30, in charge of Samuel J. Troyer and Harold Yoder; interment in Forest Grove Cemetery.

Falb, Dema, daughter of Henry and Katie (Hackman) Horst, was born in Wayne Co., Ohio, Dec. 12, 1890; died at Dalton, Ohio, Oct. 11, 1980; aged 89 y. On Mar. 28, 1937, she was married to David Falb who died on Feb. 9, 1969. Surviving are 3 stepsons (Ivan, Milton, and George Falb), one stepdaughter (Irene Schloneger), 20 stepgrandchildren, 38 step-great-grandchildren, and 2 step-great-great-grandchildren. She was preceded in death by one stepdaughter (Effie Yoder). She was a member of Pleasant View Mennonite Church. Funeral services were held at Martins Mennonite Church on Oct. 13, in charge of Maurice Hirschy, Marion Berg, Robert Schloneger, and Elmer Yoder; interment in Martins Mennonite Cemetery.

Ingold, Raymond Clarence, son of David and Katie (Grieser) Ingold, was born at Proctor, Ill., Mar. 23, 1896; died at Paxton, Ill., Oct. 21, 1980; aged 84 y. On Oct. 26, 1920, he was married to Elsie Beck, who survives. Also surviving are 2 sons (Clarence and Harold), 4 daughters (Dora Eichelberger, June Simpson, Barbara Wilson, and Joann Horsch), 19 grandchildren, 14 great-grandchildren, one sister (Mary Roth), and 3 brothers (Harvie, Joseph, and Dan). He was preceded in death by one daughter, one son, one grandson, 3 sisters, and one brother. He was a member of East Bend Mennonite Church, where funeral services were held on Oct. 31, in charge of Wilbur Nachtigall and Theodore Wentland; interment in East Bend Memorial Gardens.

Meyers, Edna, daughter of Jacob and Esther (Miller) Leatherman, was born in Bedminster Twp., Pa., May 29, 1901; died at Sellersville, Pa., Oct. 23, 1980; aged 79 y. On Dec. 12, 1924, she was married to Paul Jones, who died on Feb. 27, 1926. On Sept. 11, 1927, she was married to Joseph W. Meyers, who survives. Also surviving are one daughter (Della—Mrs. Richard Leatherman), 2 stepsons (Willard and Merrill Meyers), 9 grandchildren, 13 great-grandchildren, 3 sisters (Carrie—Mrs. Monroe Detweiler, Mary—Mrs. Wilmer Landis, and Elizabeth—Mrs. Raymond Kemp), and one brother (Raymond). She was preceded in death by one daughter (Arlene). She was a member of Deep Run East Mennonite Church, where funeral services were held on Oct. 26,

in charge of John Ehst and Paul King; interment in adjoining church cemetery.

Miller, Arlene, daughter of John and Clara (Zaugg) Miller, was born at Walnut Creek, Ohio, Sept. 26, 1913; died at Walnut Creek Nursing Home on Oct. 4, 1980; aged 67 y. Surviving is one brother (Thomas F. Miller). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Oct. 8, in charge of Alvin Kanagy; interment in Walnut Creek Church Cemetery.

Miller, Ruth Elizabeth, daughter of Cleveland and Anna Mae (Armstrong) Pursel, was born at Wauseon, Ohio, June 14, 1914; died of a heart attack at Kerrville, Tex., Oct. 23, 1980; aged 66 y. On Nov. 8, 1934, she was married to Emil Miller, who died on May 22, 1978. Surviving are 2 daughters (Betty—Mrs. Ben Ashbaugh and Clara—Mrs. Frank Graza), 2 sons (Dale E. and Lavern D.), 10 grandchildren, 4 stepchildren, and 2 sisters (Mrs. Ernest Rau and Mrs. Melvin Flory). She was a member of Central Mennonite Church, where funeral services were held on Oct. 27, in charge of Charles H. Gautsche; interment in Lockport Cemetery.

Schrock, Tobias E., son of Edward and Sarah (Troyer) Schrock, was born near Shipshewana, Ind., Sept. 2, 1897; died at his home near Clarksville, Mich., Oct. 20, 1980; aged 83 y. He was married to Martha Miller, who died in 1963. On May 2, 1965, he was married to Ellen Esch Troyer, who survives. Also surviving are 3 sons (Oris, Oscar, and Edward), one stepson (Melvin Troyer), 3 daughters (Mae—Mrs. Wayne Wenger, Mary—Mrs. Ralph Birky, and Martha—Mrs. Virgil Albrecht), 31 grandchildren, and 30 great-grandchildren. He was preceded in death by an infant daughter, 3 brothers, and 3 sisters. On Mar. 29, 1931, he was ordained to the ministry and on May 10, 1936, he was ordained bishop. Funeral services were held at the Bowne Mennonite Church on Oct. 23, in charge of J. C. Wenger and Lavern Swartz; interment in the Bowne Mennonite Cemetery.

Schweitzer, Dean Derald, son of Elmer and Gertrude (Miller) Schweitzer, was born at Beaver Crossing, Neb., Jan. 29, 1924; died at Warren Memorial Manor, Friend, Neb., Oct. 5, 1980; aged 56 y. Surviving are one sister (Ardes—Mrs. Delbert Boshart), and 2 brothers (Gerald and Cleo), and one sister (Eleanor—Mrs. Richard Roth). Funeral services were held at East Fairview Mennonite Church, in charge of Oliver Roth and Kenneth Steckly; interment in East Fairview Cemetery.

Correction: There were some errors in the obituary notice of Arami R. King in the Oct. 28 issue. Surviving is also one son (Calvin J.). One of the surviving daughters was listed as Virginia—Mrs. Robert Ediger. It should have read Mrs. Richard Ediger.

Correction: There was an error in the listing of the surviving children in the obituary of Ruth Martin in the Oct. 21 issue. They should have been listed as follows: Elverta—Mrs. Robert Good, Clifford, Marion, Richard, and Delbert Martin.

Cover by Rohn Engh; p. 924 (left) by Lois L. Shenk; (right) by David Fretz; p. 932 by Sanford Eash; p. 937 by Neil Janzen; p. 939 by Jim Bishop.

calendar

Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 21-22
Eighth annual Shenandoah Valley Hymn Festival, EMC chapel-auditorium, Harrisonburg, Va., 7:00 p.m., Nov. 23
Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28
Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1
Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

items and comments

"Alternatives" struggles to overcome vast commercialism of each Christmas

As another holiday season approaches with its hectic, expense-filled flurry of gift buying and parties, Americans are being urged to try an "alternative" way to make Christmas more meaningful. Alternatives, a public education group in Forest Park, Ga., struggling against holiday commercialism, offers suggestions for a simpler observance of the birth of Jesus Christ. To increase public awareness of vulgar commercialism and "Christmas rip-offs," Alternatives also is sponsoring a national "contest to determine the best and worst Christmas gifts, and the most offensive television commercial."

Alternatives is advising parishes to devote a Sunday morning worship service before Advent to making a congregational "covenant" to make Christmas simpler. It recommends that parishoners pledge a fourth of what they spent on Christmas gifts last year to be put into a Christmas kitty to be given to an appropriate charity. "This year Americans will surrender \$12 billion in excess retail sales to commercial interests during the annual Christmas shopping spree," the minister said. "Meanwhile, a myriad of critical social needs continues to go unmet. Isn't it about time we get our priorities straight?"

Quick action contains blaze at Church of Holy Sepulcher

Prompt action by a Jerusalem fire-fighting brigade prevented a fire from spreading from a chapel in the Church of the Holy Sepulcher in Jerusalem and seriously threatening the venerable structure. The fire, which broke out on the night of Oct. 14 in the Armenian Chapel of St. Helen, destroyed a religious painting and severely damaged much of the wood covering the stone walls of the crypt-like chapel.

The Church of the Holy Sepulcher—built in AD 335 by the Emperor Constantine—has been razed in part several times and then rebuilt, by the Emperor Constantine Monomachus in 1048, by the Crusaders in the twelfth century, and by the Greeks in 1808-10, after a disastrous fire. The structure was heavily damaged also in a major earthquake in 1927.

Protestant churches termed "alive and active" in Cuba

If U.S. church members were "better informed" about Cuba, they would have a "more positive" attitude about the situation in the socialist republic, a group of pastors and lay members of the Lutheran Church in America (LCA) said in Miami. The 18-member group recently returned from a two-week study tour

in Cuba organized by the LCA Division for World Mission. A spokesman for the group said the members had talked with "scores of Cubans, including pastors, lay members, and leaders of Cuban Protestant churches" and had come away with the impression that "despite severe limitations on personal freedoms and a scarcity of many basic communities," the island's majority poor "live better than before Fidel Castro overthrew Fulgencio Batista in 1958."

The Lutheran group also emphasized that despite a numerical loss of church membership in the wake of the departure of churchgoers from the island, "Cuba's Protestant churches are alive and active in the new Cuban society." Churches in Cuba today are "not directly persecuted" by the Castro government, the LCA spokesman said.

Church giving outlook described as not good

An economist says there's bad financial news in store for the churches next year "unless church leaders get off whatever they are sitting on and do something about it." William Weida, who also serves as business manager for the U.S. Air Force Academy, told a meeting of the United Methodist Association of Church Business Administrators that the current recession will "bottom out" before winter but that inflation will pick up again. This means bad news for the church because we will go into one of our heaviest giving seasons at the bottom of a recession." Mr. Weida told the churchmen to forget the slogan "faith will provide" and attempt to determine financial trends for the future.

Sex film project abandoned

In the mid-1970s a Danish film producer considered making a motion picture on the sex life of Jesus. *Modern People News*, a Hollywood "gossip" magazine, decided in 1977 to run an article on the film idea and to poll its readers about it.

The article and survey sparked a flood of protest letters which flooded the office of *Modern People News*, and the avalanche continues three years after the project was canceled. About the time the *Modern People News* article broke, the *Christian Century* also reported the possibility of such a film being produced.

Modern People News regrets that it decided to run the article and poll its readers about the film. Because of inquiries from Mennonite pastors, J. Ronald Byler of the Media Ministries staff of Mennonite Board of Missions called Modern People Productions who print *Modern People News*. Ron was told that "the whole thing is fiction," and that "conservative political groups have picked up the film idea as an issue to fight."

To restate the facts, "No plans exist to make

a film on the above-mentioned subject."

"If you come upon one of the mimeographed sheets polling persons on this subject, please ignore it," Ron says.

Presbyterian leader says key problem is new blood

New life is the most important issue facing the United Presbyterian Church, its new leader said in an interview during a visit in Pittsburgh. Charles A. Hammond, elected moderator earlier this year by the General Assembly, defined new life as "new vigor among old members" and new blood. "We want new people in our family," he said. Interviewed at Pittsburgh Theological Seminary, he said that United Presbyterians had 33,000 adult baptisms in 1958 and only 11,000 in 1978. Too many UPC congregations, he said, have become satisfied with the status quo, and the only new members they are welcoming are their own children.

Membership in the church has declined by 25 percent in the last 12 years. That doesn't mean the great numbers of Presbyterians are "stomping out of the church," Hammond said, attributing the decline to lack of evangelization and to lower birthrates among Presbyterians.

Gas guzzlers and speeders seen by Maryland driver

An auto driver in Maryland, reports *The Washington Spectator*, did a personal survey of driver practice. While on a trip driving 55 miles an hour, he observed that 145 vehicles passed him and he passed 14. Of the 145 which passed him, 88 were American gas guzzlers, 19 American economy cars, 15 European economy cars, and 19 Japanese economy cars. Six were 18-wheeler trucks. He concluded that more than 91 percent of the vehicles were driven above the U.S. speed limit and 81 percent of them were gas guzzlers.

Southeast Asia gets major Mormon mission commitment

Some 10 percent of the 30,000 missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) are now working in the fast-growing Southeast Asian field, Mormon President Spencer W. Kimball said in Manila. Mr. Kimball was in Manila for the late October series of southeast Asia conferences of the church—which is expected to be the last such conference. The Mormon Church started holding area conferences in 1971 as a way of reaching the millions of new Mormons who were unable to attend the semiannual church conferences in Salt Lake City. In the last five years (1975-79), Asian Mormon membership increased 58 percent for a current total of about 107,000. The Asian growth was the third highest globally, following that of Mexico (98 percent) and South America (93 percent).

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Mennonites at worship

I was asked to speak recently on Anabaptism and worship and dug into the *Mennonite Encyclopedia* for some background on the subject. I found that H. S. Bender contrasted the Anabaptist understanding of worship with that of the Protestant Reformers. The Protestant leaders emphasized the preaching of the Word and the proper observance of the sacraments. The Anabaptists stressed rather "repentance and change of life" and obedience to the truth."

Accordingly the Anabaptists were not interested in particular worship forms and, says Bender, they "rejected all liturgy." Further, he says, they did not expect to come from a week of worldliness and expect to find God through the power of the worship service. Rather they intended to live for Christ all week. The gathering for worship was a climax, not a sharp change.

No doubt because of persecution as well as theology, the Anabaptists developed a stronger sense of fellowship than certain other denominations. So when they came together the state of the building and the order of worship were less important than who was there. Indeed it was a century or more before they were permitted to have anything like standard church buildings.

The influence of this background lingers, although we may not always be conscious of it. For myself this is partly because I do not often attend the worship of others. But I am told that persons of other denominations are less inclined to stay after the meeting than Mennonites. In my own congregation, we have erected a new worship center. One important reason for this was to have a larger foyer. Our old one is too small to permit an orderly exit and yet allow us to linger and chat with one another after the formalities are over.

According to our theology, there are no holy places, no sanctuaries. There are only holy people. Wherever God's people come together to share their common faith and life, there God is present.

Of course as life goes on, life changes. We are not running from persecutors anymore. At least in North America the government has no concern about whether or not we erect church buildings or what they look like. We are now in a position to consider what we want to do in worship, to erect buildings, and to devise worship patterns that serve our needs. Given this liberty we are not exactly clear what to do. So we resort to borrowing.

Borrowing is not necessarily bad. In fact, hardly anyone is really original. But we do have a tradition and as we are considering what is needed to sustain our spiritual life today, we do well to consider this tradition and how it can minister to our needs. The following principles are proposed as growing out of it.

1. Whatever worship forms we devise to meet our needs today, they should be in tune with the belief that life and worship are part of a whole. Our worship should grow out of and into a week of earnest Christian living.

2. Whatever worship facilities we build should be functional and tasteful, but they should not be seen as holy in themselves. Public worship is an occasion for people who love God to do business with God and each other. The facilities serve them and not the other way around. Today there is a move to make public buildings functional for the handicapped. In a similar fashion, church buildings should encourage interaction among the people.

3. Since it is a fearful thing for even an earnest people to come together before God, we should allow in our services a place for confession as well as exhortation and praise. This is not stressed enough in our Mennonite worship tradition. Catholics have the confessional and Protestants the general confession. Where do we acknowledge the times when we have not lived up to our great expectations? Some of our congregations have introduced a sharing time. Many of our pastors are involved in counseling. In various congregations there are small fellowship groups. All of these are places where confession may take place. We need to provide other opportunities.

4. As we plan our facilities and our practices, we must guard against the tendency to turn worship over to the clergy. Anabaptism was a movement of the people. Though leadership was considered important, there was not a sharp difference between people and clergy. Yet this temptation is always with us. It is not only ministers who promote it. In fact, I heard one pastor tell how when he came to a congregation, the pulpit was elevated higher than he thought it should be. So he managed to move it down.

These are some principles that should guide our worship. You will think of others. Though comparatively little time is spent by the individual Christian in public worship, it is assumed to be an important part of church life. Accordingly, we do well to consider what we intend to accomplish by it.—Daniel Hertzler

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November 25, 1980

73:48



Prayers: ritual or reality?

by Audrey Metz Frey

If you've never grown travel-weary while someone prayed around the world; if you've never fervently wished you could hear the refreshing patter of rain rather than "the rain that falls on the just and on the unjust"; if you've never been tempted to snicker when a dubious blessing was lowered on "those who aren't here"; if you've never cried angrily at God, "Where are You? Why won't You help?"; then, this article is not for you.

It is taking a lifetime for praying to become a relevant part of me. I would like to share some observations of my personal prayer pilgrimage: things that have helped, things that have hindered in my search of God's mind.

Whether prayer is private or corporate, it should involve all of one's life. However, public prayers very often have only added to my feeling that we are playing at praying. Mouthing the words because the occasion calls for it, bowing our heads and closing our eyes, starting with "Dear God" and ending with "in Jesus' name, Amen," is what we did when we played church as toddlers.

Prayer involves the senses. Because God is present with me always, He knows what my innermost thoughts are say-

ing to Him. He knows the lilt in my heart when I see the delicate watercolors of spring. He knows the longing in the depths of my soul for the statuesque trees and chattering creeks of my childhood. He senses the restless excitement I feel when I listen to a tumultuous piano concerto. He knows when I am challenged by a sermon, a loving friend, or a courteous stranger. He knows more surely than I that I need Him. And He knows the moment when my yearnings for His help turn toward Him, away from my own self-sufficiency.

Certainly, there are times when I want to speak distinct words to God. But since He is always with me, it is a *continuing* communication. He doesn't need to be told when I am about to articulate my feelings. He doesn't need an introductory salutation: He is already listening before I know I will speak.

Prayer for others. Praying for others needs articulation. There are times, however, when I don't know what the needs is, or what the solution is for the circumstances. Frank Laubach speaks to this in his book *Prayer, the Mightiest Force in the World*. He suggests flashing or whispering the name of Jesus at those people our minds bring to us. Laubach says that by simply holding the name of Jesus and that person's name together in prayer, we are doing that person a great good.

The comforting aspect about this type of prayer is that we really don't need to know the answers. Contrary to what we often seem to think, God does not need our advice. He knows the whole situation. But He longs to be included in our lives. He doesn't want to be shut out. This thought is almost unbelievable: we need to pray because God needs to know that we are including Him in our lives! He needs to feel that we consider Him important enough to confide in Him. His personality traits are the source of mine, and one of my traits is that I don't like to feel excluded. God needs to feel important to my existence. He needs a relationship with me!

Praying for material things. An annoying stumbling block to my praying has been the popular teaching that material blessings come from God. *Having what we need and much of what we want, how in the name of Him who satirized the rich can we ask for more?* Further, how dare we base those selfish requests on the biblical promise that He will give to those who ask? In view of the poverty and disease in many parts of the world, God must cringe deep within when we, His spoiled children, presumptuously congratulate ourselves on how well God has blessed us!

Praying in public schools. The issue of prayers in public school keeps boomeranging. In a society where eleven- and twelve-year-olds have already become jaded with drugs, violence, casual sex, isn't it a little naive to assume that "putting the prayers back into our public schools" will have any meaning to those children? Isn't it a little ridiculous that we even call that kind of ritual a prayer?

Columnist Edwin Travers commented on this national issue in the *Sarasota Herald-Tribune*. He wrote that even if

prayer is restored to the public schools, "It will be a meaningless exercise because such prayer will have nothing to do with religion. . . . Restoring prayer to the classroom will no more improve the moral climate of the public schools than the pious mouthings of congressmen and presidents have changed the moral climate of the country."

Only the spiritually shallow and those hyped-up on civil religion could possibly believe that true religion, the seeking after God, could characterize today's public classrooms. Violence and vandalism will not automatically disappear if "prayer" is added to the clangor. Because the simple fact is that systematically injected spurts of prayer by rote is not praying. It is a farce. It is a practice in futility.

One answer to impersonal rituals. This is not to say that all public prayers are meaningless and impersonal. I have, many times, seen the reverse in our church. It has become a practice there to invite those who have needs to come forward and share them with the congregation. If they request prayer, members of the congregation come forward, surrounding that person, laying hands on him and one another. Our minister then prays a very personal, caring prayer. This practice has added a dimension to our church's love-life which is missing in many congregations, large and small. Often, when I am feeling stifled by ritual, I recall the warmth, the silent affirmation of those moments when we are truly supported by the prayers of one another. Then I know there is hope. Even *scattered* showers bring fresh air. And happy endings come only after a lot of research and trial and error.

Pointed prayer preceded by meditation. One meaningful aspect of personal prayer was introduced at a retreat which I attended. After a period of silence and meditation, the leaders instructed us in "journaling to Jesus." We were to write to Him, in dialogue form, what our hurts were and His answer. For someone who had always considered definitive answers to prayer something to be questioned, this was a condition just barely workable. But I am a person who does not like rigidity. I feel sorry for people who can't allow themselves to accept change. So I went outside and started writing. I told God where it was hurting and that I had just about given up on His ever doing anything about it. Then, I waited nonexpectantly.

I didn't need to wait long. God was not a mystical wraith in the wild blue yonder. I received answers. I wrote them down even as I was saying to myself how ridiculous this was

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Audrey Metz Frey is from Sarasota, Florida.

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because it was all just my imagination.

Later, when I voiced my doubts to a friend, he said, "Well, I guess it all depends on how you view God. Do you think He has to speak out of a burning bush, or does He come to us through our minds?"

Why should that be a stumbling block? Our minds, our imaginations, are the part of us that are related to God—not our tongues or our ears. I cannot look into God's eyes when I speak to Him. I have to look into His heart with mine. I have to listen and believe that He is participating in a two-way conversation. It isn't easy. It involves much more than the basic process we are taught as children.

The service bill is a bargain

by Ivan Kauffmann

In a recent conversation it was reported to me that the churchwide organization of the Mennonite Church seems to be top-heavy and out of proportion to that which is really needed. The implication was that it has become burdensome to the church and that some of it, if not all, should be discarded so that the church's money could be spent for more useful things. Now I'm always open to consider this criticism, since I too feel that any organization which doesn't contribute to fulfilling the mission of the church should be discarded.

There are three boards which become the target of such feelings and criticism. They are the General Board, the Board of Congregational Ministries, and the Board of Education. These are the boards which provide services to the total church in a variety of ways. The General Board gives leadership to the overall program and direction to the church, and attempts to coordinate the total effort. The Board of Congregational Ministries provides services to conferences and congregations in such areas as leadership, Christian nurture, evangelism, peace, family life, and youth activities. The Board of Education works at helping the colleges, seminaries, high schools, and elementary schools to meet the educational needs of the church with programs that fulfill the purpose and mission of the church.

But my critic contended that even though these boards have a valid service to give, they are much too expensive, and his preference would be to invest the money in missions or at the seminary. His logic sounded correct, so I began first of all with my pencil to get the dollar facts in front of me.

For the coming year the following per member amounts are needed by the churchwide boards and agencies:

<i>the "service" boards</i>		<i>the "program" boards</i>	
General Board	\$3.00	Board of Missions	\$63.00
Bd. of Cong. Min.	6.00	Colleges	20.00
Bd. of Education	1.50	Seminaries	8.00
Total	\$10.50	Minority Leadership	3.75
		MCC Relief (est.)	20.00
			\$114.75

The above division of the churchwide agencies into

Ivan Kauffmann is general secretary, Mennonite Church General Board.

Praying, for me, has meant an end to ritual. When I felt free to question the traditional methods of prayer, I was set free to pray. And I have been liberated to say, "No, I really don't want to," when asked to pray in public if I don't feel comfortable with it.

Prayer is communication between God and His child. It is God and His child seeking a relationship with one another. Worthwhile relationships are never easy, yet earnest effort must be made. They take work. Shared feelings. Time.

Prayer, then, is a shared relationship with God. It will involve effort. It will involve adjustments. It cannot take less than a lifetime.



"service" and "program" is a categorization which I'm using for the purposes of this article. It could be argued that the Board of Congregational Ministries is more "program" than "service." However here I chose to classify it as "service" since it seems to be perceived that way in the church.

From the above facts a general statement could be made that the church is investing more than 90 percent of its money in programs of mission, education, and relief, and that less than 10 percent is being paid for services. But some would argue that the 10 percent is still too high for services and that they would prefer to invest 100 percent in missions.

In my opinion it works the same way with my own personal budget. I would much prefer to spend my paycheck for a new suit or a dress for my wife rather than to pay the electric bill. But I know very well that if I don't pay that bill I will soon be sitting in a dark house where the furnace or refrigerator won't work because the power has been turned off. So for the sake of my total needs I pay the electric bill, and when I stop to consider the value of this service I consider it a bargain.

It's the same way with the "service" boards of the church. They perform a ministry which is basic for the total need of the church. I believe that if these are neglected the mission, education, and relief programs of the church will gradually be eroded. Eventually they will cease to exist.

In my opinion the cost of these "service" boards to the church is really quite small—\$10.50 per year per person which is less than \$1.00 per month. Most of us can find ways in which we are wasting more money than that on things which we could well do without. For those working at a minimum wage it would be the same as contributing 20 minutes per month for these services. In my opinion it's a bargain any way you look at it.

Many conferences and congregations have placed these "service" agencies in their annual giving plan. Others who haven't done so are encouraged to give this their consideration. Individuals are also encouraged to contribute.

In my opinion it's a service which the church can't afford to be without. The neglect of these services will be far more costly to the church than what the church is being asked to support. This service is not a burden—it's a bargain.



Take pleasure in our bodies

by Willard S. Krabill

My early life, nutrition, and work habits have left much to be desired in the care of my body. In mid-life I now realize what I should have known and practiced in early life. So I am now working hard to help others of all ages to understand what should be our attitudes toward our bodies, toward our health—what we must do to fulfill our stewardship of this marvelous and amazing of God's creations. What could the possibilities be if we would take seriously our Christian commitment toward health and wholeness, toward finding fulfillment and pleasure in our bodies?

Current attitudes toward our bodies. A few years ago at Bucknell University, a psychology professor told James Gardner, the university chaplain, "There is much about Christianity that I admire, and at times I would like to embrace it; but I cannot adopt a faith that has made me feel ashamed of having a body." I cringe a bit, as I'm sure you do, at such an assessment of Christianity, but I cringe also because that is a little too accurate. Maybe you're not ashamed of having a body, but aren't you uncomfortable hearing statements like these: "Our bodies are good." "We should take pleasure in our bodies"? Or what about this statement, also from Gardner, "The idea of glorifying God in one's body is the fundamental principle of Christian ethics and morality." Does that feel okay?

I grew up with the idea that there were two parts to me; over here is the body (carnal, evil, prone to sin), and over here is the spirit (good, eternal). We should put down the body, restrain it because it's bad; we should affirm the spirit, release it, for it's good. Almost from the beginning of Christianity some believers have thought and taught that the body is inherently evil. Partly borrowing from pagan religions, a dualism crept into the church, holding that anything physical, the body included, is base, earthy; and that anything on the spiritual plane is good, heavenly, uplifting. We in our day still believe too much of this dualism.

Ernest Martin wrote: "Really now, how do you think of your body? Is it good or bad, or indifferent? Do you think of your body with shame, with disregard, with respect, or with pride? You might also stop and identify your personal view of sex, because your view of sex is closely related to your view of the body. What view of the body is inherent in neatness, obesity, the Miss America pageant, advertising, body-building exercises, professional sports, burlesque, boxing, scantily clad cheerleaders, cleanliness, pornography?" (*Adult Bible Study Guide*, March 25, 1979).

I heard recently, and very much identify with, a Mennonite pastor who said he really had trouble with the current emphasis on body development and physical fitness. He said he really couldn't imagine Jesus or the Apostle Paul out jogging. He said the image he had from Scripture is that we are

to "burn ourselves out" for the gospel. Let's recognize that Jesus didn't travel from Galilee to Jerusalem in an Oldsmobile, nor from Jerusalem to nearby Bethany in a VW Rabbit, nor did He go up to the Upper Room in an elevator! Let's move on in only a slightly different vein and look next at further evidences of our false theology of the body.

Further evidences of our false theology of the body. First I guess we should ask if it is a theology. Theology is an organized system of belief about God and religious truth. Our helter-skelter attitudes and behaviors toward our bodies, our use of them, what we put into them, the sexual wilderness of our time, can hardly be termed an "organized system of belief." On the one hand we demean and denigrate our bodies, and on the other hand we tend to worship them. Figure and physique, looks and smell and display become of uppermost concern for those with this view of the body.

That describes society and some of us most of the time, and describes all of us part of the time. That also betrays false theology. But the problem for the church has rather been a negative view of the body. The Mennonite Church needs a proper system of belief about our bodies. As I mentioned earlier, over the centuries the dichotomy has crept into the church's message which suggests that the body is evil, the spirit is good. Somehow we've grown up thinking that it's wrong to enjoy and feel good about our bodies—really about ourselves, for in our bodies we are ourselves.

We say that we believe in the wholeness of persons; that we're body, mind, and spirit; and that preaching, teaching, and healing are all valid ministries. We talk a lot about

Hear, hear!

A time for Mennonite generosity

Mennonite affluence has become the topic of considerable discussion in the past several decades. We have been challenged, exhorted, and cajoled to increase our giving to the cause of Christ. The Scrooge in all of us wishes sometimes that these self-appointed gadflies would lay off for awhile and mind their own business.

I agree with those who prod us to give more out of our current income. With the level of affluence that Americans (and Canadians) enjoy compared to almost every other part of the world, there are few of us indeed who should be satisfied by giving only one tenth of our income. Where in the Bible does it tell us to consider the tenth the top of our giving?

I have appointed myself, however, a gadfly to disturb us on another aspect of our affluence: *the disposition of our estates*. Our estates have doubled, tripled, quadrupled, and more in the past few decades. This has not happened be-

Willard S. Krabill is college physician at Goshen College.

holistic health concepts, and yet in our churches we seem to recognize only the spirit, and in our colleges we tend to recognize only the intellect. We tend to regard as far more important a good grade point average than a heart rate drop, or a needed weight loss measurement, or a fitness score. We do not suggest that physical development is nearly as meritorious as intellectual development. And we go right on overeating, overworking, overdrinking, over "sitting around," over driving our cars, over "spectatoring."

Nowhere is our failure to have a proper attitude toward our bodies more devastating than in the case of our sexuality. James Nelson recently wrote a book called *Embodiment* in which he skillfully points out the multiple ways in which we betray negative attitudes toward our bodies. If my body is evil and not really "me," then I can't be held responsible for the wrong things that my body does. "I just couldn't help it, you know." "I had this overwhelming drive" or "this raging passion." As Nelson says, when my body ceases to be fully personal, my relationships to other body/selves are diminished. If my body isn't good and isn't fully me, then neither is your body anything I need to hold so sacred either. So I can more easily use your body, or abuse mine. So the inferences and subtle thinking go.

Our false theology of the body also keeps us from speaking openly and honestly about our bodies, including our sexual bodies. We are rather ashamed even to talk about them.

Our false theology of the body is one of the things which makes us uptight and unable to touch each other. An affectionate touch or a hug is misread as an invitation to bed, or as a lustful gesture. And in this attitude we hurt our single members more than we ever realize. It is a high price we pay for a false theology of the body.

Another evidence of a false theology of the body is our language. We refer to our bodies as "it," as if the real me is somewhere outside looking at this body. We say I *have* a body, or I *dwell* in a body, instead of saying: I *am* a body (I also at the same time *am* a mind, a soul, and a spirit).

Another evidence of false theology is seen in the associations we make. We associate the body with "feelings" and "feelings are dangerous." We associate the spirit/mind with rational thinking and that is good. May I suggest that at our rational best we may be in danger and that with our *feelings* we may be able to minister best and communicate best to others.

Another example of false body theology is in our sexist dualism. We tend to look at women's bodies differently from men's bodies. The male body is regarded as dominant, strong, a source of gratification. The female body is regarded as an object to be acquired, weak, "sexy" or seductive, a source of temptation and to be exploited.

Another example is our fear of the body. James Nelson in *Embodiment* says: "Fear of the body finds expression in our daily patterns of human interaction. We distance both emotions and bodies from our relationships. Much of our lives are conducted with calculated disembodiment, with rigid formalities regulating those socially permissible public contacts—the handshake, the polite kiss, the elbow grip—even though athletes may be granted a temporary reprieve from such restraints following the crucial play of the game".

A false body theology allows us also to minimize the body and disregard it. Again, if the body isn't really *me*, it isn't so important what I do to it. If the body is only a perishable vehicle for the soul, the worst that my misuse of my body results in, is a shorter journey for the soul in this world, and a quicker transfer to its eternal resting place. This then allows us to more easily buy into society's philosophy that the body is for fun, for indulgence, for a little abuse, and for a lot of misuse. It allows for our participation in society's massive denial of the true nature (and negative effects) of overeating, of the use of drugs, of the use of marijuana and alcohol.

False body theology encourages our acceptance of society's delusion that alcohol, for instance, is recreational and not the mind altering addicting drug that it is, that it's not harmful if used in "moderation" (whatever that is); that we are somehow immune to the reaction and reflex slowing ef-

cause we are so sagacious and have such a finely honed business sense. We have just happened to live at the right time and place in history.

Now, pray, what do we do with our inflated estates? Do we dutifully pass them on to our children and grandchildren as Mennonites have done from time immemorial? Or do we live in times when our inherent Anabaptist sense of frugality, loyalty, and commitment to Christ cause us to blaze a new frontier in disposing of our estates?

Do our children need all our wealth? How then shall they develop true Christian compassion? Might all this affluence become a curse to them instead of a blessing? Shall we tempt them to bow down at the wrong altars? And what about the appalling needs of the world?

Has the time come when faithful Mennonites leave only a modest amount of wealth to their families and then direct the residue of their estates to our mission work, our church's needs, our schools, our relief and our evangelistic programs? Mennonites are known as a compassionate people. Is it not

time that we become known across the whole world as the people who care with their possessions? When Mennonites read the obituary columns in the *Gospel Herald*, should they have a right to expect that there shall follow announcements of generous bequests to our high schools, our colleges, our mission boards, and our conferences?

We have caught the attention of millions of Americans with our commitment to the peace witness. Should not the 80s see the flowering forth of wave after wave of Mennonite generosity that shall match and supersede peace?

There should be no doubt in anyone's mind of our commitment to the Christian way of life. Should not our *generosity*, our lifestyle, and our peace stance all give substance to our profession of faith in Jesus Christ as Savior and Lord?

I have asked more questions than I have answered, but maybe by challenging our people to give through their wills I have identified an area of Christian commitment that has been a weak link in our Christian discipleship.—Roy S. Koch, Goshen, Ind.

fects of “just a little bit.” That same “little bit” can turn a near miss into a collision on the highway and the same “little bit” for onlookers identifies us with a system and a group, some 10 percent of whom can never use “just a little bit,” and for whom alcohol is destructive. We are further deluded into thinking on the one hand that marijuana is harmless—not true—and on the other hand that alcohol is less harmful, less of a problem, less of a threat than is marijuana or other drugs of abuse—also not true. We are readily deluded into believing that caffeine is not a drug and certainly not a problem—again not true. We doctors frequently have to tell patients that “it’s caffeine that’s causing your symptoms.” In the past ten months six of my patients have markedly improved their situation with regard to breast lumps by eliminating their use of caffeine, and that means not just coffee, but also chocolate, many teas, and many soft drinks.

Another evidence of false theology, and here a false sexual theology, is our focus on the body as sensual and our feeling that to be sensual is to be sinful. The Bible doesn’t say this. We do. Did you ever notice that when we use the word “immorality,” we nearly always think of sexual sins? Hardly ever does cheating, slander, or dishonesty come first to mind. Lew Bird in his paper “Deviance vs Variance in Sexual Behavior” said, “Many Christians seem to assume that the seven deadly sins were: fornication, adultery, homosexuality, masturbation, venereal disease, oral-genital sex, and abortion. In reality, of course, they were pride, envy, anger, sloth, avarice, gluttony, and lust. *All* of us must seek the grace of God.”

What does the Bible say about our bodies? In 1 Corinthians 6:19-20 (Today’s English Version) we read, “Don’t you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God . . . Use your bodies for God’s glory.” And verse 15 says, “You know that your bodies are part of the body of Christ.” Thus are we taught to value our bodies, and to care for them as a Christian obligation. In Romans 12:1 Paul says, “Offer your bodies as living sacrifices . . . to God” (NIV).

Our service to God is what we do with our bodies. It is through our bodies that we express what and who we are. We are, let us reemphasize, embodied persons. The incarnation was an embodiment. “The word was made flesh and dwelt among us” says John. The word still becomes flesh, in each of us. We are not three different entities (a body, a mind, and a spirit) somehow glued together. We are one, a unity, and when our physical body is sick, our emotions hurt; and when we’re emotionally sick, our bodies suffer; and when we’re spiritually sick, our bodies and our emotions hurt as well. The New Testament goes even further in affirming the physical body when it expresses the unity of the church as a bodily unity.

In Ephesians 5 the New Testament through Paul goes still further in affirming our physicality and our sexuality by comparing or likening the intimate unity between Christ and the church to the sexual union between husband and wife. The Bible never confronts us with the choice of being physical or being spiritual nor of being sensual or being spiritual. And after we die, then what? In our existence after death again we will not be simply a disembodied soul.

Rather ours will be an embodied existence. We will have a new body (1 Corinthians 15:40-44).

The New Testament I read affirms the body as good, as beautiful, as a magnificent work of God the Creator, worthy of our honor, deserving of our conscientious care. I believe that our body theology and our sexual theology are important in giving shape to the way I feel about myself and about others. When I fail to realize the profound sense in which I *am* a body, I tend also to minimize the significance, personal and spiritual, of activities which I carry on through my body and of the treatment I give my body, and of what I put into my body. When my body is seen as not fully me, and fully personal, my relationships to other body-persons are diminished and I am more prone to sin through my body.

Some implications and some goals. First, a proper body theology will be reflected in our taking authority and responsibility for our own health. We will accept the fact that our health is not determined by our proximity to a drugstore. It is not bought at our physician’s office, is not the inevitable result of who our parents were. It is determined by the lifestyle decisions we make for ourselves, what we eat, what we drink, where we work, what we breathe, whether we smoke, what we do with our bodies. It is determined by our emotional health, our spiritual health, as well as our physical health, and we will accept the reality that the decisions we make about our health and our bodies are in reality spiritual, emotional, and moral decisions as well.

A second implication should be that our concept of persons as unified bodies, minds, spirits, and of health as wholeness will give rise to a new emphasis on health and fitness as an expression of our belief and witness as Christians. Why should we leave to the Mormons and the Seventh-Day Adventists the role as the health pacesetters in American society, as the examples of what a difference in disease statistics is possible by healthful nutrition and healthy lifestyles?

The difference for Mormons is illustrated by the differing health statistics between Utah and Nevada. The difference for Seventh-Day Adventists is illustrated by surprisingly better cancer rates for the Adventists, compared to the rest of Americans. Yet the meager evidence we have so far, according to Tilman Smith, does not suggest that we Mennonites have cancer rates that differ much from the rest of society unless it would be in the case of lung cancer.

A third implication, a goal, would be that we come to accept that health education belongs in the church’s educational program and that this educational thrust would be based on a new theology of the body, a new understanding of our physicality, our sensuality, and of our sexuality; and, in proclaiming what it means to be Christ’s disciples, we would include what it means to behave healthfully. We should proclaim standards of Christian behavior as they apply to our proper use of our physical bodies.

Christian commitment in health requires that we keep in perspective both the beauty and the holiness of our God-given, biblically affirmed bodies. Our bodies are beautiful, a source of pleasure, and are to be enjoyed. Our bodies are also holy, and we must treat them responsibly. Again, Paul says, “You are not your own; you were bought at a price. Therefore honor God with your body” (NIV). 

thirsty

and you gave me water

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

In São Caetano, Brazil, MCC-assisted teams build cisterns to gather water during the three months of annual rainfall, and conserve it for drinking and cooking during the following dry season.

Across the globe in desert regions of Northern Africa and the Middle East, MCC teams construct deep wells and irrigation canals for drinking and for crops.

Your dollars allow MCCers to develop projects that bring water to those living in dry lands, during dry seasons.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8



I was

Construction of cement rainwater cisterns, São Caetano, Brazil.



Historical Committee members and EMC faculty listen attentively to the lectures of visiting historian C. J. Dyck.

Historical Committee and EMALA meet at EMC

The annual meeting of the Historical Committee of the Mennonite Church was held at Eastern Mennonite College, Nov. 5-8. Five spheres of activities and program which comprised the meeting are reported here.

Regional and Denominational Program. Through an intense round of individual reporting by committee members and visitors, the committee identified many types of Mennonite historical activities, both regionally and denominationally. Conference/regional histories are underway for Illinois, Oregon, Franconia (and Eastern District Conference), Lancaster, and contemplated for Iowa-Nebraska. Genealogical interest continues in the best of the "Roots" tradition. Congregational history, exemplified by the set of five Ohio histories by James O. Lehman, is not forgotten. Oral history is taking hold in various parts of the church, including a Kansas oral history project at Schowalter Villa, Hesston, organized by James Mininger and Maude Swartzendruber. The Women's Missionary Service Commission project, "Mennonite Women, 1683-1983, a Story of Faithfulness," and the projected four-volume history of Mennonites in North America (the Mennonite Experience in America Project) and both firmly underway. The first is being written by Elaine Sommers Rich, and the second by Richard MacMaster, Theron Schlabach, James Juhnke, and Paul Toews.

Serious monographs are being published, including two recent volumes in the Herald Press series. Studies in Anabaptist and Mennonite History: Calvin Redekop, *Strangers Become Neighbors, Mennonite and Indigenous Relations in the Paraguayan Chaco*; and Leonard Gross, *The Golden Years of the Hutterites* (designed by Jan Gleysteen, the Mennonite Publishing House liaison member of the Historical Committee). The latter volume includes materials hitherto unknown about our Swiss Brethren history during a period largely shrouded in silent mystery, from 1550 to 1590.

Other monographs are in the making, including Albert Keim's history of Civilian Public Service, Jan Gleysteen's *A People on the Way*, a projected pictorial album depicting the Mennonite sojourn since 1525, and Hubert Brown's upcoming biography of Bishop James Lark.

Reports of the Executive Secretary. Leonard Gross reported on the two major areas of his responsibilities as executive secretary—as director of the archives of the Mennonite Church, and as program director of the committee's historical research activities. During his ten years as director of the archives, the volume of documents housed in the archives has grown fourfold, necessitating several steps of expansion, both in space needs and in staffing. Extensive finding-aids were established during this decade, and translation work

continues at a steady rate.

The denominational program of historical interpretation, as carried by the Historical Committee, is being realized increasingly through regional Mennonite societies and associations suggesting that some coordination of overall program is called for. The Historical Committee is attempting to effect such coordination by consciously meeting in various regions, and through the field-work of Leonard Gross, its executive secretary. The Committee continues to work with many researchers and writers, regional archives and libraries, hoping thereby to further the real goal "to strengthen our (historical) faith."

"1983" and "1986." In the concluding part of his report, Leonard Gross gave a ten-year synopsis of special emphases which helped determine focus for recent Historical Committee program, such as the coming of the Russians (1874-1974), celebrating our Anabaptist beginnings (1525-1975), and our first confession of faith at Schleithem (1527-1977).

The next major special point of focus will be "1983," our North American Mennonite Tricentennial. Special planning is already underway by the Germantown Mennonite Church Corporation, by the Franconia and Eastern District conferences, and by the Historical Committee itself, the latter to develop a special five-week congregational plan for reflecting and assessing "our own congregational sojourn" and "how we now as a congregation want to respond to our past." Central to this five-week program will be the question of probing our "denominational genius": What is it that Mennonites are doing as a complementation to the work carried by others who are also part of God's universal church?

The year 1986 suggests itself as a time to commemorate the life of Menno Simons and his impact upon North American Mennonitism. It was 1536 that Menno Simons converted to Anabaptism. Apart from giving us our name—not Menno's idea, to be sure—what other influence has this Frisian been upon us who have come largely from the Swiss-South German tradition?

Celebration of Low-Country Anabaptism. Part of the activities built around the week of EMC was a special program commemorating the emergence and rapid spread of Anabaptism into the Low Countries (1530-1980). The Historical Committee and Eastern Mennonite College cooperated in bringing C. J. Dyck (Associated Mennonite Biblical Seminaries) as guest speaker and lecturer. Dyck spoke on the place of Low Country Anabaptism within Mennonite life and thought, and challenged his varied audiences (high school, college, and faculty sessions) to consider how our early past indeed still affects us, and should affect us; for God was working then, and continues to work among us, His people.

EMALA. The week of meetings closed with a regional meeting of Eastern Mennonite Associated Libraries and Archives, with Historical Committee participation. This group, already twenty years old, demonstrated its health and vitality through their own round-table reporting of the hundreds of topics being researched by dozens of historians in areas such as genealogy, local and regional history, Anabaptist studies, and cultural-sociological studies.

The Larger Picture. Such reporting, whether during EMALA or Historical Committee deliberations, invariably leads to the question of what other research should be encouraged at this time. Herein lies a clue to how the Historical Committee works—listening to see what is being accomplished regionally, and encouraging the same, and then working in other ways on those aspects of program that are needed, but so far not implemented.

Threat of draft spurs letter to Selective Service System director

As the Selective Service System tools up the machinery to allow for a possible resumption of the draft, the Executive Committee of the Mennonite Central Committee U.S. has sent a letter to the system's director, Bernard Rostker. The committee expressed its opposition to conscription and its concern that in case of a draft the Selective Service make provision for all types of conscientious objectors.

The letter, signed by Chairman Paul G. Landis, came out of an MCC U.S. Executive Committee meeting held in Chicago on Oct. 18. The committee was responding in light of reports that the Selective Service System will soon be issuing revised regulations for induction, classification, and alternative service programs.

The committee based MCC's opposition to the draft on the belief that conscription furthers militarism, which goes against the best interests of the nation. A 1970 MCC Peace Section declaration, one of several past MCC statements on the draft which accompanied the letter, elaborated. It cited infringement of individual freedom, the threat to worldwide peace offered by a large military establishment and a cheapened view of human life as a few of the consequences of conscription.

If in spite of such objections the government resumes the draft, the letter asks that young people of a wide range of beliefs and convictions be eligible for conscientious objector status. It reads: "We have been grateful for the recognition given conscientious objection among our own members, but believe that recognition of conscience should not be limited to a particular creed, formulation, or affiliation. Most of us would object to any classification procedures or alternative service arrangements that would make it more difficult for nontraditional conscientious objectors to follow the

One might define the work of the Historical Committee, in reflecting upon what took place at EMC this fall, as a program based upon idea and vision, historically and ideally, with critique of the present in the light of the past, and in the light of the potential. Past patterns and models for leadership, congregational life, peace education, outreach, and so forth, need to be looked at from the perspective of history, but also from the perspective of the current social and world scene—all of which can be gathered up in the word "roots."

It is this task of locating, defining, and interpreting our roots, to which the Historical Committee is dedicated. The many books and documents gathered in the Mennonite Historical Library and in the Archives of the Mennonite Church, and currently being written, chronicle how we have—and have not—responded to God's quiet but constant calling and leading.—Jan Gleysteen and Leonard Gross

dictates of their beliefs."

"Nontraditional" conscientious objectors would include those who have sincere convictions against participating in military service on moral grounds and ethical commitment apart from formal religion. In 1970 the Supreme Court declared deeply held moral and ethical beliefs against participation in war to be sufficient grounds for exemption from the military. MCC is concerned that new Selective Service regulations might make it difficult for nontraditional objectors to obtain a conscientious objector status or be given desirable alternative service opportunities.

The committee asks that in determining alternative service opportunities for all conscientious objectors the criterion of work of "national importance" be expanded to allow for a wide range of service possibilities. This might include overseas development work, and peace and justice advocacy in American communities, as well as the more traditional positions in hospitals and conservation programs.

The letter continues: "This work should be under civilian direction, and church-sponsored programs should be recognized and allowed to operate with their own personnel policies consistent with the law."

The letter concluded with an expression of support for those whose opposition to the draft will not allow them to comply with the registration procedures. The committee notes: "Their sincere action is taken in full knowledge of the possible consequences and with willingness to accept that responsibility for the sake of their faith. We suggest that some process be established for arbitration of these cases before referral to prosecution."

The "possible consequences" for those refusing to register are up to five years in prison and a \$10,000 fine. The government

estimates 7 percent failed to comply during last July's registration for 19- and 20-year-olds. Some private surveys put the figure much higher.

The government has not yet taken action against any of these noncooperators, but may begin to do so. Under MCC's suggestion, an arbitration panel would try to work out some agreement without resorting to the courts.

Many questions remain as to whether or when Congress will reinstate the draft, and what form it would take if Congress were to do so. The dispute over the constitutionality of a registration and draft excluding women is one of the issues yet to be resolved.

As the Selective Service System comes out with its own regulations and plans later this year, MCC hopes to continue the dialogue of which the letter to Rostker is a part. The dialogue seeks not only to address the needs of MCC's constituency but to be a witness to the nation as a whole.

Quoting from the Peace Section statement included with the letter: "Today we are deeply concerned about the militarization of American life, the impact of war, and preparation for war. We appeal now for a reorientation of national values from war to peace, from regimentation to freedom, from militarism to humanity."

Believers in Aktyubinsk, U.S.S.R., arrested

On June 9, 1980, in the village of Martuk, Aktyubinsk region of the U.S.S.R., believers Daniil Daniilovich Peters and his son Heinrich Daniilovich Peters were arrested, according to the East/West News Service.

They are the father and brother of Peter Peters, who was released from prison on July 2, 1980, after 10 years of sentences for youth work. All three are Mennonites and Evangelical Baptists.

Daniel Peters was previously imprisoned in a strict regime concentration camp from 1964 to 1969.

Since the Olympic Games in Moscow last summer the pressure on Christians and other dissidents in the Soviet Union has been stepped up. Imprisonments are increasing again, according to Peter Dyck of Mennonite Central Committee.

Altogether there are about 80 Evangelical Baptists in prison in the USSR at this time. Among them are the following Mennonites or persons of Mennonite background: I. P. Plett of Dushambe, M. Epp of Karaganda, and Rudolf Klassen, who is awaiting trial in prison.



Peter Peters

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

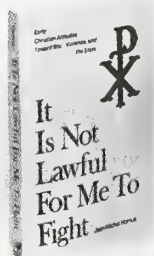
PERSON RESOURCES

A workshop on **Sponsoring Refugees** will be held Dec. 12-14 at the Laurelville Mennonite Church Center. Directed by Donald Sensenig, the workshop will deal with the areas of registrations, welfare, jobs, language learning, cultural differences, religions, and nurture, and sponsors and refugees will share together about needs, difficulties, and joys. For more information contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The **Anabaptist Heritage Retreat**, Feb. 6-8, at Laurelville Mennonite Church Center, will bring together storytellers Arnold Cressman, Jan Gleysteen, and John Ruth. Their yarns, anecdotes, travelogues, and insights are an interesting way to get in touch with our spiritual roots and apply them to today. For more information contact the Laurelville Mennonite Church (address above).

PRINTED RESOURCES

It Is Not Lawful for Me to Fight, by Jean-Michel Hornus, describes early Christian attitudes toward war, violence, and the state. This excellent study demonstrates that the early church consistently maintained the stance of enemy-loving and nonviolence. It forbade believers to take life and opposed Christian participation in the military profession. Only in the course of the fourth century, in the context of general ethical decline and cultural accommodation, did antimilitarism cease to be the church's official position. This heavily annotated book concludes by reflecting upon the relevance of the thought and action of early Christians for our own violent age. \$13.95 (U.S.)/\$16.20 (Canada) from Provident and other bookstores.



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A Report on Management/Labor Relations looks at the issues involved, biblical principles and ethical norms, practical guidelines for applying these principles in employer/employee dealings, and creative alternatives and additional suggestions to implement the guidelines. The report was prepared by a committee for the Mennonite Industry and Business Associates (MIBA) and was unanimously adopted at their 1979 annual meeting. Individual copies will be sent without charge and quantities are 12 for \$1 and \$7 per hundred, from MIBA, 1110 North Main St., Goshen, IN 46526.

A new **MCC Draft Counselor's Manual** has been prepared. It contains information on draft counseling, conscientious objection, national service, and print and audiovisual resources. Also included is the MCC book *Mennonites and Conscientious Objection in 1980*, a compilation of papers and findings presented at the March 1980 MCC Consultation on the Draft in Goshen, Indiana. In addition, the MCC monthly newsletter *Draft Counselor's Update*, containing current draft information and periodic inserts for the manual, will be sent to those ordering the manual. Copies of the manual are \$5.00 each from Mennonite Central Committee, U.S. Peace Section, 21 S. 12th St., Akron, PA 17501.

AUDIOVISUAL RESOURCES

Teenage Father is a story about John, 17 and high school senior, and Kim his sophomore girlfriend, who is 15 and 7½ months pregnant. This well-done film will help youth and adults understand some of the issues and emotions of being involved as an unmarried teenager in an unplanned pregnancy. This documentary drama is a composite of young men who shared with interviewers their innermost thoughts and feelings about their experiences. The 30-min. color film was produced in 1979 by Children's Home Society of California. Rental is \$25 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

SYAS to concentrate on "searching" persons

Less emphasis on persons who are rejecting their Mennonite heritage and more concentration on those who are "actively searching" was affirmed during the Oct. 30-Nov. 1 meeting of the Student and Young Adult Services (SYAS) Committee of Mennonite Board of Missions, Elkhart, Ind.

During a roundtable discussion of "Agenda for the '80s," SYAS Committee members and staff agreed that young adults must be given the freedom to reject the Mennonite Church. "That's the believers' church concept," one person said. "That's what we're all about."

The group agreed with a comment by Ray Horst, MBM vice-president for Home Ministries, that some young Mennonites need to "lose themselves" before they can "find themselves."

During the next decade, the committee and the staff resolved to help congregations understand and affirm young adults' identity formation process and the searching stage of faith development.

They also renewed their determination to provide for young adults small-group settings where they can struggle with questions of faith and identity, and to provide resource people who have successfully integrated the intellectual, spiritual, artistic dimensions of their life.

SYAS Director Rick Mojonniere reported that major reorganization during the past two years has been completed and that SYAS can now devote more of its energies to dreaming and planning.

A proposal to the committee by two Elkhart area young adults for a Michiana SYAS program represented a desire for SYAS to become more involved in working with young adults in Mennonite communities. Until now, SYAS has been aimed at Mennonite young adults studying at non-Mennonite campuses and living in urban areas.

The committee accepted the proposal with the encouragement that Indiana-Michigan Conference of the Mennonite Church and Central district of the General Conference Mennonite Church be included in the planning.

For several hours on Oct. 30, the committee met in Elkhart for the annual joint meeting with its counterpart in the General Conference Mennonite Church. The two committees discussed joint projects such as *Forum* magazine, Mennonite Graduate Seminar, and the new PEACE (Peace Education as Campus Evangelism) Team.

Prior to the committee meetings in Elkhart, the SYAS staff met in Chicago Oct. 28-29. The group included central office staff, regional directors, urban directors, and *Forum* coeditors.

Much of the group's time was spent discussing the critical concerns for young urban Mennonites in the 1980s.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.



Twelve in final 1980 orientation

Twelve people participated in the final Voluntary Service orientation of 1980 at Mennonite Board of Missions, Elkhart, Ind. They came from six states and two provinces and will serve in Arizona, Illinois, Iowa, Mississippi, Montana, Ontario, and Puerto Rico.

This brings to 182 the total number of persons who entered VS in 1980. Twenty-three of those were short-termers.

In addition to general orientation to Mennonite Board of Missions and Voluntary Service, participants spent two days in Chicago to get acquainted with life and problems in a big city.

Sunday the new VSers shared in morning

services and a noon meal with the Forks Mennonite Church near Middlebury, Ind.

VS orientation participants were:

Back row (left to right): Eric and Peggy Baker, Albany, Ore., to Freeport, Ill.; Julia Priess, Urbana, Ill. (assignment pending); Marie Zook, Belleville, Pa., to Fort Dodge, Iowa; Mary Anne Grasse, Edson, Alta., to London, Ont.; and Garland Heatwole, Waynesboro, Va., to Browning, Mont.

Front row: Bonnie Radcliff, East Troy, Wis., to Tempe, Ariz.; Earl and Marie Martin with Gregory and Michelle, Elmira, Ont., to San Juan, P.R.; and Jean Ramsey, Marietta, Ga., to Phoenix, Ariz.

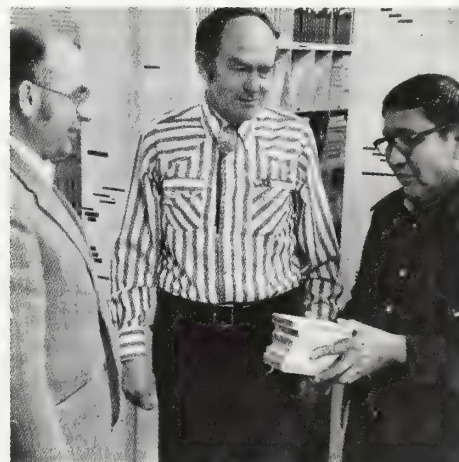
Radio reaches Navajos effectively

Subtle changes are occurring throughout Navajoland in Arizona and New Mexico, and radio is providing a source of inspiration and hope, according to Naswood Burbank, co-speaker on *The Navajo Gospel Hour*.

A cassette of Navajo music was offered free to listeners this fall, and 59 of the first listeners who requested it showed that the radio program is playing a useful role in their lives.

"A lady wrote to tell me that sometimes she has trouble understanding the Bible verses she reads. 'You are the person who helps me, because you read in English (sometimes) and explain in Navajo. I don't know how to read the Navajo Bible.' This is a young wife and mother whose husband is not a Christian," Naswood says.

A man wrote, "I've heard a lot of messages



Kenneth J. Weaver, director of Media Ministries, Laurence Harper, manager of KHAC Radio in Window Rock, and Naswood Burbank discuss the *Navajo Gospel Hour* release.

ACC missions rally, a time of giving

The Atlantic Coast Conference of the Mennonite Church held its Fall Missions Rally at the Bethel Mennonite Church, Gettysburg, Pa., on Nov. 1. The rally was planned by the conference's evangelism commission under the leadership of Omar A. Kurtz, chairman, who served as moderator for the day's program.

The theme was "Commission to Share the Gospel." Devotionals were conducted by Ed Bontrager, pastor of Neffsville Mennonite Church, Lancaster, Pa., during the morning and afternoon sessions. The guest speaker was David Shenk, veteran missionary to Africa presently serving as secretary of home missions at Eastern Board of Missions, Lancaster. Shenk's three messages were: "Commissioned to Share the Gospel: Why Share? Where Share? And How Share?" Shenk said, "The Lord uses ordinary people to speak for Him and that they share with others in the recipient's normal setting. But we have to take the extra steps to look for people in their normal places."

Throughout the day there was missions

reporting by new and small congregations or conference-supported institutions. A highlight was the ingathering of gifts—fruits and vegetables, groceries, and dry goods. These gifts were on display in the meetinghouse during the day, dedicated during the afternoon, and then distributed to mission works. Receiving gifts were Hope Christian Center, drug rehabilitation work in New York City; Freedom Gate, prisoner halfway home in Reading, Pa.; and HURTS, Hebrew Christian Assembly, a ministry to Jewish friends and youth rehabilitation in Bloomingburg, N.Y.

The evening's devotional and special music were directed by the host pastor, Robert Shreiner. Mission reporting in the evening was conducted by conference youth. Two ACC girls, now members of the new Lancaster VS Unit, shared testimony about their previous VS assignments in Elmira and Buffalo, N.Y. Also reporting was an Akron Mennonite Church MYFer who talked about Youth Mission Outreach.

Approximately 125 persons attended.

that I haven't heard before. It's good that we have it and it's in our own language. I am thankful to the Mennonite Church.

"Many write saying they are praying for the broadcast. One listener wrote to say that this is their only 'church,' as they are shepherds living in a very isolated area.

"One man wrote to say that he is a church pastor and learns from the broadcast. A young lady wrote to ask advice, as she needs to earn money to support her parents."

A young man named Henry, who four years ago "spent many of his working hours under the influence of liquor," is now a new person. "Jesus got ahold of him and turned his life around, and now he is spending his second year as a Bible student in a Christian training school in Tempe, Arizona. His wife is a part-time student there too, and three of their four children are in a Christian boarding school in Phoenix."

Henry, about 27 years of age, interned this

past summer at Black Mountain Mission. Today he is sharing in the radio ministry with Peter and Naswood.

Thus, as people in Navajo country face changes and the pressures that accompany them, *The Navajo Gospel Hour* provides a source of meaningful Bible study, practical help, and inspiration.

As one lady wrote, "Don't ever go off the air." Or as another said, "We enjoy listening to the program every day...." She requested that Naswood read a passage from the Bible for her and her husband ... because she's "learning a lot in Navajo and English."

MBM notes

Children in the Mennonite Church contributed \$24,351 during the past year to four Children's Caring Projects made available by Mennonite Board of Missions, Elkhart, Ind. Of this amount, \$8,490 was given to "Sharing Hammers, Nails, and Helping Hands" (for a Voluntary Service project in Mississippi), \$6,879 to "Sharing Shalom in Israel" (for Joe and Elaine Haines' children in that country), \$4,

911 to "Sharing God's Work on the Border" (for a Hispanic pastor couple—Conrado and Ester Hinojosa—and their family in southern Texas), and \$4,071 to "Sharing the Good News Behind Bars" (for a Media Ministries prison Bible study program). The largest single contributions came from Sharon Mennonite Church, Plain City, Ohio; Holdeman Mennonite Church, Wakarusa, Ind.; and Glade Mennonite Church, Accident, Md. They were among more than 200 congregations which participated.

Genevieve Buckwalter, a worker in Japan, learned recently that a former student of her husband, Ralph, became a Christian after hearing about Ralph's death from cancer last January. The student herself died of the same disease five months later. Hiroko Minasawa had studied English under Ralph in the 1950s at Kushi Teacher's College. She read about Ralph's death in the newspaper and heard more details from a Christian friend. "A few weeks before her death she confessed Christ and was baptized in the hospital," Genny said. "I was privileged to meet some of her family who said she had been influenced by Ralph's

testimony."

"I will never be able to thank you enough for accepting me as a VSer," wrote Rhoda Steiner of Millersburg, Ohio, recently to the Voluntary Service office. "Most people that have a handicap something similar to mine never get the chance to do even half the things I was able to do this year with the help of my brothers and sisters in my unit." Rhoda, who is confined to a wheelchair and has limited use of her hands, completed a 15-month VS term this fall. She was assigned to the Aurora (Ohio) unit, where she worked for the Hattie Larlham Foundation, a facility for severely handicapped children. "I have changed and grown in just about every area and way possible," Rhoda wrote. "The experience has also made me feel more confident as a person."

"History has bonded The Leprosy Mission and Mennonite Board of Missions in a strange act of alchemy," reported John and Genevieve Friesen, MBM workers in India for 41 years. The Leprosy Mission, which Friesens now serve, has purchased property from MBM in India's capital city of New Delhi. It had been used by missionary families as a holiday retreat, and MBM had been trying to sell it for several years. "Both parties are deeply grateful," said Friesens.

Roy and Florence Kreider, workers in Israel since 1953 arrived back in that country on Nov. 6 after a five-month furlough in the USA. They were the first MBM missionaries in Israel. During their next term, Kreiders will continue their ministry with Immanuel House in Jaffa and their leadership of the 11-member MBM team in Israel. Their address is 13 Shanaan Street, Ramat Gan, Israel.

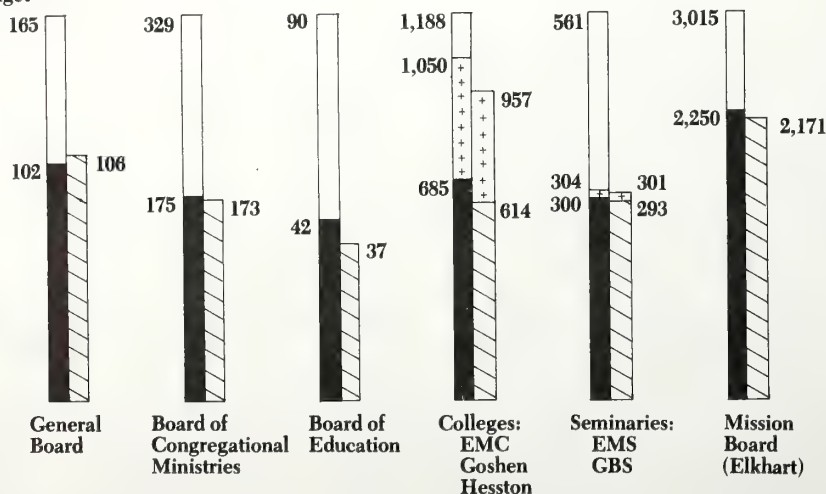
Nine-Month Report of Contributions to the Churchwide Boards and Agencies of the Mennonite Church—October 31, 1980

During the first nine months of the 1980 fiscal year contributions to the churchwide boards and agencies increased about 4½ percent over that of the same period for 1979. Total contributions received (excluding alumni gifts) were \$3,554.00; this was 66½ percent of the total of \$5,348,000 needed for budgeted programs by the

boards and agencies.

We are in the last three months of the year for these boards and agencies. These last three months include both the end of the calendar year (Dec. 31) and the end of the fiscal year (Jan. 31).—Ivan Kauffmann, general secretary

Budget*



*figures in top row are amounts requested from church for program by each churchwide board and agency
 (shaded columns: contributions received for nine months
 lined columns: contributions received for same period in 1979
 +++ total with alumni contributions added
 add 3 zeros -000- to all figures given above in chart)

mennoscope

MCC's search committee, whose job it is to find a replacement for William Snyder by January 1983, met again in September. This time a short list of candidates for the position of executive secretary was drawn up in the light of guidelines distilled from constituency/membership survey returns. On Oct. 15 and 16, five persons were interviewed by the search committee under the direction of H. Ernest Bennett, former chairman of the organization. The committee hopes to bring a recommendation to the 1981 annual meeting to be held in Edmonton, Alta.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$151,868.51 as of Friday, November 14, 1980. This is 20.2% of the total needed. 237 congregations have made contributions.

Living Out One's Christian Vocation in Public Education is the title of a seminar at Laurelville, Jan. 2-4. All teachers and administrators from elementary to graduate levels will be able to dialogue on issues and concerns. Resource leaders will be Harold Lehman, Ruby Lehman, Willard Martin, Victor Stoltzfus, and Robert Wyble. Possibility of an annual gathering of persons in public education will be discussed. For program flyers, write to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, PA 15666; or call (412) 423-2056.

The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applications. The program gives North Americans between the ages of 19 and 27 the opportunity to spend a year abroad living and working with European Mennonites. The Intermenno Trainee Committee of Europe, made up of representatives from the Netherlands, Germany, Switzerland, and France, administers the program. Mennonite Central Committee assists in preparation of participants. The Trainee Program is a work program, not a service program. During the year abroad the trainee will have a full-time job with normal working hours and vacation periods. One can learn to know a different culture, language, lifestyle while there.

The Eastern Mennonite Seminary Chorus will present sacred music programs at five locations in Pennsylvania and Virginia the first weekend in December. The 35-member chorus, directed by Roy D. Roth, associate professor of church music at EMS, will sing classical compositions, spirituals, hymn arrangements, and contemporary pieces. Their itinerary is: Bowmansville (Pa.) Mennonite Church, Dec. 5, 7:30 p.m.; Lancaster (Pa.) Mennonite Home, Dec. 6, 6:00 p.m.; Landisville Mennonite Church, Dec. 7, 9:00 a.m.; Charlotte Street Mennonite Church, Lancaster, 10:30 a.m.; and Stephens City (Va.) Mennonite Church, 7:00 p.m.

Watch next week for

sent

India, 1899-1980:
Full Circle in Mission
MBM Perspective (editorial)
Dealing Honestly with Sexuality
Up Close and Personal

Ray Cross, London, Ontario
Lee Martin, Mashulaville, Mississippi
Berniece Stutzman, La Junta, Colorado
Patricia Rohrer Good, Philadelphia, Pennsylvania

"May We Help You?"
"Mennonites Know What They are Doing"
Discoveries in Witnessing
MBM Classified
Ernest Sam Tries a TTY

Keep up-to-date
with churchwide missions.
READ SENT!

Mennonite Board of Missions
Elkhart, Indiana

The Board of Trustees of the Mennonite Economic Development Associates has appointed Paul Derstine as the new executive director to succeed Lloyd Fisher, who retired from that position on Nov. 1. For the past year, Paul has been associate executive director, located at the MEDA office in Akron, Pa. Paul and his wife, Eleanor, who is a registered nurse, have two children, Michael (11) and Ann (7).

Is the Future Open with God? will be the theme of Laurelville's Theology Study, Dec. 12-14. Carl S. Keener, professor of botany at Penn State University, will lead the discussions. Hans Kung's latest book (*Does God Exist?*) will serve as a basis for the study. For a program flyer, write to Laurelville Mennonite Church Center, R. 5, Mount Pleasant, PA 15666; or call (412) 423-2056.

The Mennonite Board of Congregational Ministries offices will be closed on Friday, Nov. 28, as one of several scheduled days which are part of a staff "layoff" approved by the MBCM Board of Directors to help balance the 1980 budget.

Acceptable Risk? The Nuclear Age in the United States is a new information program now available from the Mennonite Central Committee audiovisual library in Akron. The program gives a step-by-step look at the nuclear fuel cycle, from uranium mining to commercial power generation, from weapons production to the transportation and storage of radioactive wastes. It highlights the corporations which manage the nuclear industry. You may book the show in a filmstrip or slide set version. A cassette tape soundtrack, script documentation, and study/action guide are included. Order it from the MCC Audio-Visuals Library, Akron, PA 17501; (717) 859-1151. No rental charge.

At the relief sale reporting meeting held in the Benton (Ind.) Mennonite Church on Nov. 6 Michiana Mennonite Relief Sale treasurer, Burl Troyer, handed John Hostetler, Mennonite Central Committee material aid director, a check for \$295,694.65 representing income from the Sept. 27 sale at the Elkhart County Fairgrounds, Goshen. Hostetler also received a check for \$1,886.37, the Nov. 7 offering for the Corn for Somalia Project, presented by George Lengacher, chairman of the corn project for MCC Great Lakes. Viola Beachy and Amos J. Miller, both of Goshen, were elected to three-year terms on the Relief Sale board of directors. Leon Farmwald, Nappanee, chairman of the Relief Sale Board, chaired the meeting and explained Board policy regarding outside agencies not advertising at the sale.

Opportunities: Eastern Mennonite College and Seminary is receiving applications for a Director of Business Affairs beginning on July 1. Contact Lee M. Yoder, Personnel Office, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801; (703) 433-2771, Ext. 103. Mennonite Central Committee needs a

person to coordinate its assistance to refugees in Central America. Fluency in Spanish and at least two years' experience in Latin America is necessary.

New members by baptism: Eleven at Oak Grove, Smithville, Ohio.

Change of address: B. Charles Hostetter from Harrisonburg, Va., to R. 2, Box 870, Hickory, NC 28601.

marriages

Groff—Frederick.—Herbert Groff, Lancaster, Pa., and Debra Frederick, Strasburg, Pa., both of Strasburg cong., by Isaac L. Frederick, Oct. 4, 1980.

Kanagy-Mininger.—Philip Kanagy, Harman, W. Va., Lanesville cong., and Janine Mininger, Harman, W. Va., Riverside cong., by Walter Beachy, Nov. 1, 1980.

Mattson—Brunk.—Glenn Mattson, Collegeville, Pa., and Grace Brunk, Collegeville, Pa., Spring Mt. cong., by John R. Smucker and Norman Kolb, Sept. 27, 1980.

Meck—Eby.—John D. Meck, Gordonville, Pa., Kinzer cong., and Jane L. Eby, Gordonville, Pa., Hershey cong., by Clair B. Eby, Oct. 25, 1980.

Peters—Stoltzfus.—Robert V. Peters, Goshen, Ind., Assembly cong., and Rebecca A. Stoltzfus, Philadelphia, Pa., Germantown cong., by Edward Stoltzfus, father of the bride, Sept. 18, 1980.

Spotts—Stuckey.—Craig Spotts and Marilyn Stuckey, both of Archbold, Ohio, Lockport cong., by Keith Leinbach, Sept. 27, 1980.

Wahl—Schrage.—Troy Wahl, Moundridge, Kan., and Lois Schrage, Halstead, Kan., both of Whitestone cong., by Paul D. Brunner, Nov. 1, 1980.

births

Adams, Randy and Donna (Dayton), Fort Ashby, W. Va., second son, Randy Clifton, Nov. 4, 1980. (First son stillborn.)

Albrecht, James and Coralyn (Klingelsmith), Goshen, Ind., first child, Allan Joseph, Oct. 20, 1980.

Boettger, James W. and Betty K. Rodgers, To-field, Alta., second daughter, Kendra Marie, Oct. 28, 1980.

Diener, David and Kathie (Steckly), Fort Collins, Colo., Kelsey Lily, Oct. 3, 1980.

Ehst, Kenneth and Anne (Derstine), Bally, Pa., third child, second daughter, Melissa Dawn, Oct. 21, 1980.

Friesen, Howard and Maribeth (Diener), Kettering, Ohio, first child, Amanda Beth, Oct. 12, 1980.

Henry, Randy and Christine (Witner), Hagerstown, Md., first child, Isaac Randolph, Aug. 14, 1980.

Hershey, Steven and Kathleen (Himmelwright), Telford, Pa., first child, Sarah Rae, Nov. 3, 1980.

Hofstetter, Clinton and Helen (Rufenacht), Laureldale, Pa., second son, Karl Andrew, Nov. 4, 1980.

Johns, Loren and Rachel (Leaman), Jerome, Pa., second daughter, Jessica Renee, Nov. 2, 1980.

Lehman, Wayne and Karen (Denlinger), Greencastle, Pa., second daughter, Teresa Ranea, Aug. 21, 1980.

Martin, Terry and Kathleen (Beck), Appleton, Wis., third child, first son, Joshua David, July 8, 1980.

Maust, Wendell and Lois (Martin), Pigeon, Mich., fourth child, third son, Nathan Lee, Oct. 27, 1980.

Moyer, Brad and Ann (Bender), Plymouth, Vt., first child, Kaili Ann, Aug. 25, 1980.

Noll, Herbert and Becky (Thomas), Lancaster,

Pa., first child, Christopher David, Oct. 23, 1980.

Powell, Samuel and Susan (Weaver), Powhatan, Va., third son, Andrew Jay, Sept. 27, 1980.

Shenk, Phil and Alice (Hertzler), Springfield, Ohio, second child, first son, Nathan Andrew, Oct. 10, 1980.

Sieber, Dan and Annette (Wedel), second son, Daniel Mark, Oct. 31, 1980.

Stoltzfus, Leon S. and Carolyn L. (Nissley), New Holland, Pa., first and second children, Juanita Cheree and Kristina, Oct. 28, 1980. (Kristina still-born.)

Troyer, Gordon and Juanita (Ropp), Kalona, Iowa, second child, first son, Patrick Shane, Oct. 30, 1980.

Welty, Larry and Deby (Troyer), West Salem, Ohio, first child, Dustin Jeremiah, Oct. 27, 1980.

Wenger-Keller, David C. and Annie E., Sylvania, Ohio, first child, Rachel Michelle, Oct. 26, 1980.

Yoder, Donald and Elizabeth (Brown), Syracuse, Ind., first child, LeAnn Marie, Oct. 21, 1980.

Yoder, Jerry and Martha (Miller), Lagrange, Ind., second and third sons, Nicholas Jay and Nathan Alan, Oct. 30, 1980.

obituaries

Headings, Noah, son of Valentine and Mary Ann (Helmuth) Headings, was born at Hutchinson, Kan., July 4, 1906; died at the Hutchinson Hospital on Oct. 25, 1980; aged 74 y. On Apr. 28, 1935, he was married to Virgie Hostetler, who survives. Also surviving are 3 daughters (Shirley—Mrs. Loyd C. Yoder, Judy—Mrs. Lester Troyer, and Janet Headings), 2 sons (Randy and LeLand), 5 grandchildren, 3 brothers (Levi, Raymond, and John), and 2 sisters (Mary—Mrs. Fred Nisly and Barbara). He was preceded in death by one brother (Valentine, Jr.) and one sister (Sarah). He was a member of Yoder Mennonite Church.

Hershberger, Elmer D., son of Dan and Mary Hershberger, was born at Garden City, Mo., Apr. 13, 1900; died at Schowalter Villa, Hesston, Kan., Oct. 9, 1980; aged 80 y. On Oct. 5, 1922, he was married to Golda Kauffman, who survives. Also surviving are one son (Frank), 2 daughters (Doris—Mrs. John Erb and Mary Ann—Mrs. Paul Payne), 10 grandchildren, one great-grandchild, one brother (Harold), and 4 sisters (Mrs. Nancy Zook, Mrs. Alice Bowman, Mrs. Pearl Greaser, and Ada—Mrs. Harvey Roth). In Oct. 1930, he was ordained to the ministry and served as pastor of Lake Region Mennonite Church. In 1943 he was ordained bishop in North Central Conference. Memorial services were held at Hesston on Oct. 12, in charge of James Hershberger, and at Lake Region Mennonite Church, Detroit Lakes, Minn., in charge of Glen I. Birky; interment in adjoining cemetery.

King, Mark S., son of Cletus Y. and Mary L. (Yoder) King, was born at Belleville, Pa., June 9, 1920; died at Lewistown (Pa.) Hospital on Oct. 21, 1980; aged 60 y. On May 28, 1944, he was married to Lois I. Zook, who survives. Also surviving are one son (Larry M.), one daughter (Karen S.), and 3 brothers (Calvin J., John L., and Floyd R.). He was a member of Maple Grove Mennonite Church, where funeral services were held on Oct. 24, in charge of Kenneth G. Good; interment in Locust Grove Cemetery.

Layton, Jack B., son of John W. and Martha (Barnhart) Layton, was born at Flintstone, Md., Mar. 15, 1926; died of a heart attack at Chambersburg (Pa.) Hospital on Nov. 2, 1980; aged 54 y. On Feb. 11, 1946, he was married to Wilda DeRemer, who survives. Also surviving are 3 sons (Jack, Jr., Michael, and Daniel), one daughter (Ruth Etta), 7 grandchildren, one brother (Calvin), and 2 sisters (Bernice Bires and Georgia Harvey). He was a member of Cedar Grove Mennonite Church, where funeral services were held on Nov. 5, in charge of Nelson L. Martin, G. Robert Crider, and Abram M. Baer; interment in Cedar Grove Mennonite

Cemetery.

Martin, David L., son of Denton T. and Mary (Reecher) Martin, was born at Smithburg, Md., died at Menno-Haven Nursing Home on Oct. 29, 1980. On Nov. 11, 1922, he was married to Rhoda M. Diller, who survives. Also surviving are 2 sons (Nelson L., Warren E.), 2 daughters (Vera M.—Mrs. Harold Kuhns and Isabel—Mrs. Martin Bum-baugh), 29 grandchildren, and 28 great-grandchildren, 3 brothers (Adam R., Melvin, and George R.), 5 sisters (Edna and Iva Martin, Margaret Eshleman, Emma Williams, and Mary Weber), and his stepmother (Anna Mary Keener Martin). He was preceded in death by 4 brothers and one sister. He was a member of Cedar Grove Mennonite Church, where funeral services were held on Nov. 2, in charge of Harold Eshleman, Martin Rudolph, Nelson L. Martin, and Dennis Kuhns; interment in Cedar Grove Mennonite Church Cemetery.

Moshier, Mary R., daughter of Christian and Mary (Noftsier) Roggie, was born at Belfort, N.Y., Feb. 17, 1889; died at Lewis County General Hospital on Oct. 25, 1980; aged 91 y. On Feb. 13, 1913, she was married to Samuel C. Moshier, who died on Aug. 19, 1948. Surviving are one son (Harold A.), one daughter (Adah—Mrs. Harvey Gingerich), 13 grandchildren, 14 great-grandchildren, one sister (Martha Roggie), and one brother (John Roggie). She was preceded in death by one son (Erwin R., July 1972), 6 sisters, and 2 great-grandchildren. She was a member of Lowville C.M. Church. Funeral services were held at the Croghan C.M. Church on Oct. 28, in charge of Richard Zehr and Milton Zehr; interment in Croghan Church Cemetery.

Moyer, Sadie F., daughter of Milton and Lizzie (Freir) Moyer, was born in Franconia Twp., Pa., Jan. 18, 1903; died at Eastern Mennonite Home, Souderton, Pa., Oct. 30, 1980; aged 77 y. She was married to Elmer M. Moyer, who died on Dec. 8, 1972. Surviving are one daughter (Marie—Mrs. Charles B. Benner), one son (Raymond M.), 7 grandchildren, 10 great-grandchildren, 2 brothers (Milton and Paul), and one sister (Florence—Mrs. Paul Derstine). She was preceded in death by one brother (Raymond F. Moyer). She was a member of Franconia Mennonite Church, where funeral services were held on Nov. 3, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Rutt, Clarence H., son of Aaron B. and Elizabeth (Weaver) Rutt, was born at Honey Brook, Pa., Apr. 17, 1905; died at his home in New Holland, Pa., Oct. 5, 1980; aged 75 y. On Aug. 13, 1927, he was married to Elva Sensenig, who survives. Also surviving are 4 sons (Glenn, Clarence, John, and Carl), 3 daughters (Mary—Mrs. Daniel Enck, Barbara—Mrs. Charles Longenecker, and Joyce—Mrs. John Eby), 23 grandchildren, and 5 sisters (Katie Rutt, Sue Rutt, Mrs. Clare Buchen, Elizabeth—Mrs. Harry Horst, and Mrs. Marian Weaver). He was a charter member of New Holland Mennonite Church, where funeral services were held on Oct. 8, in charge of Nevin Miller and Frank Shirk; interment in New Holland Mennonite Cemetery.

Singer, Bertha M., daughter of Paul and Viola (Chaney) Singer, was born at Massillon, Ohio, Nov. 26, 1960; died in a traffic accident at Massillon, Ohio, Oct. 30, 1980; aged 19 y. Surviving are her parents, 2 brothers (Paul and William), and grandfathers (Clyde Singer and Virgel Chaney). She was a member of Pleasant View Mennonite Church where funeral services were held on Nov. 3, in charge of Maurice Hirschy; interment in Pleasant View Cemetery.

Weaver, Harley C., son of Menno and Catherine (Flickinger) Weaver, was born in St. Joseph Co., Ind., Sept. 15, 1909; died of cancer at his home near Wakarusa, Ind., Oct. 22, 1980; aged 71 y. On Feb. 15, 1936, he was married to Romaine Brumbaugh, who survives. Also surviving are one daughter (Frances—Mrs. Ray Landis), 3 grandsons, and one sister (Inez—Mrs. Phil Baum). He was preceded in death by 3 brothers (Willis, 1920; Mahlon, 1975, and Edwin, 1976). He was a member of Holdeman Men-

nonite Church, where funeral services were held on Oct. 25, in charge of Russell Krabill and Simon Gingerich; interment in West Goshen Cemetery.

Weaver, Naomi, daughter of Eli and Leah (Dosch) Brackbill, was born in Paradise Twp., June 18, 1898; died of a heart attack at the Lancaster General Hospital on Oct. 30, 1980; aged 82 y. On June 10, 1920, she was married to J. Paul Weaver, who survives. Also surviving are one son (Robert E.), one daughter (Ruth—Mrs. Earl Rankin), 5 grandchildren, one great-granddaughter, and 2 sisters (Ella Lefever and Katie Lefever). She was preceded in death by one son (J. Paul, Jr.). She was a member of East Chestnut Street Mennonite Church, where funeral services were held on Nov. 2, in charge of James M. Shank and James R. Hess; interment in Mellinger Mennonite Cemetery.

Weaver, Stella S., daughter of Harry M. and Annie (Stoner) Ranck, was born at Paradise, Pa., Dec. 17, 1899; died at Lancaster General Hospital on Oct. 29, 1980; aged 80 y. On June 14, 1921, she was married to Amos W. Weaver, who survives. Also surviving are 4 daughters (Mary E.—Mrs. Paul G. Lefever, Verna R.—Mrs. Jacob G. Rohrer, Miriam R.—Mrs. Luke G. Stoltzfus, and Ellen Rose—Mrs. Ernest R. Good), 30 grandchildren, and 33 great-grandchildren. Memorial services were held at Landis Homes on Nov. 1, in charge of George Leaman and Edgar Denlinger. She was a member of Paradise Mennonite Church, where funeral services were held on Nov. 2, in charge of Clair B. Eby, Melvin Barge, and Harold Book; interment in Paradise Mennonite Cemetery.

Yancey, Edward E., son of Daniel and Lena (Reyn) Yancey, was born on Oct. 2, 1885; died at Lowville, N.Y., Oct. 7, 1980; aged 95 y. On June 13, 1912, he was married to Rosella M. Zehr, who died on Nov. 7, 1972. Surviving are 5 daughters (Edna—Mrs. Samuel R. Zehr, Mary—Mrs. Abner Swartzentruber, Iva—Mrs. Clayton Yousey, Bertha—Mrs. Edward Roes, and Rosella—Mrs. Maurice Roes), 2 sons (Edward C. and Gerald M.), 39 grandchildren, 40 great-grandchildren, one brother, and one sister. He was preceded in death by 3 grandchildren, 2 great-grandchildren, 3 brothers, and one sister. He was a member of Lowville C.M. Church. Funeral services were held at Croghan Mennonite Church on Oct. 10, in charge of Milton Zehr, Lloyd Boshart, Richard Zehr, and Vernon E. Zehr; interment in Croghan C.M. Cemetery.

Zook, Lillie M., daughter of Henry B. and Lydia (Herr) Good, was born in Bareville, Pa., Aug. 18, 1885; died at Christiana, Pa., Nov. 3, 1980; aged 95 y. In 1905, she was married to John S. Kreider, who died on Dec. 14, 1920. In 1928, she was married to Samuel Y. Zook, who died in March 1967. Surviving are 4 daughters (A. Luetta—Mrs. Samuel E. Zook, Ruth—Mrs. Jere Fenninger, Vivien G. Kreider, and Mary E. Kreider), one son (Tobias G.), one stepson (Samuel E. Zook), one foster daughter (Esther—Mrs. Jacob Speicher), 12 grandchildren, 39 great-grandchildren, 4 great-great-grandchildren, and 12 step-grandchildren. She was a member of East Chestnut Mennonite Church. Funeral services were held at the Furman Funeral Home, Leola, Pa., Nov. 6, in charge of James R. Hess; interment in Mellinger Mennonite Cemetery.

Cover by Paul M. Schrock; p. 952 by Jan Gleysteen; 953, MCC photo.

calendar

Southwest Conference annual meeting, Calvary, Inglewood, Calif., Nov. 27-28

Comité Administrativo, Newport News, Va., Oct. 31-Nov. 1

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981

Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisburg, Va., Jan. 19-22, 1981

Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981

MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981

Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

End to capital punishment urged as public deterrent to violence

The government should take a stand against violence by abolishing the death penalty, asserts Roman Catholic Bishop Ernest L. Unterkoefler. "We see so much violence and terrorism all around us," the South Carolina churchman declared. "The state and its agent should not be involved in further violence. The state should give a decent model to its citizens. Our whole tradition tells us to forgive one another."

Bishop Unterkoefler, whose remarks came during a recent broadcast of CBS-TV's *For Our Times*, said he believed killing could be justified under certain circumstances. "The state had the right to do it for very grave reasons," he said. "There can be instances in other times where the death penalty might be proper. In our times it can only be seen as a total denial of the value of human life. I'm against it as I'm against euthanasia, against suicide. I'm against total nuclear war—against abortion, infanticide, genocide."

East Germany readies

Lutheran commemoration

The motto, "Fear God, love and trust Him above all things," has been chosen by a Lutheran Church committee as the keynote theme of the 1983 celebrations in East Germany of the 500th anniversary of the birth of Martin Luther. The motto is taken from the Protestant reformer's exposition of the first commandment in his small catechism. The aim of the church celebrations will be a spiritual rededication at religious gatherings of an estimated 10,000 to 100,000 Christians each in Wittenberg, Dresden, and five other Eastern German cities.

The East German government, through its own Martin Luther Committee, will provide financial support for the staging of the religious festivities.

Nuclear terror is threat

Molly Rush cannot ignore

Molly Rush knew she was going to prison and before she left home she told each of her six children she might be separated from them for a long time. On Sept. 9 at 6:45 a.m. Mrs. Rush and seven others ran past a guard at General Electric's defense plant in King of Prussia, Pa. In one room they found several Mark 12A cones which can carry hydrogen bombs on Minuteman III missiles. Removing concealed hammers, they began to smash the cones. They also took out baby bottles filled with their blood and poured it on documents

and blueprints. Then they lined up their hammers on the floor, formed a circle, and began to pray and sing. Moments later Daniel and Phillip Berrigan, Sister Ann Montgomery, Mrs. Rush, and four others were arrested.

Mrs. Rush is being held on \$125,000 bail on eight charges including criminal conspiracy, trespass, unlawful restraint, simple assault, and harassment. Mrs. Rush, 45, is well known in Pittsburgh as director of the city's Thomas Merton Center, which since 1971 has organized anti-war seminars and protests.

NCC asks its member churches to give \$300,000 for Somalia

The international relief and development agency of the National Council of Churches has asked its 32 member denominations for \$300,000 to aid the between one and two million refugees packed into Somalia. That African country has become an unwilling host to what is believed the largest concentration of refugees in the world. Refugees have begun to enter at a rate of some 1,000 a day as a result of severe drought conditions and fighting between Somalia and neighboring Ethiopia. "One in three persons in the Somali Republic is a refugee," says the Rev. Robert C. S. Powell, director of the NCC's Africa Office. "Seventy-eight percent of the refugee population are women and children under the age of six."

"Disaster strike force" to use volunteer evangelical students

The relief agency of American evangelicals plans to coordinate a "disaster strike force" using student volunteers. Sparked by a request to World Relief, based in Wheaton, Ill., from the American Association of Evangelical Students (AAES), the "Open Hands" program will channel the energy of Christian students into short- and long-term relief efforts. Larry Reed of World Relief said that students were looking for ways to help. He pointed out that students at Wheaton College raised \$80,000 in six weeks to fund rebuilding the hurricane-wrecked Dominican Republic. Eastern College, Park Street Church in Boston, and Taylor University also sent student teams to the stricken country.

Yearlong antiwar campaign planned by a new coalition

Religious, academic, labor, veterans, and scientific groups joined with a former CIA director to announce the formation of a new coalition to warn the public of the dangers of nuclear war. Called Ground Zero, the nonpartisan group plans television programs, publications, and workshops throughout the coming year. Heightened public awareness of the nuclear threat resulting from the Iran-Iraq war has produced an ideal "teachable moment,"

said J. Bryan Hehir, justice and peace specialist for the U.S. Catholic Conference.

At the same time, he said, there are three assumptions that have kept most people from giving much thought to the prospect of nuclear war—that it might be survivable, that it is so unthinkable it will never happen, or that it is inevitable and cannot be stopped by the force of public opinion. Father Hehir said these assumptions lead either to paralysis or overconfidence. To overcome such attitudes, Ground Zero will encourage participating organizations to contribute their expertise without promoting particular stands on single issues such as SALT II.

Capital punishment statute overruled in Massachusetts

The Massachusetts Supreme Court has thrown out a state death penalty law saying it violates the constitutional ban on cruel and unusual punishment and discriminates against racial minority groups, "particularly blacks." The judicial panel ruled 6-1 in a sharply worded opinion charging that the 1979 state law was "impermissibly cruel" punishment that "brutalizes the state which imposes it." The justices found the law in violation of the state constitution because, among other things, it is "a denial of the executed person's humanity, and a denial of all his rights."

No one has been executed by the state of Massachusetts since 1947 and no one is currently on death row. But if the 1979 law had stood, four men could have been sentenced to death if convicted in current first-degree murder trials.

Secular humanists respond to fundamentalist attacks

For years, conservative Christians and Jews have charged that secular humanism is displacing religious values in modern society. Now an international group of secular humanists has asserted that just the opposite may be true. In "A Secular Humanist Declaration," 58 scholars have denounced what they see as the rise of fundamentalist religion in society and upheld the principles of reason and free intellectual inquiry.

According to the declaration, "We are today faced with a variety of anti-secularist trends: the reappearance of dogmatic authoritarian religions; fundamentalist, literalist, and doctrinaire Christianity; a rapidly growing and uncompromising Muslim clericalism in the Middle East and Asia; the reassertion of orthodox authority by the Roman Catholic papal hierarchy; nationalistic religious Judaism; and the reversion to obscurantist religions in Asia." The statement maintains that "these religious activists not only are responsible for much of the terror and violence in the world today but stand in the way of solutions to the world's most serious problems."

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Will we make it through the 80s?

From certain perspectives, the life signs of the 80s are not good. Almost every week, I read of someone who worries about what the nuclear arsenal could do if turned loose. Other people worry about what the madmen who are already loose would do if they had nuclear arms. Even the children have heard the bad news. A five-year-old lad in our congregation has concluded that we have three issues of concern: the atomic bomb, fire, tornadoes. The prospects are enough to give us all nightmares.

From time to time it is worthwhile to stop and consider where we are in relation to these issues. The people of God have survived many turbulent times. Not all of the people, for many have been persecuted and destroyed, but the tradition of those who love God and seek to serve mankind has been handed down to us. How shall we be similarly faithful?

1. It is important to be alert to the hazards of our time, but not spend an undue amount of time brooding and worrying about what could happen to the world. As near as I can remember, Armageddon or World War III was predicted to arrive by at least 1952. According to certain conventional wisdom of the forties, the Soviet Union would bring it about.

It has not yet happened, but many are still spending an undue amount of time brooding about the threat of the Soviet Union and what that great country might do. Missiles in silos, missiles in submarines, and bombs in planes are needed, we are told, to keep this enemy in check. Now, we are told, we must have the MX missile, which is to be portable and harder to knock out.

But a nuclear strike, if it ever comes, is more likely to come from none of the above. All an enemy needs to do, according to J. Fletcher Prouty, a former air force officer quoted in *Washington Spectator*, is to get some used cars, put nuclear bombs in their trunks and park them in basement garages throughout the country. Setting them off can then be done electronically. In this case, all the missiles and bombers would be about as effective as the Maginot

Line during World War II.

2. We should, therefore, not be surprised by the ability of the eighties to provide not only surprises, but disasters. Indeed, the tragedies of the late seventies have spilled over into the new decade. The agonies in Uganda and Cambodia are examples. In both of these unhappy countries, the efforts of outside people who wished to help have been blocked by corruption and disruption from within. A similar case is the long festering issue of the Palestinian refugees which is based in part on the tragedy of the Holocaust in Germany in World War II which grew in part out of the German frustration from World War I. The social and political realities of our times mock the efforts to provide succor.

3. In spite of these and many other vexations, we cannot be dismayed or give up hope. Except for the sophistication of the technological hardware, the 20th century has no corner on cruelty to captives. Even abortion, that modern convenience for dispensing with unwanted pregnancies, was preceded centuries ago by exposure. If the baby was not wanted, it was simply thrown out to die.

Our ancestors in the faith responded in faithfulness to this and other cruelties, seeking to bring the Word from the Lord to bear on their situation. When the times are most desperate, we can do no better than to reflect on some of the better slogans in the past. An example is Jesus' text from the Nazareth sermon which appears in Luke 4:18, 19. Jesus quoted this, as we know, from Isaiah 61:1, 2. The words came out of a difficult time of rebuilding a shattered community. Jesus quoted them in a difficult time, a time of oppression and expectation.

They fit equally well in our own time, a time of cynicism and shattered expectations, when people are waiting to see what will develop.

As in Jesus' time, many are looking in the wrong places and expecting the wrong things. But the few who are in tune with Jesus' words, while they can expect as much disruption and suffering as anyone else, have the confidence that their cause is worth it.—Daniel Hertzler

Gospel Herald

December 2, 1980

Zechariah's story

by David W. Mann

Have I ever told you about the birth of my son, John? It was a wonderful joy and miracle. There was a greater miracle that followed, but, first, let me introduce myself. My name is Zechariah. My wife's name is Elizabeth. Elizabeth is one of the descendants of Aaron, the first priest. I'm a priest, too. A priest of the Most High God. I belong to the division of Abijah.

In these days here in Israel there are . . . perhaps 20,000 priests, so our turn to go to Jerusalem and serve in the temple does not come often. In fact it comes only twice a year, and then just for one week. But when we do go to the temple it is really a wonderful joy and privilege—just to be in the presence of the Lord and to minister there as His servant, before the Lord and His people. It's always a joyous occasion.

But these days have not been all happy days for us here in Israel. In fact, there's a lot of sadness mixed with our joy. Sometimes we Jews wonder if God has not only forgotten us, but, maybe, He has forsaken us too. We know we are chosen by God. And we know God has put us here in this place, at this time, for a very special reason. But sometimes we feel as though we are slaves right here in our own land.

Everywhere we look there are Roman soldiers. As we enter the gate of the city, there they are. At every

street corner we see them. And right now, as we are sitting here in the court of the Lord, we can see them up there in the window. Do you see them? There are the soldiers with their brass helmets and their swords, watching out the window. They watch everything we do. It's as though we are prisoners in our land.

Well, we've been reading and rereading the promises God gave to the prophets, promises to deliver us, and promises to restore again the glory of Israel. But sometimes we wonder if it will ever come. It just seems so long. How many times, how many times, have we prayed: "O Lord, how long, how long, until all You promised will happen?"

But there's another kind of heaviness I had. It was a personal heaviness, the kind of ache that just wouldn't go away. You see my wife, Elizabeth, and I never had any children. We love children. We've always wanted children. We've prayed and we've prayed; and yet nothing happened. I watched the children playing in the street. I just stood there sometimes and watched their joyful play. There were times when I actually felt envious when I saw a father holding his son on his knee and telling him the things of God. Then he'd hold him close to himself. And my arms are empty, except for Elizabeth, of course.

I felt more sorry for Elizabeth, I guess, than for myself. Do you realize what it's like among our people for a woman to be without a child? It's as if there's something wrong about you. It isn't just the hurt that you have inside, but it's the things the other ladies say and the looks they give. You know, sometimes women would come around and try to give Elizabeth advice. Others would say, "What's wrong with you anyway? Aren't you ready to have your family?" And then there were those comments which were not intended to hurt, but they did.

At times the women would be sitting around, sewing and talking about the sweet things their children did and said. I'd notice at those times how Elizabeth would get quiet and withdraw into her own thoughts. When she came home she would say, "Zechariah, what's wrong with me anyway? Why don't I have any children? Doesn't God love me? I thought God was supposed to answer prayers. We've been praying for all these years, and nothing has happened to our family yet. It's just you and me, Zechariah." I know it hurt her a whole lot.

Well, as you can see, I'm not a youngster any more. Elizabeth isn't either. You might say we're "advanced in years." But then there was that special week when I went to the temple with my division, the division of Abijah, to serve before the Lord. Something unbelievable happened. I could hardly believe it myself. I'd like to tell you about it.

When our division goes there are 350 to 400 of us who go together. And do you know, I was chosen to go in and light the increase in the Holy Place. All these years I had been coming to the temple, hoping and dreaming on the way, "Maybe this time I'll be chosen." But every time the lot would fall on someone else. In my mind I rehearsed many times exactly what I would do. In my training as a young man in the priesthood I had been given all the careful instructions.

I would think, "This time I'll get to do it." Out of all those 400 priests, that special week, believe it or not, I Zechariah was chosen. I was both nervous and excited, as you can well imagine. I was actually going to pull the curtains apart and go into the Holy Place. I had seen drawings of it, and they told me what was there, but I'd never been inside. Always before, I had to stand outside and pray with the other priests.

Well, the men were all gathered in the court. They were praying as I was getting ready. You know, we Jews always pray aloud. So the noise was mounting as the priests were praising the Lord. Some were petitioning the Lord for some need. Others were saying, "How long, Lord, how long?" But I closed the noise out of my mind because I was concentrating on what I was about to do. I prepared myself very carefully.

First of all I went to the altar of sacrifice. There I took the blood of the sacrifice and sprinkled it on my robe. Do you know why we do that? Because the blood symbolizes cleansing. Before I could go into the Holy Place I had to be cleansed. After I sprinkled the blood on my robe, I knelt down and prayed. I confessed my sins and I confessed the sins of the people. I asked God for His forgiveness. When I got up I went to the laver. We have to go through all these rituals to be totally clean and pure before we go into the Holy Place. I washed my hands and I washed my feet in that special ritual way.

I can honestly say that as I was lifting the curtain to go into the Holy Place, my thoughts were on the glory of God. I was praying as I went about my duties. I went to the altar of incense and was just lighting the incense when I suddenly became aware I wasn't alone. Right there, on the right side of the altar was an angel, just as real as you are. I was panic stricken. My heart was pounding with fear and I fell on my knees.

But the angel came and gently laid his hand on me and said, "Zechariah, do not be afraid. Your prayers have been heard. Your wife, Elizabeth, will bear you a son. And you will give him the name, John. He will be a joy and delight to you. And many will rejoice because of his birth. For he will be great in the sight of the Lord. He will be filled with the Holy Spirit from his birth. Many of the people of Israel will he bring back to the Lord. And he will go before the Lord in the spirit and power of Elijah, to make ready a people prepared for the Lord."

Seeing an angel was shock enough. But I was more shocked by what he told me. If I hadn't been so startled I

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think I would have laughed. I said, "How can this be? I'm an old man and Elizabeth is advanced in years. How are you going to do this thing?"

And then he said, "I am Gabriel, who stands in the presence of God. He sent me to give you this good news. Behold you will be silent and unable to speak until all this comes to pass, because you didn't believe me."

Still stunned, I stood up and was about to answer. I opened my mouth, but nothing came out. As suddenly as the angel appeared he vanished again. I stood there trying to comprehend what this all meant. I don't know how long I stood there, but when I came out, I saw the wonder and anxiety in the eyes of the priests waiting there. A murmur was going through the crowd. I raised my hand and was going to tell them what happened. But when I opened my mouth . . . no sound came out. Then it was that I realized I hadn't been dreaming after all. It had actually happened. Gabriel had given me both a promise and a sign.

I could hardly wait for my week of duty to be finished. I wanted to rush home and tell Elizabeth what the angel had said. But when I got home and tried to tell her, I still could not talk. Do you know what it's like to have the most wonderful news in the world all pent up inside your heart and you can't put it into words? I wanted to stand on the housetop and shout to the whole neighborhood, "Elizabeth and I are going to have a baby!" But I couldn't say a word.

One day not long after that, Elizabeth came to me. She had the funniest expression on her face. She looked puzzled and excited, all at the same time. She said, "Zechariah, I think I'm pregnant." I wanted to say, "I told you so!" but my voice just wouldn't work again.

Elizabeth kept herself hidden for the next five months. I guess she was somewhat embarrassed. What would the ladies say now? A woman at her age and expecting a baby? But I have never seen Elizabeth so radiant. She kept saying over and over again, "The Lord has taken away my reproach. The Lord has taken away my reproach."

When Elizabeth was in the sixth month of her pregnancy, her kinswoman Mary, from Nazareth in Galilee, came to see her. I tell you, the moment of her arrival was absolutely a holy moment. Before Mary could say a word the babe in Elizabeth's womb leaped for joy. And the Spirit of God came upon her and she began to prophesy: "Blessed are you among women, and blessed is the fruit of your womb. What an honor that the mother of my Lord should come to me. Blessed are you because you believed the Lord."

Mary stayed with us for three more months. As you can imagine, Mary and Elizabeth had many things to share. Mary told how the angel had come to her in Nazareth, and announced that she was chosen to give birth to the long-expected Messiah. There were so many things we wondered about. The miracle of both these events was so astonishing. It was difficult to understand it all. We all felt we were participating in the greatest event of holy history.

When the time came and Elizabeth gave birth to our son, what a celebration it was! There was a steady stream of kinfolk and neighbors at the door. They came from far and wide. Joy, celebration, and congratulations rang through the house. "The Lord has shown mercy to Elizabeth," they said. They were all happy. And I was a little proud. Is that too much for an old man who has seen his firstborn son?

On the eighth day the neighbors and kinfolk gathered for the ceremony of circumcision. I still couldn't speak. I thought when the baby came I'd be able to speak again. But I could not. As the rabbi was about to perform the rite of circumcision, he asked, "And what will his name be?" I stood and tried to speak, but there was only a silent struggle. Then Elizabeth, in a quiet but steady voice, said, "His name is John!" You should have heard the commotion that went through the gathering. "John! You don't have any Johns in your family. Why not Barzechariah?" I got excited at this point because I remembered what the angel told me. I asked for something to write on and they brought me a writing tablet. I wrote in big, bold letters, "His name is John."

Suddenly my mouth opened, and I began to praise God. All the things that were bottled up for those many months came bubbling out. The Spirit of God came upon me and took possession of my body, my mind, and my mouth. It wasn't my words, but the Lord was speaking through me. I began to prophesy.

"Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us—to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.

"And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God" (NIV).

By telling you this story, I'm not trying to brag about myself or my son. Elizabeth and I really feel especially blessed by God, that He gave us a son after all those long years of waiting and praying. But, you see, our story is just the beginning of a much greater story. Yes, our son John was the one given by God to prepare us for the true gift of His love, Jesus, the son of Mary and the Son of God. And He's the One I was talking about, the One who came to redeem us and bring us salvation. He came to deliver us from the bondage of our sins and our selves, from disease and death. He came to bring mercy and forgiveness, and to restore God's holy covenant with us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 

Itinerary

He didn't have
a place to hang
his hat. He didn't
have a dock berth
or a dory.
His Father's house
declined to welcome
his intrusion.
His situation

was spasmodic
and nomadic
nestless
and restless
rover that he was
in his desire
to bring a lost world
home.
—Thomas John Carlisle

The early church and warfare

by Alan Kreider

It is Not Lawful for Me to Fight: Early Christian Attitudes Toward War, Violence, and the State, by Jean-Michel Hornus. Revised ed. Transl. A. Kreider & O. Coburn. Scottsdale, Pa., Herald Press, 1980. 367 pp. \$13.95.

"The early church was pacifist." "No it wasn't!" An exchange of this sort took place during a recent English TV debate on Christian attitudes to violence. Both assertions are common ones; but both can't be right. Which is true? And why does it matter?

The facts are established more firmly than ever before in a new book by a French Reformed theologian, Jean-Michel Hornus, which has just been published by Herald Press. Hornus examines every available source of information about the early believers—histories, theological writings, and grave inscriptions. And in light of these he evaluates the anti-pacifist approach to the early church.

Many anti-pacifists admit that the early church appeared to be pacifist. In their attempts to explain this, they have made two points. First, they have claimed that the "pacifism" of the early Christians was limited to a few intellectuals—perverse, unrealistic men who were out of touch with the real world. Most Christians in the Roman Empire had better sense, it is held, and expressed their disdain for these theologians by serving in the legions.

Second, the anti-pacifists have asserted that these theologians were not actually anti-military. It was not killing that they objected to. They rather were offended by the idolatry that was an unavoidable part of army life in an empire whose emperors were divinized.

Hornus's response to these claims is not simplistic. He does not assert that all early Christians were pacifist according to modern definitions of the term. He does not deny that some Christians were in the army. He admits that there were changes in the course of several centuries. And he bends over backwards to report individual cases which are hard to fit into his interpretation.

Nevertheless, in Hornus's careful study a pattern of early church thought and practice does emerge—which is more in keeping with the pacifist than the anti-pacifist interpretation. One can summarize it in five statements:

1. No Christian writer before Constantine's reign justified the participation of believers in warfare. Every writer who commented on this—and lots of them did—condemned it.

2. The objection of these writers was based, not just on their obvious revulsion to idolatry, but also upon their concern to be obedient to Jesus. His teachings had instilled in them a profound respect for life and a desire to love their enemies—even the "barbarians." He also had warned them of the impossibility of serving two masters; and this teaching applied in a special way to soldiers, who were in an authority

structure which required absolute obedience. Furthermore, the believers were undergirded by an eschatological hope. In their worship and in their personal and communal life, they were experiencing a new reality whose qualities expressed God's will and would in the end be victorious. Until then they would be sojourners in conflict with an alien world.

3. As early as AD 180 there were some Christians in the army. And during the ensuing 130 years the number of these grew. Their total numbers, however, were never large, as the almost total absence of soldiers among the Christian grave inscriptions indicates. Most of the believers in the legions appear to have been either sons of officers who were required to serve or men who were converted while in the army. Some new converts submitted to martyrdom to be released from the forces. Others stayed in. During the *Pax Romana*, the army was as much a civil service and police force as it was a military organization. It was, therefore, possible to spend a lifetime in the army without killing. And some Christians with a good conscience chose to remain in this "noncombatant" role.

4. The early church's disciplinary measures, in agreement with the teaching of the theologians, disapproved of believers serving in the army. The *Apostolic Tradition*, for example, forbade converts to enter the forces. It permitted believers already in the army to remain there, but only under strict conditions: they were not allowed to be officers; and they were forbidden to kill. Anyone who disobeyed these regulations was to be excommunicated.

5. In the fourth century, after the "conversion" of the Emperor Constantine in 312 and the forcible "Christianization" of the Roman Empire, the church's position changed. The theologians gradually abandoned their pacifism and adopted a new position—the "just war." Christians, who up to then had been nonconformist sojourners, made their peace with the world, settled down, and lost their distinctiveness. By the early years of the following century, one had to be a Christian to be in the army. Pacifism lived on, however, among professional nonconformists—the priests and monks who continued to uphold the position which earlier had been that of all believers.

Why is this important to us, Christians seeking to be peacemakers in the 1980s? It is not that the early church was pure and to be copied without question. Hornus gives ample illustration of the compromise, self-seeking, and sin that were present among the early believers. And some of the positions which they adopted—for example, the willingness of many of them to wear military uniform in civil service jobs—are not ones that would appeal to all of us.

But there are six ways in which I am convinced that we—both in our own lives and in our conversations with fellow Christians who are not yet pacifist—can profit from the early church.

Alan Kreider is pastor of the London (England) Mennonite fellowship.

1. Although Scripture rather than the early church is normative for our belief or practice, the attitudes of the early believers can shed important light on the original meaning of the New Testament. After all, the early Christians were close in time to Jesus Christ and the apostolic church. Their understandings of certain biblical passages may well be rooted in a tradition which accurately reflected the intentions of their authors. We therefore need to listen seriously to the early Christians. And when they say that Jesus' "Love your enemies" meant *all* enemies (national and personal), and when the post-Constantinian theologians say that He meant only individual enemies, we will have some reason to prefer the former interpretation.

2. We are often told that pacifism "doesn't work." We, on the basis of the early church's experience, can point to a lengthy period in which believers were convinced that it *was* working. For almost three centuries Christians lived lives of radical nonconformity—which included pacifism. Their social strategy was to seek a new society in the church which would be faithful to Christ; it was not to seize control in Rome in order to enforce a moral empire. During this period, the church grew in grace and numbers.

3. Pacifism is an important part of the radical nonconformity of the early church; but it is only one part of a much larger package, each part of which was interdependent. Thus the Christians not only trusted God to protect them (pacifism); they also trusted Him to provide for them (simplicity of life and economic sharing). Their trust was undegirded by their sense of God's presence.

4. Since the early church was pacifist, it provides us with a common ground to discuss pacifism with friends in other Christian traditions. In the thinking of most Christians the early church occupies a special place. Orthodox and Catholic

Christians root their traditions in it; the Reformation denominations have sought to revive its lost purity; and modern charismatic Christians long to restore the dynamism of church life "as at the beginning." Thus we descendants of the Anabaptists—who also wanted to restore the church to its early patterns of life and obedience—do not need to appeal to our own tradition to talk about pacifism. We can talk to other Christians in terms of their traditions. Or rather, we can think with them about *our common heritage*, which we share with them in the early church. Our pacifist appeal thus does not need to be Anabaptist and sectarian; it can be genuinely ecumenical.

5. Other traditions, of course, unlike Anabaptism are the product of the Constantinian centuries, during which Christians coerced belief and coupled the cross to the sword. We can remind our friends in these traditions, however, that we are now living in a post-Constantinian world. With rare exceptions (such as Ireland), Christianity has once again become a voluntary, minority religion. It now makes sense—as it did for the early Christians—for *all* believers to live as sojourners—radically, communally, nonviolently.

6. All of us can thus turn to the early church for encouragement. Many of the stories told by Homus, and many of the passages from early Christian writings which he quotes, are inspiring. Let me close by citing one of these, from the early fourth-century apologist Lactantius (*Div. Inst.*, VI, 20, 10):

"For when God forbids us to kill, he not only prohibits us from open violence, which is not even allowed by the public laws, but he warns us against the commission of those things which are esteemed lawful among men. Thus it will not be lawful for a just man to engage in warfare, since his warfare is justice itself. . . ."

SV

Have a surprising Christmas

by Wayne North

Unexpected gifts are the best kind. In case you wondered, that's the reason for all the secrecy at Christmas. It's the surprise that heightens the joy and excitement.

The shepherds were about as surprised as it's possible to get when the angels announced Jesus' birth. There is little wonder that they went whooping into town waking up half the inhabitants. Some of the Bethlehem residents must have wondered at the commotion. At least we would in our suburb.

The shepherds couldn't possibly have anticipated what was to happen at the birth of Jesus. The appearance of the angels in itself was enough surprise to last for a dozen Christmases. The shining of the Lord's glory was just plain frightening and it is strange that in the grandeur of the whole event they got the message at all. But that too was so simple that it was memorable—"A Savior—born—a baby—in a manger."

How different our giving at Christmas tends to be. So predictable. We give to the same people the same kinds of gifts wrapped in the same paper and with the same response.

Perhaps a surprise is in order. I'm not advocating swooping out of the sky with a megaphone making astonishing announcements. That would not be especially different in a day of TV commercials and dramatic hardsell. But how about surprising some unsuspecting lonely person with a remembrance? Singles, widows, widowers, students away from home, and refugees are all prime candidates for unexpected gifts.

Special congregational or denominational projects are channels for surprise giving. A Sunday school class may have interest in reaching out in a special way. The Mennonite Church Christmas Sharing Fund is a chance to surprise minority students with education. A foreign missionary would be delighted with the shock of an unexpected letter. Foreign students have been too startled for words, even in their own language, when invited to spend Christmas with a local family.

You should be aware that a surprising part of giving surprise Christmas gifts is being surprised—surprised with fulfillment and satisfaction. It makes Christmas surprisingly worthwhile.

SV

Practicing the peace we preach

by Ivan Kauffmann

Our church is noted for its emphasis on peace. For this I am thankful, since I believe that Jesus Christ is the Prince of Peace, that we are to be peacemakers in this violent and war-torn world. The message of the Bible seems clear to me on this teaching.

Over the years the church has attempted to practice what it preaches in various ways. There is the witness of the CPS camps in which many Mennonites served during World War II, as well as other programs where Mennonites witnessed their opposition to war and concern for the way of peace. Also multitudes of our members found many occasions to practice peace in family, congregation, and community relationships.

But our church is not always noted for the way it practices what it preaches about peace. This is to our embarrassment and shame. Instead of a living demonstration of how problems should be resolved, how ill will should be eliminated, and how disputes should be settled, we have an unending number of church splits and lingering hostilities within families and between fellow church members.

I am particularly concerned about how dissension and disputes are resolved within the congregation. In my opinion here is where we have a serious shortcoming in practicing the peace we preach. Too often we have failed to utilize all of the resources that are available in Christ, and too quickly have accepted division as the only remaining option for a difficult situation. Consequently, we and the church become the losers and Satan succeeds in dividing the body of Christ and putting its members at odds with each other.

If it is appropriate to witness to government and the larger community and world about the wrongness of war, the buildup of armaments, and international relationships, then we had better get our own house in order and see that we are practicing what we preach.

Following are some ways that we can follow to practice the peace we preach in our congregations:

1. Believe that God calls His people to a life of peace. There are numerous passages in the New Testament that make it clear that the people of God are called to a life of peace. Our faith in Christ makes possible peace with God

(Rom. 5:1). The practice of forgiveness toward our fellows opens the way for peaceful relationships where there is harmony, good will, and love (Mt. 6:12, 14-15). This is God's will for His people, and the failure to live this kind of life is sin.

2. Believe that peaceful resolutions to problems are possible. Problems in congregational life can become so complicated and grow to such immensity that they soon appear to be impossible to resolve in a peaceful way. The temptation is to throw up our hands in despair, and go our separate ways. But problems don't get resolved that way, and we simply take our problems with us wherever we go.

In Christ there is adequate resource for resolving every problem. We need to accept that as a basic fact of the Christian life. If the members of the congregation are open and honest to the Holy Spirit's leading and ready to follow, any problem in the congregation can be brought to a peaceful solution.

3. Believe that unity in the church is a top priority. The urgent concern that was on the mind of Jesus just before His arrest and crucifixion was for the oneness and unity of His followers (Jn. 17:20-23). Paul wrote to the church at Ephesus that they "make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3, NIV).

Too often the church has sacrificed unity for some lesser priority—a difference of opinion on a theological point or a cultural application. Unity has been misunderstood to mean uniformity. Oneness has been misinterpreted to mean one way of doing things. We have failed to recognize that unity can include all of the variety which God has created.

We need to elevate the unity of the church to a number one position in our set of priorities. Obviously it is more than an outward display. It is based on our oneness in Christ. It can accept differences of opinion because of the sincere practice of love and forgiveness by brothers and sisters of the faith. It has a holy reverence for the unity which Christ brings to the fellowship of believers. It regards divisiveness as sin, and so makes unity a top priority.

Jesus said that the world would know that we are His disciples because of the love we have one for another. To see this in action will become a convincing testimony to the world in which we live. Let us consistently practice the peace we preach.

Ivan Kauffmann is general secretary of the Mennonite Church General Board.



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Lao women in refugee camp sew traditional needlework. They are members of the Hmong tribe.

Laotians find many reasons to leave and a few to return (Interpretation)

Due to the influx of Southeast Asian refugees during the past year, many Americans are now getting their first exposure to a little country called Laos. To them, Laos means primarily the place people leave to escape a particular form of government. The workers of the Mennonite Central Committee who have lived in Laos since 1975 see other factors that drive people from their homeland, including poverty and U.S. government policies.

Laos, with a per capita yearly income of \$90, is one of the poorest countries in the world. A country which never had the foundations of a modern economy lost much of the little it did have due to war. During the 1960s and 70s American bombs destroyed rice paddies, forests, roads, bridges, schools, homes, cattle, and human life. The toll of the bombing is still climbing, as anti-personnel bombs sprinkled throughout former farmland injure and kill the people and animals who stumble upon them.

Anti-U.S. forces toppled the Royal Lao Government in 1975, and the Communist Party has since ruled the country. Washington cites the issues of American soldiers still unaccounted for, alleged gassing of hill tribes, and Laos' alliance with Vietnam as reasons for holding back on full political recognition,

trade, and aid.

Prior to the 1975 coup, U.S. military and economic aid to Laos had, on a per capita basis, been among the highest levels anywhere in the world. The U.S. presence was intended to prop up a teetering "domino" in the Southeast Asian chain of countries that were believed to be next in line for communist takeover.

One widely accepted reason for the failure of that policy holds that the U.S. aid satisfied the elite and urban element, but did not make up for the Royal Lao Government's lack of support among either peasant farmers or its ethnic minorities. These are significant weaknesses, because Laos is at least 90 percent rural and contains over 60 ethnic groups.

Logically, then, the first people to leave Laos were those who had most directly benefited from the U.S. presence: the ruling elite, military officers, and employees of the Central Intelligence Agency or U.S. Agency for International Development. Also eager to get out were upwardly-mobile urban dwellers, who fled less from concern about political retaliation than from the general depression of the economy.

Two other categories of Lao refugees are the

uneducated peasant farmers who feel threatened by the movement to cooperative agriculture and people of the Hmong tribe, whose practice of shifting cultivation the government is discouraging. These traditional mountain people also resent government efforts to resettle them in Laos' lowlands.

Aside from such "push" factors creating refugees is the obvious "pull" of resettlement in countries such as France, Canada, and the U.S. One official of the United Nations High Commissioner on Refugees (UNHCR) in Bangkok remarked, "You open an immigration option like this in Bangladesh and you'd empty the whole country. You'd empty Asia."

The belief which has motivated MCC's presence in Laos is that the government, teamed with the population that chooses to stay, can and will achieve some worthwhile goals. These include self-sufficiency, universal literacy, and inter-ethnic cooperation. Those who stay will have to put up with material discomforts during the slow rebuilding process as they face material inadequacies in roads, machinery, building materials, vehicles, and consumer goods. Also, the brain drain which is depriving Laos of its educated and skilled work force and entrepreneurial class only aggravates such deficiencies.

MCC had tried to address these problems by providing supplies to several government agricultural projects and to communities of resettled refugees. It feels that those who change their minds about leaving Laos deserve some special help in making their living at home.

Since 1975 about 7,000 refugees have returned to Laos after tiring of life in Thailand. Among them were some who returned to Sayabouri Province, where MCC and Church World Service donated a pump, sewing machines, thread, cloth, food, soap, and hand tools to help them make a new start.

For over a year MCC Laos has had an agreement with the UNHCR to cooperate in a proposed program of repatriation. It involves volunteers in the Thai camps who are interested in resettling in a model village cooperative in their homeland. MCC would be the implementing agency, using UNHCR and MCC funds to provide housing, tools, irrigation pumps, and equipment for the returnees.

The program requires that the Lao government screen lists of volunteers drawn up by a Thai-UNHCR commission so that no unwelcome people return. The UNHCR repatriated a pilot group of some 90 people in October, although the model village cooperative is intended for a minimum of 400 returnees. MCC's involvement will begin when a larger group has been assembled and is ready for assistance.

In dollar terms, the proposed repatriation program will be the biggest single item in the MCC Laos 1981 budget, reflecting the 1980 MCC Annual Meeting resolution which calls for aid to refugees as a high priority in MCC

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A Magazine About People
in Mission

December 1980

Lina Ressler



J. A. Ressler



INDIA

1899-1980

P. J. Malagar



INDIA 1899-1980

by Wilbert R. Shenk

Full Circle in Mission



1899

Ressler and Pages arrive in India March 24

The first missionaries commissioned by the Mennonite Church for service overseas reached Bombay March 24. Dr. W. B. and Alice Page and Bishop J. A. Ressler immediately set about investigating possible areas to establish the American Mennonite Mission.

Before sailing for India the Mission Board gave the new missionaries their assignment. The instructions stated:

The raising up of self-supporting and self-extending churches must ever be kept in view. Converts must be stimulated and encouraged in the study of the Word of God; suitable opportunities should be afforded them for the manifestation of spiritual gifts; and they should be encouraged to help pecuniarily, according to their ability, in the work of God. Native helpers especially should be afforded all possible help and encouragement; as they become able they should be allowed to bear

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responsibility, and the element of foreign teaching, pastoral care, and supervision be gradually withdrawn.

July 24 (J. A. Ressler diary): "Today decided to make Dhamtari our headquarters for work."

1900

Forty-three baptized at Dhamtari

On December 23 Missionary J. A. Ressler baptized a group of forty-three young people at Dhamtari. They form the nucleus of the new Sundarganj congregation.

1912

Conference organized in India

In a special service held January 2 the Mennonite Church in India was officially organized. This action climaxed several years of discussion. Four congregations and some 500 members comprise this first Mennonite conference to be founded outside of Europe and North America.

1920

Indian nationalists on the march

Advocating nonviolent tactics, Indian nationalist leader Mahatma Gandhi has called the people of India to refuse to cooperate with the British colonial government. Unrest is spreading.

1921

Indian elected assistant moderator

The annual conference of the Mennonite Church in India has elected Mukut Bhelwa its new assistant moderator. Bhelwa is the first Indian to hold this position.

Bhelwa's election reflects the growing concern of missionaries that the church be "Indianized" or "indigenized" as rapidly as possible.

1935

Churches get Indian pastors

Four years after the first Indian pastor is ordained, five of the ten Mennonite congregations have Indian pastors.

1945

Mission changes constitution to include Indian members

In annual meeting the Mennonite Church in India accepted the Mission's invitation to appoint seven Indian representatives to the Mission. This move is intended to strengthen the church's development toward selfhood.

1947

India receives independence from Britain

In impressive ceremonies the British Viceroy of India, Lord Mountbatten, handed over the reins of government to the new Prime Minister, Jawaharlal Nehru, on August 15.

1951

Mission amalgamated with church

Meeting in Dhamtari December 28-29, the forty-second conference of the Mennonite Church in India approved a new constitution placing all programs under control of the church.

This arrangement replaces the former experimental constitution which provided for Indian membership in the Mission organization. In supporting the new organization, Edwin I. Weaver noted "that giving over to the Indian Church is a much better principle

Continued on page 5



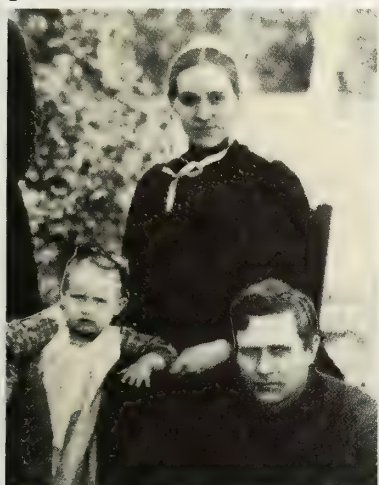
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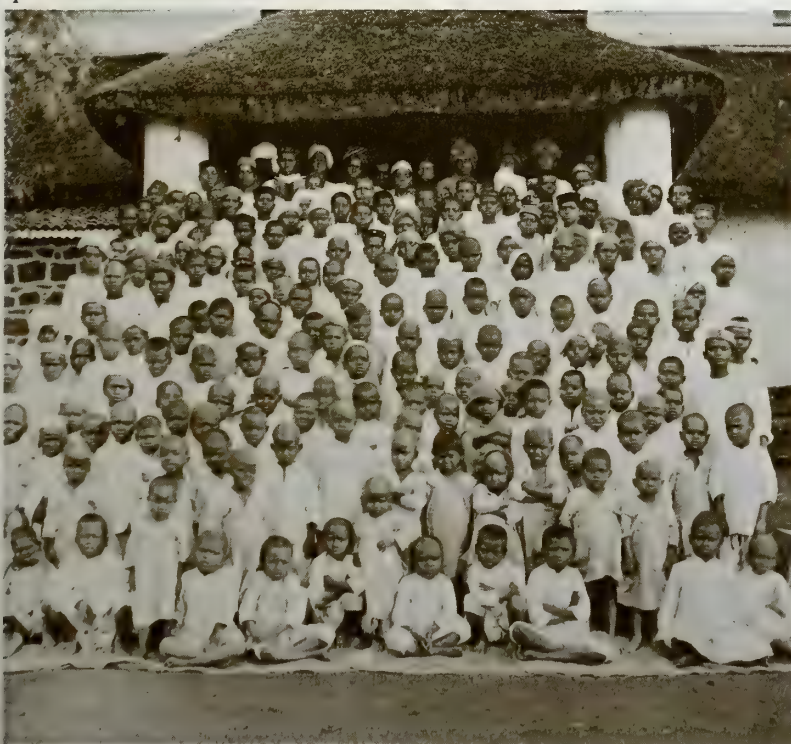
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1. Pictures such as this roused Mennonites to respond to famine in India, a famine that killed three million people in 1896.

2. Alice and Dr. W. B. Page. As Alice Thut and William Page they had served at the Chicago Home Mission in the early 1890's. In 1899, as husband and wife, they were among the first Mennonite missionaries to go to India.

3. In the early days of Mennonite mission many felt that missions should be done in a community model consistent with Mennonite life—at least 25 persons should be the core group of a new mission effort. Others, including J. A. Ressler, argued that our faith should be strong enough to be carried by fewer persons.

4. Early Mennonite workers in India often paid a price for their commitment. Dr. Page had to leave India in 1900 as a result of illness and fatigue incurred from working endless days and nights with famine victims. In 1906, Jacob Burkhard died of blood poisoning, becoming the first Mennonite missionary to die on the field. His wife, Mary, continued working in India for another decade. Five other members of missionary families in India died before 1920.

5. Famine orphans in 1900 were housed and fed by missionaries in a school built for their education. The building of institutions characterized the early days of Mennonite mission in India. Schools and dispensaries were built, leper asylums formed, reservoirs constructed, and, at one time, an entire village bought and maintained.

Leprosy was a major dilemma for India at the turn of the century. Missionaries, at the request of the government, organized compounds that separated lepers from the rest of society and provided them with proper medical care.

MBM Perspective

This issue completes two years of SENT—the end of the initial experiment authorized by MBM directors. Based on limited reader feedback but infinite faith, the Board has acted to keep SENT coming your way during 1981.

Last issue SENT highlighted overseas mission. In December we peek at several people and programs both in North America and overseas where your missions investment is bearing dividends, although often without high visibility.

Of particular note is the featurette from Colorado noting “the Mennonites know what they are doing in operating hospitals.” Thank you, Mr. Garis, for your kind words. We would want you to know (as C. Norman Kraus explained in *The Healing Christ*) that “the role of a service agency such as a hospital that consciously shares the Christian mission is not so much one of words or speech but of deeds and truth. 1 John 3:18.”

A century in mission. Thanks to Joel Kauffmann, J. C. Wenger, and a corps of colleagues, MBM has put together a moving half-hour visual review titled *SENT—100 Years of Mennonite Mission*. The slide/sound multi-projector presentation tells something of the story of your churchwide mission board through the years.

Using the cycle of seedtime and harvest, the program begins with *A Time to Plant*. During the late 1800s two major forces in North America prompted the church toward outreach: spiritual awakening and westward migration.

Revivalist J. S. Coffman noted in his 1880 diary that creating a mission board for the care of evangelists would be a good step toward erasing the failure of previous generations to spread the gospel beyond their immediate boundaries. Two years later the Mennonite Evangelizing Committee was created “to reach out to other people” and “to preach the gospel in places where our church and doctrines are not known.”

A Time to Grow is the next sequence. In 1910 Mennonite representative J. S. Shoemaker heard an Indian speaker at the World Mission

Conference in Edinburgh plead: “You have given your goods to feed the poor. We also ask for love. Give us friends!”

The years immediately following World War 2 are aptly shown as *A Time to Blossom*. Whereas MBM was involved in only two countries overseas before 1940, in the following two decades work extended to seventeen new overseas locations—almost one a year. At the same time there were over 350 new home mission starts—with at least 40 percent eventually becoming full congregations.

The final section, *A Time to Bear Fruit*, chronicles the 60s and 70s. Narrator J. C. Wenger concludes with conviction: “Through congregations, conferences, and MBM, the Mennonite Church continued in mission, and that mission, under the leadership of H. Ernest Bennett, continued to bear fruit.” Alleluia and amen!—Willard E. Roth

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than taking into the Mission a few Indians." On December 11-14 the Mission conducted its final business meeting in preparation for this new structure.

1953

J. W. Samida succeeds S. M. King as principal of Mennonite Higher Secondary School.

1955

P. J. Malagar becomes first Indian ordained as bishop of MCI.

1956

Nyogi Commission publishes report

The Christian Missionary Activity Enquiry Committee—popularly known as the Nyogi Commission—has just published the report of its investigations into missionary practices in Madhya Pradesh state.

The committee held hearings throughout the state expecting to demonstrate that missionaries had used improper means to win adherents to the Christian faith. K. Jiwanlal, teacher in Mennonite Higher Secondary School, was one of those interrogated.

1960

Program boards created

The Mennonite Church in India has called for the creation of three service boards: medical, education, and literature. Since 1952 all programs have been administered directly by the church.

The MCI asked Mission Board Secretary J. D. Graber to assist in drafting constitutions for these new boards which will be made up of appointees from the church, neighboring institutions, and MBM.

1965

MCI ordains O. P. Lall as second bishop.

1966

Dr. H. S. Martin follows Dr. Paul G. Conrad as superintendent of Dhamtari Christian Hospital.



6

6. In 1910, at the World Missionary Conference at Edinburgh, Mennonite representative J.S. Shoemaker heard a speaker from India call for a new basis of relationships between East and West. The speaker, V.S. Azariah said, "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us friends!" Mennonite Board of Missions responded by sending J.S. Hartzler (on elephant) and J.S. Shoemaker (standing in middle) to India in 1911 to form the first Mennonite Conference outside Europe and North America.

India through the eyes of an early missionary

excerpted from *Our Mission Work in India* by M. C. Lehman

—The Pages and Bro. Ressler moved into small huts made of bamboo matting built under the trees in the mango grove. Their mode of life was of the simplest. Large red ants, which usually are found in mango groves, got into their beds at night and for a while made sleep impossible. Native thieves stole from their huts at night. White ants (termites) ate the soles off shoes left on the ground beside beds.

—One missionary sister in those early days bought most of her groceries from Calcutta. She reasoned that she could avoid the embarrassment of a meager knowledge of Hindi by avoiding local merchants. She preferred to send written orders to English merchants. Imagine her chagrin when she opened a box of groceries shipped from Calcutta and noticed a large parcel of firecrackers in response to her order for crackers. Englishmen call crackers biscuits and reserve the term crackers for fireworks.

—The Sunday market was held on an elevation near the courthouse in the town. The sight of gruesome lepers extending almost fingerless hands for alms or selling eatables in the markets; of children of 12 or 13 years running about freely, entirely naked; of dirt and flies settling on food exposed for sale on the ground; of mangy, half-starved dogs prowling around among the people; and the pungent odor of smoldering fires fed with dried cow dung over which food was being cooked; all these were a very visible assurance to the new missionary that he had great precautions to take in the field to which God had sent him.

—It would be difficult to imagine a group of more dejected, helpless, dirty, ignorant, and in some cases, vile people than those brought together because of famine conditions in camps such as described here. The groans of cholera patients, the carrying away of corpses, the rows of patients on cots, crying babies, people walking about who looked like animated skeletons; all these sights made one think he had gotten into a group of the most unfortunate people in the world.

1970

Indian Church and MBM Agree on Transition

The Mennonite Church in India and Mennonite Board of Missions have reached agreement on a five-year transition. By July 1975 the Board will have withdrawn all missionaries from regular long-term assignments in the immediate MCI area. Those programs for which MBM has given financial support will develop other means of support during the transition period.

1971

MCI Issues First Asia Mennonite Conference

Mennonites from Asia met in Dhamtari October 12-18 for their first continent-wide conference. P. J. Malagar was coordinator and S. Djojodihardjo from Indonesia chaired the sessions.

The conference grappled with the question of the Asian Mennonite churches' missionary responsibility in Asia and urged that they begin to cooperate in missionary action.

1975

Blanche Sell transfers to Indore

June 30 Blanche Sell moved from Shantipur to Indore to be secretary of the Mid-India Board of Medical Examiners, an agency serving Christian hospitals throughout North India. Blanche is the last MBM worker to transfer from the Dhamtari area to another assignment in India. This marks the first time in seventy-six years that no MBM worker is living in Dhamtari.

1979

MCI reports growth

J. M. Bhelwa, secretary of the Mennonite Church in India, reports that the conference budget has increased from Rs 16,000 in 1975 to Rs 100,000 in 1979. They are planning on further increases for 1980. The conference received the congregation at Jhara as the sixteenth congregation. The Charama fellowship began construction of a church building. Charama is one of several

6 *Mennonite Board of Missions*



7

The first Indian pastor was ordained in 1931. By 1939, five of the ten congregations had Indian pastors. By 1940 the Indian church provided half of its own support.

8. Reflecting on the change that took place in the first 50 years of Mennonite mission in India, J. D. Graber, missionary to India, said, "Although political nationalism was having its effect, the church has grown in stature. The son is becoming of age."



8

groups expecting to become full-fledged congregations in the near future.

Bhelwa commented that the MCI faces more opportunities for witness and outreach than they know how to enter. The MCI baptized more than 100 people in 1979.

Postscript

The eight decades since 1899 have witnessed one of the most turbulent epochs in human history. Revolutions—scientific, technological, economic, political, social—have altered life for peoples everywhere. But the mandate which the Mission Board impressed on the Pages and J. A. Ressler as they left for India remains sound: Raise up a self-responsible

church which, in turn, becomes a sending church.

The question which our brothers and sisters in India have begun asking is: "How can we join hands with you as partners in mission? We do not want our children to miss out on the fellowship and friendship which we have enjoyed across the years with you from North America."

The mission circle comes round but never stops. The Holy Spirit continues to thrust us out in mission but in a widening stream. During the eight decades since we were launched into mission worldwide many other disciples of Jesus Christ have stepped into that stream with us. To God be the glory!



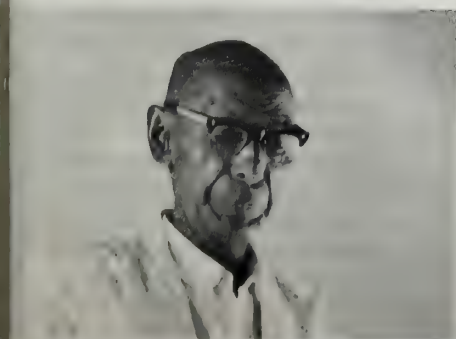
11

9. P. J. Malagar, (right) first Indian bishop of the Mennonite Church, continues to be a strong leader in the church of India. He is seen here with retired pastor Sukhlal.

10. Blanche Sell left Dhamtari in 1975. For the first time the area was without North American missionary presence since the Pages and J. A. Ressler arrived in 1899.

11. Operating with indigenous leadership, and fully self-supporting, the Mennonite Church of India continues to grow in the 1980's.

12. G. P. Pershadi, Mennonite Church worker in India since 1899, saw mission come full circle. He died in 1978 at the age of 94.



by Vic Stoltzfus

Staff representing Mennonite Student and Young Adult Services (SYAS) hear many kinds of human questions as they visit with urban young adults. Thanks to the candor of young adults and the openness of those who represent the church, sexual behavior is among the questions that come up.

Is marriage the only context for the fullest expression of sexual love? Has the technology of effective birth control made premarital sexual behavior morally different? If sexual expression within married love celebrates and strengthens relationships, are there not relationships short of lifelong marriage that might also be enriched by loving sex? What about lifelong singleness and sexuality? Can homosexuality be regarded in a more positive light if disciplined by the moral boundaries of lifelong, monogamous commitment?

It would be hard to estimate the number of youth for whom the foregoing list of questions would be meaningful. Some are asking questions like these, but others are comfortable with a sense of what is right and wise in this area of life and have gone on to solve other puzzles. One should also add that the more relaxed sexual conventions of the 60s and 70s are not only affecting metropolitan America but are strongly affecting small towns and rural areas, conservative as well as more liberal churches, and middle-aged married couples as well as young adults.

Uncomfortable as these questions are, fairness compels us to distinguish the foregoing list of questions from the sexual attitude of "anything goes." Exploitive, aggressive disregard for others is a part of the sexual scene today and is emphasized in the language for sexual relations in phrases such as "scoring."

Another position is a kind of unconscious moral statement about sexuality. I refer to the underlying ethic of much of the country and

Western music beamed from 50,000-watt *urban* radio stations. In a nutshell, it affirms traditional restraints as the way one should live but pleads that we are so weak we can't possibly live up to them. "It's a Cheatin' Situation" or "Let's Do Something Cheap and Superficial" are examples of lyrics in which people backhandedly condemn their own behavior as they helplessly add to their own hurt.

In contrast to secular attitudes, what we are faced with are young people who sense real strengths in Mennonite community, who want a Mennonite identity, and who are now asking for an unembarrassed discussion of where the boundaries of a loving sexual ethic should be drawn.

Sidetracks to morality. A discussion on how to form one's conscience on such a delicate and important issue is easily sidetracked. One well-worn sidetrack is to observe that Mennonite entrance into the moral ambiguities of business and professional life has certainly caused some new lines to be drawn or moved slightly in a number of ethical areas. If we tolerate some new applications of the law of love in response to changed social circumstances in these areas, are we surprised to find pressure for accommodations in sexual ethics?

Another sidetrack is to ignore the intrinsic morality of a given sexual behavior and go directly to the kinds of social disapproval meted out by traditional communities to various



Young adults face
hard questions
**Dealing
Honesty
with
Sexuality**



David Hiebert

group of Christian persons who want to find the will of God. Excellent papers which include scriptural and theological studies of human sexuality have come from Mennonite professors and Christian physicians in the Mennonite Medical Association. These are being utilized in conferences and discussions with urban young adults.

Painful permissiveness. Part of the shock of the "sexual revolution" in behavior that hit hard in the 60s and 70s was its newness for middle-class Americans and its association with the shaking of the foundations in many associated areas of life. Proper folks asked themselves, *Is this or that restraint really needed? Are the traditional sexual codes archaic barriers to personal gratification without much benefit to social order?*

Wherever one draws moral boundary lines, the evidence that doing one's own thing sexually has adverse social consequences is overwhelming. Social statistics gathered for the recent White House Conference on Families strike a sensitive person like a dentist's root canal without novocaine:

Births to unmarried mothers rose to 515,700 in 1977, up 10.1% from 1967 . . . 1.3 million abortions, nearly a third obtained by women under 20 . . . less than half of black children now live with both parents . . . the suicide rate for young people in 1977 is five times what it was in 1950 . . . eight to 12 million cases of sexually transmitted diseases each year.

Permissiveness can be more painful than prudery. Given the strength of sexual biology, the teasing of the advertisers, and the social pressures of many peer groups, the self-mastery required by traditional Christian sex codes is heroic.

Why be heroic? The pious answer is that it is the will of God. But even the biblical authors often went on to argue the practical consequences of the ethic they urged.

What can be said for a heroic sexual ethic? Marital faithfulness is a wonderful setting for the birth of a child. Premarital self-mastery contributes to the strength of marital faithfulness. When sensible boundaries for sexual behavior break down in personality and community, we are not far from the age-old contest of the strong and the weak. At the university where I work, grabbing incidents occur not only in the unlighted parts of campus but in the remote areas in the library stacks.

Perhaps we are too close to the past legacy of legalistic approaches to sexual matters to make any sense at all out of the regard for moral law found in Psalm 119. Law is spoiled for us when either church or government use it to tie people in knots with maddening, arbitrary, fussy rules. However, there is such a thing as good law.

The ancient Israelite who wrote the acrostic poem in Psalm 119 was ecstatic about the law of God as a magnificent gift, a key that unlocked the good life amid all of the evil threats to his life. It is almost humorous to imagine anyone in our own day writing a poem in honor of law and claiming that it sets his heart free, is more precious than gold, sweeter than honey, and lamenting that he has to cry when the law is disobeyed.

Civilized life has boundaries that free us to use our vital powers of physical, spiritual, sexual, and intellectual strength to the best advantage of both individual and community. Each power is so fragile. Therefore the search goes on with each generation to find good love, good law, and the good life.

Every older generation has its answers questioned and tested. Every younger generation is free to choose but bound to the consequences of choice.

Vic Stoltzfus, happily married father of three daughters, lives on a farm in Lerna, Illinois, and teaches sociology at Eastern Illinois University in nearby Charleston. He is a member of the MBM Student and Young Adult Services Committee.

kinds of offenders. A comment might be, "How could anything done in the bedroom be as damaging to personality as long-term negative relationships in the church community which stigmatize and ostracize persons?"

Even if one grants a lack of ethical proportion and embarrassing inconsistency in how we relate to various rule breakers, this does not help us to build a sexual ethic or any other ethic. The logical end result of comparing inconsistencies is ratcheting down to a morality of zero. We need a vigorous Christian morality for sex, money, and community.

As we work on these moral issues we have the resources of Scripture, the counsel of thoughtful writers, and the Spirit at work in any serious

Some 200 Voluntary Service workers are currently sharing the love of Christ in word and deed in nearly 40 communities across North America. Meet four of them

Up Close and Personal



Ray Cross,
London, Ontario

background: Ray is from New Paris, Indiana, and graduated in 1977 from Fort Wayne Bible College with a BA in Christian education. He entered VS in February 1979. Ray is a member of New Paris Missionary Church.

work: Ray works for the London Area Association of Volunteers in Correction as the director of a program that places probationers in social service agencies. Probationers are persons who have been discharged early from prison or have been sentenced to volunteer work instead of prison. Ray also directs a victim-offender reconciliation program.

why did you enter VS? To learn about corrections and develop alternatives for offenders, to live in community, and learn to deal with a variety of people. I also wanted some preparation for full-time Christian work.

what have you learned from your VS experience? In my work, I've gained self-confidence, learned much about the criminal justice system, and learned to live with disappointments. In the VS unit, I've learned to appreciate other people even though we might not always see eye to eye.



Lee Martin,
Mashulaville, Mississippi

background: Lee grew up in Harrisonburg, Virginia, and attended Eastern Mennonite College, 1977-79. He entered VS in May 1979. Lee is a member of Park View Mennonite Church of the Virginia Conference.

work: Lee is a carpenter with the VS-operated Partners Tool Box, which provides low-cost home repair and construction for people who couldn't otherwise afford it. VSers charge for materials and then for labor according to what the people can afford. Mashulaville is a rural, low-income, predominantly black community. Lee has also been VS household leader in Mashulaville since August.

why did you enter VS? I wanted to serve people who are in need. VS unit living sounded interesting. I liked carpentry. And I was looking for a break from college. I also wanted the challenge of a culture different from my own.

what have you learned from your VS experience? In my work, I have learned how to relate to wide variety of people. In the VS unit I have learned that I can't always have my own way. Perhaps most important, the VS lifestyle and the low-income people around me have helped me learn to get along with less. This experience has taught me to live more simply and to value people more than things.



Berniece Stutzman,
La Junta, Colorado

background: A longtime resident of Milford, Nebraska, Berniece is the mother of six and the grandmother of fifteen. Her husband, Floyd, died in 1976. Before entering VS in November 1979, Berniece worked in the laundry department of a local hospital. She is a member of Milford Mennonite Church of the Iowa-Nebraska Conference.

work: Berniece and another VSer are in charge of homemaker services for the elderly at La Junta Senior Citizens Center. She goes into private homes every day to help with cleaning, cooking, shopping, and other tasks. Berniece has found that the elderly look forward to her visits and that having someone to talk to is one of their most important needs.

why did you enter VS? I felt that God wanted me to do something for other people. I struggled with this for a year, but I always had the support of my children.

what have you learned from your VS experience? Both in unit life and at work, I have discovered the importance of being honest with people. I have also learned to depend on God more and have found that learning and growing take place in the midst of difficult times.



Patricia Rohrer Good,
Philadelphia, Pennsylvania

background: Pat is a native of York, Pennsylvania, and a 1979 graduate of Eastern Mennonite College with a BS in social work. She was married to Bob Good of Strasburg, Pennsylvania, in August 1979 and entered VS in January this year. Pat is a member of Zion Mennonite Church of the Atlantic Coast Conference.

work: Pat works down the street from the Philadelphia VS unit at Mennonite-operated York Street Community Services. Earlier this year, she started working with senior adults in a small intergenerational effort that emphasizes relationships and "neighbor helping neighbor." Some of the services offered are transportation, visitation, housecleaning, excursions, and a senior club. Pat is also editor of the York Street Community Services newsletter.

why did you enter VS? I wanted to expose myself to and learn from another culture—in this case an urban, black, low-income culture. I also felt called to go where needs are and make myself available to help.

what have you learned from you VS experience? I learned that it takes a long time to learn and understand another culture. So far, I feel like I have basically been learning and that a long term commitment is needed before one can really be of much use. In the VS unit itself, I have learned the importance of pooling resources, adjusting to each other, and helping each other. I've learned that I can't be selfish.

MBM Media Ministries stands by, asking Mennonite congregations, “May We Help You?”

Entries from the journal of Ron Byler, associate for congregational services, MBM Media Ministries:

September 15

Al Huyard from the Big Springs congregation near Luray, Virginia, called. They would like to sponsor IN TOUCH. Al was responding to my letter offering IN TOUCH as a way for Big Springs to gain visibility as they show concern for the Luray and Rileyville communities.

Big Springs will ask WLCC-FM to add a tag line at the end of each broadcast identifying their church and welcoming visitors. I suggested they add a telephone number for interested people to call.

September 17

Speaker Art McPhee shared with me his goals for IN TOUCH during the coming year. He wants to reach people on the fringe, or, in his words, “persons before the point of decision, persons who are non-Christians but who have a basic awareness of Christianity.” Art wants his listeners to feel positive about Christianity. “Perhaps not to make a decision now, but to be favorably inclined about Christianity and the sponsoring group with which they’ll associate Christianity.”

I came away from my discussion with Art more positive than ever about the ways a local church can use IN TOUCH as part of its ongoing community ministry. Not that the church can sit back and wait for results from IN TOUCH. *But*, if a congregation is about its task of evangelism and making contacts in the community, then IN TOUCH can be a way of reminding persons that “Oh, yeah, that program is

sponsored by the folks that came by last week.”

September 18

Today’s letter from Ellis Croyle, pastor of the Zion Mennonite Church in Archbold, Ohio, invited YOUR TIME speaker Margaret Foth and me to Archbold next spring. Nine area WMSC groups sponsor YOUR TIME on a Defiance, Ohio, station.

Ellis would like Marg to speak at a community interchurch World Day of Prayer service. Marg and I will have time to spend with WMSC groups the following day. We will also participate in several Sunday morning services.

Such support for media from our congregations excites me. Perhaps we can brainstorm together for ways the sponsoring groups can use YOUR TIME even more effectively in Archbold.

I’ve also encouraged Ellis to become active in the Ecumenical Communications Commission of Northwest Ohio. Cooperation in media of this interchurch level could be particularly helpful to the new inner-city Mennonite fellowship in Toledo.

September 21

More on the Luray release of IN TOUCH. I’ve encouraged sponsors to find cosponsors. One of my goals in working with sponsoring congregations has been to encourage them to cooperate with other area Mennonite churches. In several cases, joint church sponsorship of IN TOUCH has led to cooperation in other areas of ministry as well.

Steve Landis, pastor of the Mount Jackson congregation, called to express interest in helping the Big Springs congregation to pay for IN TOUCH radio time. Steve went on to say that my letter prodded him to

think about the benefits of possible sponsorship by the Mount Jackson congregation in its own community. I promised Steve that I would go with him to meet the general manager of his community radio station.

Steve’s comments reminded me of the Holly Grove congregation’s experience with IN TOUCH. The church is sponsoring the broadcast on two radio stations in their area—one religious, one secular—and feeling positive about both. Listener response clearly indicates that each station reaches an entirely different audience. One station gives the church visibility among the religious community while the other reaches decidedly nonreligious hearers. Pastor Nolan Good regularly shares listener comments with his congregation.

October 2

Another opportunity for Media Ministries to help our congregations in their community witness! Hal Beachy, an advertising executive, is working with the Pittsburgh Mennonite Council to develop several projects. The Student and Young Adult Services program is growing. A small fellowship continues to meet for worship and study. A new congregation may soon form in another part of the city. Media (particularly the broadcast media) have been given high priority in giving these new groups visibility in their urban environment.

Hal has already picked the radio stations most likely to use Mennonite materials. I’m going to Pittsburgh next month to visit stations with Hal. One advantage here will be Hal’s personal relationship with several of the area stations.

Congregations interested in combining media witness such as IN TOUCH and YOUR TIME with other community outreach efforts are welcome to explore options with Ron Byler. Contact him at Box 1252, Harrisonburg, VA 22801, or call 703-434-6701. In Canada write Box 334, Kitchener, ONT N2G 3Z3.

Conejos County Hospital

"The Mennonites Know What They Are Doing"

Conejos County Hospital in La Jara, Colorado, is one of eight hospitals sponsored by MBM. Begun in 1963, the forty-three-bed hospital serves the 12,000 people of the south central portion of the San Luis Valley.

"We recognize people as social, intellectual, spiritual, and physical beings to be treated with dignity and ministered to in the name of Christ and in the spirit of Christian love," said Administrator Wayne Miller.

"Health means wholeness," added Kenneth Schmidt, MBM's acting director of health and welfare.

"Christ restored wholeness to the body, mind, and spirit when He healed people. A healing ministry in today's world includes the prevention of diseases as well as the care of the ill."

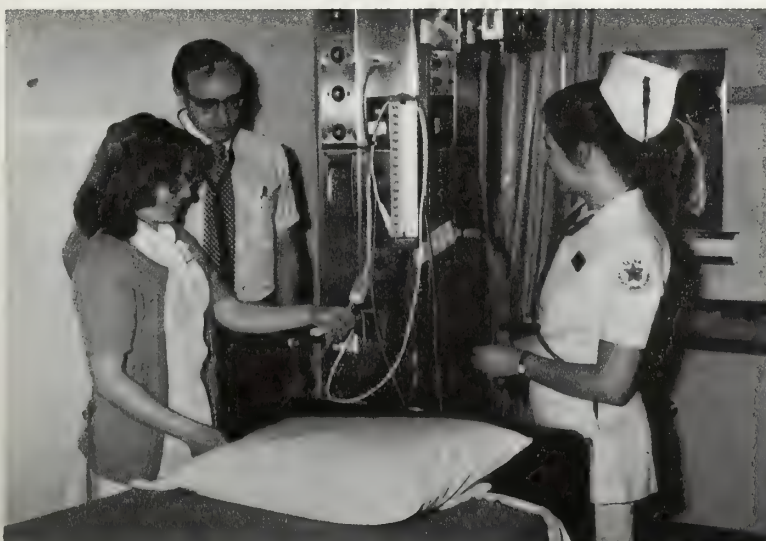
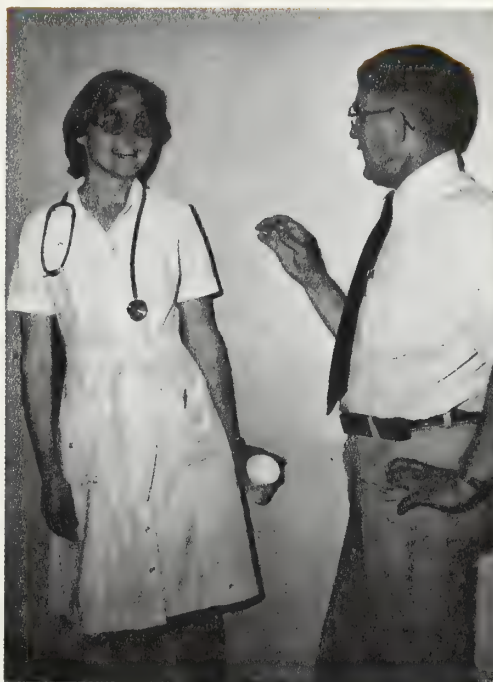
ELVA SALAZAR, beautician and former patient:

I was very happy when the hospital opened. It is a relief to know that we have a hospital so close to friends and family. It gives me a sense of security. Hospital employees work their hardest to make everyone feel good even when the patients are so sick.

RICHARD GARRIS, bank president and civic leader:

If we did not have this hospital, not only would we need to drive thirty miles for hospital care, but our economy would lose the \$800,000 paid out annually to employees and for the purchase of supplies.

Seventeen years ago it took an outside organization that had no former religious or political involvement to be a catalyst to bring the hospital to fruition. The Mennonites know what they are doing in operating hospitals.



(Clockwise from top left) Mary Kratz, R.N., Patient Educator, Inservice Coordinator. Marnetta Shetler, R.N., and Wayne Miller, Administrator. Howard Detweiler, R.N., Nurse Practitioner, and Maureen Bosa, R.N., head nurse, demonstrate the intensive care unit life support column to an L.P.N. student. Louise Marquez and Mary Ann O'Canal, laundry.



Discoveries in Witnessing



Kathryn Horst

A Prayer Partner in Pennsylvania

When we pray for others, it is a wonderful way of getting ourselves off our hands. And prayers are powerful because they can change the lives of others. Prayer is the most powerful form of energy that one can generate. We pray for others by not only praying the words, but experiencing the suffering of others in our own hearts.

Being an MBM Prayer Partner is a growing experience. There is no time to get discouraged or depressed. It is an encouraging experience to sit and write to missionaries who sometimes go through difficult times and who may be having trouble adjusting to a new culture, but who continue to rejoice in the Lord.

The letter received recently from Joe and Linda Liechty in Ireland sharing the joy of the arrival of twin boys was so neat. I would encourage any of God's children to join the Prayer Partner circle. The world is so large, yet so small. It takes only a pencil, a piece of paper, and a loving heart to keep in contact with brothers and sisters around the world.—*Kathryn Horst*, Lancaster, Pennsylvania



Marvin Miller

A Missionary in Japan

They were a mixed bunch of people, about sixty or seventy and mostly young who gathered Good Friday evening to think again about the cross and resurrection. Slides, great art, guitars, testimony, and more young people being captivated that night by Jesus and His Way highlighted the evening.

Izumi-san was one of those present who was planning to be baptized the following Sunday. He had recently come to the big city from his home on Rishiri Island. As he watched the slides, he realized that the person showing them was the same Marvin Miller who had shown slides on a visit to his island fifteen years earlier.

Now, hundreds of miles away, the seeking Izumi-san and I met again, and by this time Izumi-san had met Jesus and chosen His Way. We had been relating for some time, but it wasn't until that night and the slides that Izumi-san recalled the earlier meeting. He was only three or four at the time.

I recalled something in the Bible about sowing, going out with weeping, and reaping. I had waited fifteen years for a response from a discouraging trip to Rishiri!—*Marvin Miller*, Obihiro, Japan



Verland Behringer

A Hospital Administrator in Colorado

The patient in Room 102 was dejected. The whole room seemed gloomy. The man didn't even look up as I entered during his weekly bed check. This was one of our ways of saying we care in our small Mennonite hospital.

I went around to each patient, asking them how they were being treated, joking with them, and generally trying to cheer them up. But the patient in Room 102 seemed impossible. He remained cool toward my attempts of goodwill.

When alone with his roommate, however, the man smiled and spoke his first words to the patient in the bed next to him. "After 14 years of working in a California hospital as a sanitary engineer, I am delighted to finally get to speak to an administrator." And the gloom in that room finally turned to sunshine.—*Verland Behringer*, Walsenburg, Colorado

MBM Classified

SENT CLASSIFIED ADVERTISEMENTS list MBM-related services and resources. Write SENT CLASSIFIED, Box 370, Elkhart, IN 46515.

PERSONALS

VOLUNTEER TO BE THE LINK between your congregation and students and young adults away in school or urban areas where they work. Write SENT for more information.

SEASON'S GREETINGS are welcomed by overseas missionaries, home missions workers, people in Voluntary Service. Remember those called to serve away from home this holiday season.

MISSION SPEAKERS share firsthand what God is doing in missions. Write SENT or call Edna Zehr at (219) 294-7523 for someone for your group.

VS UNITS GIVE PROGRAMS in congregations. Write SENT or call Edna Zehr at (219) 294-7523 to arrange.

AUDIOVISUALS

SENT: STORIES OF PEOPLE IN MISSION. AV edition of SENT magazine. Slide/sound presentation accompanied by a staff person. Write SENT to schedule.

SENT: 100 YEARS OF MENNONITE MISSION. Slide/sound AV narrated by J. C. Wenger. Write SENT to schedule.

A PEOPLE GARDEN, a film about mission in urban North America, presents the challenge and responsibility. Available from your conference office or from SENT.

SLIDE SETS show MBM activity in Japan, Israel, West Africa, and Northern Argentina. Write SENT to schedule.

CONGREGATIONAL OUTREACH

IN TOUCH radio program to reach unchurched people in your community. Available in 2½-minute tapes or scripts. Write SENT.

IMPRINTED DESK CALENDARS encourage "living more with less." Imprint your church address, time of service, and other information. Write SENT.

BOOKS

Mission Focus: Current Issues, a collection of articles representing mission thinking during the 1970s. \$11.95 from Herald Press or your bookstore.

Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944 by Mennonite historian Theron Schlabach. \$14.95 from Herald Press or your bookstore.

PRAYER OPPORTUNITIES AND AIDS

PRAYER PARTNERS NETWORK. Partners receive monthly memo of prayer concerns and information for intelligent praying. Write SENT.

REJOICE! magazine lists daily prayer requests from across the Mennonite Church. Includes daily devotional guide. Write 616 Walnut Avenue, Scottdale, PA 15683.

PERSONNEL DIRECTORIES for MBM overseas workers and Voluntary Service units. Write SENT.

GIVING OPPORTUNITIES

WORKER SUPPORT. Support a VSer or overseas missionary with prayer, finances, and regular communication. Write SENT.

REMEMBER MISSIONS IN YOUR WILL. Write SENT for information.

CHILDREN'S CARING PROJECTS. Children learn about different kinds of mission opportunities as they give to specific projects. Write SENT.

AIM PARTNERS share resources to help finance four projects a year on the cutting edge of mission. Write SENT.

OPENINGS

FOR OPENINGS, write SENT or call (219) 294-7523.

EUREKA, ILLINOIS—New Elderly Service Program. Persons needed with interest and training in working with elderly people.

STARKVILLE, MISSISSIPPI—Church-planting ministry.

PITTSBURGH, PENNSYLVANIA—Church-planting ministry.

WAYNE COUNTY, OHIO—Working with multiply handicapped. Persons needed with skills in working with deafness, blindness, and other handicaps.

COLUMBUS, OHIO—Working with deaf people.

VARIOUS LOCATIONS—VS unit leadership.

DEAF MINISTRIES

SCHOLARSHIPS FOR 1981-82 SCHOOL YEAR. Open to persons with need and commitment to work in deaf ministries. Apply to Reuben Savanick, Deaf Ministries, 801 Market Street, Scottdale, PA 15683.

Put your dollars in the offering plate.

When you contribute through your congregation, you are supporting:

- the life and outreach of your congregation.
- the program and outreach of your conference.
- the work of the General Board, Board of Congregational Ministries, Board of Education, and Board of Missions of the Mennonite Church.

Want the best mission value for your money?





Ernest Sam Tries a TTY

October is a good time to fly to Pennsylvania. It's such fun to soar over the mountains when the leaves are turning red and yellow. So this fall I put on my anti-gravity hat and went to visit Reuben Savanick. Reuben works for MBM, but he lives in Scottsdale. We've been friends for a long time.

I made a neat landing on the sidewalk in front of the Scottsdale Mennonite Church. With my hat and Caring Box in my hand I went to find Reuben's office. The door was standing open a little, and just as I reached up to knock, Reuben spied me.

"Hello, Ernest Sam. Come on in," he said. "You haven't stopped in to see me for a long time." Before I could say anything the telephone rang.

"Excuse me a minute," Reuben said as he reached for the phone. But he didn't hold it to his ear like most people do. He laid the receiver on top of a funny-looking typewriter he had nearby and began to punch the keys. When little red lights came on, my curiosity got the best of me. I scrambled up on a chair by the

desk to see what was happening.

When I got up where I could see past Reuben's elbow, I noticed the little lights spelled out words that moved across the top slowly enough that even I could read them.

Then I remembered. I had heard about TTYs. I had even told a lot of boys and girls about the Mission Board's Caring Project to buy TTYs for deaf people. TTYs are special typewriters that people who can't hear can use to talk on the telephone. But I had never actually seen one. Since Reuben works with deaf people, he has a TTY in his office.

So I was excited. When Reuben was finished, I asked him to explain how it worked.

"Well," he said, "it's pretty technical."

"What's 'technical'?" I asked. I'm really a smart puppet, but sometimes people use words I don't know, and I have to make them stop and explain.

"That just means that it's hard to talk about without using big words," Reuben said and he laughed. "But I'll try. When I punch one of these keys, it makes a special sound. When the TTY on someone else's telephone hears that sound, it knows what letter to print."

I asked Reuben if I could try using the TTY. "Of course," he said. "I have a friend who would be glad to talk to you on the TTY." He picked up his phone and dialed a number. Then he laid the telephone receiver on the TTY and waited.

Sure enough, the red lights began to come on. "HELLO ED HERE GA" I read.

"What's GA," I asked Reuben.

"It means 'go ahead,'" he told me. "It's your turn to talk."

I reached for the keyboard. I never had a typing class, so it took me a while. "HI THIS IS ERNEST SAM HOW ARE YOU TODAY GA" I was real pleased that I remembered to type "GA" on the end so Ed would know it was his turn.

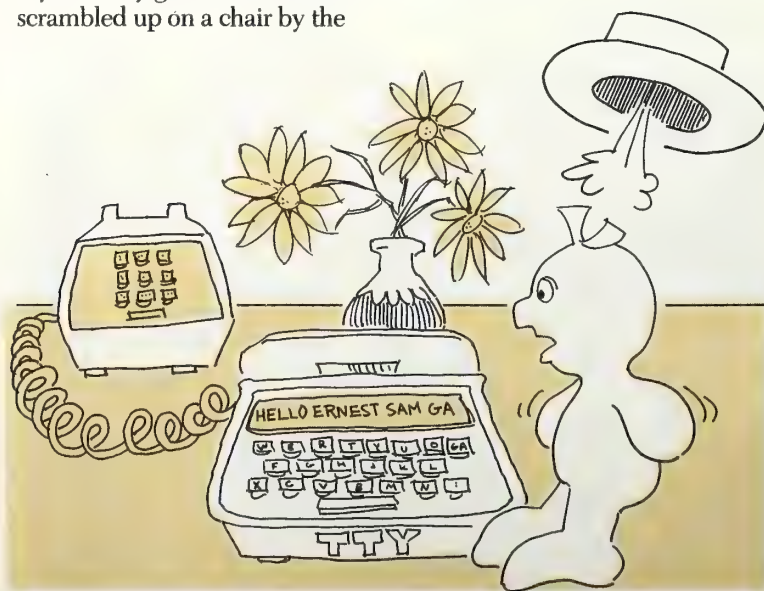
We talked for a few minutes, but I didn't want to tie up the line, so I soon said goodbye to Ed and hung up.

"Thanks, Reuben. That was fun!" I told him. "Now when I tell boys and girls about TTYs I'll know what I'm talking about."

"Thank *you*, Ernest Sam, for helping us," Reuben said.

I picked up my hat and Caring Box. "So long, Reuben."

"So long, Ernest Sam." He waved as I headed out over the trees toward Pittsburgh.



If you would like to help other boys and girls buy TTYs for deaf people, write to Caring Projects, Box 370, Elkhart, IN 46515.

programming. If the proposed program is a success, Lao refugees will receive an option other than leaving their homeland permanently. MCC's goal is to help make the option of staying in Laos more realistic and attractive.

The other major program of MCC Laos is the attempt to clear unexploded ordnance from farmland in Xieng Khouang Province. Experimentation is in process with the "bomb-beating" farm tractor provided by MCC in April 1980. MCC hopes that reopening mined areas for cultivation will raise the standard of living in Xieng Khouang, the area of Laos most devastated by the war.—Jan Swartzendruber, Laos

World food situation tenuous (Comment)

"Feeding the world next year will be like walking on a tightrope without a net," says an article in the Nov. 4, *Wall Street Journal*. "A single misstep, such as another summer's bad weather in the U.S., would be enough to unbalance the act, plunging the whole world into a grain shortage and some poor nations to the brink of starvation."

Edouard Sasuma, director-general of the Food and Agricultural Organization of the United Nations (FAO), told an October U.N. conference, "We are in a situation of global alert."

Reasons for the tenuous food situation are several: There has been drought in several of the world's largest food-producing regions. Food demands continue to rise and a number of poor countries are unable to keep their food production up. Their food needs demand larger imports of food.

Food stocks are adequate for the coming year but are expected to drop to a five-year low. World food grain production has been up 12 percent during the five-year period, reports the *Wall Street Journal* article, but consumption has been up 15 percent.

Though drought affected feed grain production in the U.S. and Canada, total world wheat and rice production appears to be slightly higher than last year. This, along with sizable reserves in the U.S., has helped keep world grain prices from escalating as they had in the early 1970s. World grain prices have increased by approximately one third nonetheless. But another dry year in the U.S., South Asia, or another large food-producing area and the world food situation will be described as a "crisis" rather than as "tenuous."

To the benefit of the U.S. and Canada, food deficit countries are importing more and more food. A recently signed trade agreement between China and the U.S. which calls for annual shipments of between six and nine million tons is one example of the growing demand. Shipments to famine-stricken Africa is another. Another large and growing clientele for U.S. food exports is the oil-rich countries of the

Middle East and North Africa. A sizable portion of this year's U.S. food exports is expected to go to this region.

But bottlenecks already occur in many ports in the U.S. as it tries to ship out its 80 million tons. This shipping problem might make it difficult to greatly increase food exports even if production were no problem. Ultimately the food countries themselves must produce more of their own food rather than increase imports. Mennonite Central Committee programs are designed particularly to help farmers in needy countries produce their own food.

Developing countries are increasing their food imports year by year. Population growth is a major cause, but balance of payment deficits due to oil costs, military expenditures, and cash requirements for the import needs of the elites are forcing more countries to expand cash cropping for export. Recently MCC personnel in Africa heard a rumor that sizable acreages in Kenya are to be given over to multinational corporations for tobacco production. Kenya normally has been self-sufficient in agricultural production but now needs to import food.

The rumor might be false, but it illustrates the trend in many poor countries. Many of

them are giving land for local production of food over to the growing of crops for export in order to earn foreign exchange. That practice would not be serious if poor countries were assured of a reliable supply of food at affordable prices from abroad and if people who are being displaced off the land would be getting the benefit of those cash crops. Neither can be guaranteed.

Agricultural economists express concern as to whether the U.S. and other grain exporting countries will be able to meet the import demands of the food deficit countries in the next decade. The FAO estimates that the developing countries alone will import 80 million metric tons this year and the needs for next year and the years following are certain to increase. Don Paarlberg, noted agricultural economist, writing in his most recent book *Farm and Food Policy Issues of the 1980's*, is optimistic that the needs can be met. But other agricultural economists are not so optimistic. Clearly a series of dry years or a large oil price increase could tip the balance of the tightrope walker and throw the world crop situation into crisis.—Paul Longacre, food and hunger concerns coordinator



Michael Garde of the "Ireland Mennonite Movement" in Dublin

Irish Mennonite explains balanced ministry

"Our approach in the Irish Mennonite Movement is to try to bring together aspects of two different traditions," says Michael Garde of Dublin. The Christian fellowship Garde speaks for as he has been visiting Mennonites in North America this fall is jointly supported by the Mennonite Board of Missions (MBM) and Mennonite Central Committee (MCC).

Garde explains that while one is associated with church planting and the other with development, "we've tried to go with the idea of the Christian community as the framework for the type of specializations that need to take place" in a situation of conflict and violence.

Garde, born in South Africa to an Irish father and a German mother, considers himself the "first Irish Mennonite." Having made a

faith commitment in 1966 at a Billy Graham Crusade in London, he first met Mennonites in 1972 and eventually joined the London Mennonite Fellowship. The fellowship commissioned him in 1978 for ministry in his home country of Ireland.

In 1979, MBM and MCC sent a five-member team to work with Garde in Dublin, which became the core of a church fellowship. Along with their children and a German conscientious objector they comprise a household which is seeking to become a self-supporting base for peacemaking and service.

Garde believes that in a nation like Ireland, whose history is shot through with religious conflict, activities like peace education and dialogue concerning nonviolent change hold more promise than traditional forms of mission and evangelism: "We are already functioning as a community of believers and are open to others joining, but we are not now in the business of building a Mennonite denomination in Ireland."

Yet Christian community, says Garde, "is an essential dimension of working together, the context of our various ministries." Garde shared examples of contacts with a monk whose writings have encouraged the Catholic Church stand for nonviolence rather than the just war theory, with a priest in Northern Ireland who has spoken out against the violence of both British rule and of the Irish Republican Army (IRA), and with a leader of the IRA who was open to discussing the merits of nonviolence over armed resistance.

"When we begin to understand the kingdom of God, we obviously hope that through the church, people will enter," says Garde. "But in some cases the church has been

a negation rather than a sign of the kingdom. God has a way of broadening His gamut, of spreading His net beyond ecclesiology."

Garde is not unconcerned about building the church, however, as the Dublin fellowship's emphasis on Christian community attests. He simply notes that "if the church doesn't act as a sign of the kingdom, people who are working toward what God is doing in the world will see no need to become involved with the church."

While speaking in North America, Garde has reminded some that "if our model is the kingdom of God, church planting can sometimes be much wider than people might imagine." Among others, those who are "doubtful because communities have tended to center on themselves," he has defended the group's emphasis on Christian community as a basis for development.

Perhaps Garde's twofold explanation of the "Irish Mennonite Movement" is a sign that it is balancing the ministries of mission, service, and peacemaking.



Pawel Stepniak, a Polish agricultural trainee, gathers eggs at Raymond S. Kauffman farm, Ronks, Pa.

New start in Polish trainee program

Doreen Harms, director of Mennonite Central Committee's Polish Agriculturalists Visitor Exchange (PAVE) program, has just returned from Warsaw, Poland, where she helped select 18 young people for the 1981 program.

This year's selection of trainees marks a kind of new beginning for the 10-year-old PAVE program. Recent years have brought an increase of some of the problems which are inevitable whenever people of different cultures and backgrounds learn to live and work together.

The Executive Committee discussed these problems in its September meeting. After considering whether to discontinue the program, it decided that the value of PAVE's promotion of international understanding is too great to discontinue, and that MCC could make changes to offset the problems instead.

The Polish young people come from a very different lifestyle than that of Mennonites. Says Harms: "The activities that make life interesting and thrilling for many of them in Poland are often things that are not practiced by Mennonites." Another source of tension has been the desire of many trainees to earn as much money as possible because many products, which North Americans take for granted are only available in Poland with hard currency from the West.

Phyllis Krabill of MCC, who spent three years in Poland, explains that Poland's history of control by outside governments has affected its people's attitudes toward life and toward the opportunity to live in North America. Concerning lifestyle, she says "Slavic people have much more of a passion for living. You try to grab each new thing as it comes, when it might not be there tomorrow."

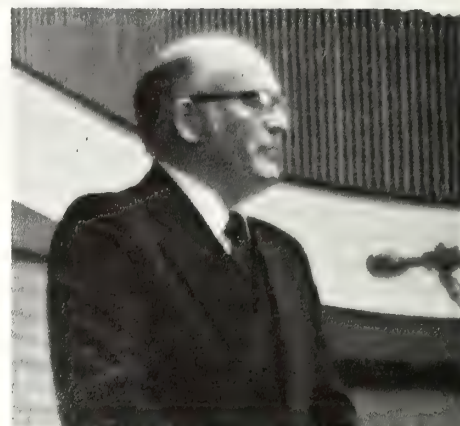
Furthermore, almost all Poles have a determination and a dream of getting ahead. Their history "has created a great fascination for freedom, which America epitomizes. When the opportunity comes for visiting America, one doesn't want to throw it away."

Unfortunately, business-minded Mennonite farmers cannot always give them as much opportunity for extra work as they would like. Nor are there as many opportunities for gaining technical expertise through research positions in universities or agribusinesses as the trainees and their sponsors might like.

Yet even though many Polish trainees initially come to North America with a single-minded interest in getting ahead when they return, and in enjoying the fruits of North American lifestyle while they are here, most do return with respect for and fond memories of the Mennonite communities they lived in and for the relationships they have begun, according to both Harms and Krabill. It is this intangible yet very real "bridge-building" which MCC wants to continue, and for which Harms is working to improve the selection process.

The Executive Committee recommended that the PAVE program somewhat reduce the number of participants. This would allow for a special effort to ascertain expectations that accord with the lifestyles of their mostly Mennonite sponsors and with the "bridgebuilding" emphasis. While Harms, working with the Scientific Association of Agricultural Technicians in Poland, chose only two fewer prospective trainees than last year, she was able to choose from a much larger group of candidates.

Harms also arranged to learn to know the candidates outside of an interview setting before selection and for the first time had a full day of orientation in Poland for the new group after selection. As a result of all of these changes, Harms notes, all who were involved in the selection process, including a group of PAVE alumni who helped translate and select, felt more confident that next year's group will share the values PAVE seeks to promote.



Paul Gingrich

Mission emphases contrasted

Faculty, students, and visitors to Eastern Mennonite Seminary's second colloquium of the academic year, Oct. 28, heard Paul M. Gingrich, new president of Mennonite Board of Missions, Elkhart, Ind., describe a "Consultation on World Evangelism" (COWE) held at Pattaya, Thailand, in June of this year.

Gingrich, on campus for EMC's fall Mission and Service Week, spent much of the hour-long session contrasting the setting, format, and approach of the COWE conference to another evangelism conference held in Melbourne, Australia, and sponsored by the World Council of Churches (WCC). The WCC gathering, according to Gingrich, reflected "an ecumenical, rather than an evangelical thrust."

Ironically, the COWE group met in a plush—but, the speaker stressed, inexpensive—hotel in Pattaya to discuss the evangelization of the lost, while the Melbourne group, including representatives from Third World countries, stayed in homes and met in a civic center.

"The keynote in both meetings was zeal," Gingrich noted. But he clarified the point by adding that the COWE group centered its concern on the urgency and difficulty of the task of missions, while the Melbourne gathering stressed "providing justice for the oppressed."

Gingrich stressed that the spiritual dynamics of Bible study and prayer were integral parts of both the Thailand and Melbourne meetings. He intimated that his colloquium audience "may be conjuring up an image of a group of wealthy, dominating North Americans getting together to 'discuss' things in a luxurious setting with few tangible results."

Admitting that the symbols of the Pattaya setting caused problems for him, Gingrich went on to assert that the COWE group, rather than the WCC thrust, "will be the one to advance the gospel in the '80s."

"Perhaps the best justification for this kind of international consultation is to bring church

leaders particularly from Third World countries together to share effective means of doing evangelism in their own settings," he said.

"For me personally, it was exciting to dialogue with these leaders, to experience the global dimensions of the message of Christ, and to hear from others that Mennonites have a part in conveying that message."

Gingrich, a 1952 EMC graduate, also spoke in college assemblies Oct. 27-28 on "perspectives for mission in the '80s."

History comes alive at Maple Grove

Commemorating the two hundredth anniversary of the Sunday school, Melba King of the Maple Grove congregation, Atglen, Pa., wrote and directed a play entitled *Thank you, Robert, Gideon, and Amos* (Robert Raikes, founder of the Sunday school; Gideon Stoltzfus, bishop who promoted the first Sunday school at Millwood Mennonite Church [1899]; and Amos K. Mast, on the staff of the first Sunday school for Maple Grove, in the Sadsbury Friends Meeting House in 1906 and then in the new Maple Grove church building in 1909).

Sunday morning, Oct. 12, members of the Maple Grove MYF presented this play at Maple Grove; then on Nov. 2 in the morning at Ridgeview and in the evening at Media.

Marilyn Stoltzfus played the part of her great-grandmother and carried her infant "grandmother" in her arms. Elvin Mast portrayed his grandfather, and Gwen Yoder her great-great-great aunt. Others too had forefathers involved in the Sunday school beginnings in this area.

The serious involvement of young people in this "history come alive" project meant much to young and old alike.—Edna Mast

Iowa young adults cloister

Twin Lakes Bible Camp near Manson, Iowa, was the setting for a retreat of young adults from Iowa-Nebraska Conference, Nov. 7-9, convened by youth minister's office. Thirty-eight gathered to strengthen friendships, establish new ones, and be renewed for the situations they face in their worlds.

Howard Keim, pastor at Kalona (Iowa) Mennonite Church led the group in understanding select psalms in three sessions throughout the weekend. Reflection and interaction took place around such themes as: joy, which goes beyond feelings and is refined by pain; knowing God and understanding our place in the scheme of things; and worship, growing out of our knowing and understanding. Culminating the time together a worship service was planned and implemented by the participants.—Wayne Nitzsche.

Disaster unit celebrates

The annual dinner meeting of the Indiana and Lower Michigan Mennonite Disaster Service unit drew 166 persons to the College Mennonite Church fellowship rooms, Goshen, Ind., on Nov. 10. The hostess committee of the College Mennonite Church under the direction of Elva Huneryager served the dinner.

President Freeman Lambright called the regular session to order in the church meeting room at 7:30 and introduced the speaker for the evening, A. J. Metzler, Elkhart, Ind.

After giving his impressions of MDS and the reasons for it, A. J. reviewed the large task of the project director. "He must be ready to counsel the disaster victims being served," Metzler said. "The ability to listen may be as important when someone is hurting as cleaning up debris or constructing buildings." All workers need to be ready to listen and share a testimony.

The Burden Lifters Quartet from the North Leo Mennonite Church, Leo, Ind., provided inspirational music for the occasion.

Amos J. Miller, coordinator for the unit, outlined the year's work which included projects in MDS Region II from Wisconsin to Des Alle-

mands, La. For nine months of the year someone was on the job every week, totaling an estimated 1,800 to 2,000 days of service, he said.

George Lengacher, chairman of the MCC Great Lakes Corn for Somalia Project committee, reported that more corn was donated than the 1,000 tons required for the project. The extra can be sold to help with transportation costs. MDS contact persons were used to carry out the corn project.

In the election, Tony Stutzman, Goshen, Ind., was elected vice-president, and Freeman Lambright, Topeka, Ind., as member-at-large. Dan Unternahrer, Shipshewana, Ind., moves up from vice-president to president for the coming year.—Levi C. Hartzler

Joint transcultural seminar

The annual Transcultural Seminar, designed for college students and mission and service workers, will be held at Goshen College from June 29 to July 10, 1981. More than 100 participants are expected.

Sponsored jointly by Bethel College of



Newcomer Center to be dedicated

After extensive renovation of the former seminary building at Goshen College during the past two years, the Newcomer Center will be formally dedicated on Dec. 7.

Major donors for the renovation project are Franklin and Maxine Newcomer, Lagrange, Ind., for whom the building is now named.

"For many years, as friends of the college, we have watched its progress and the contributions it has made to the community, the church, and the mission field, both at home and abroad," Newcomer said.

The Newcomer Center will serve as a focal point for continuing education on the Goshen campus. The facility includes professors' offices, public meeting rooms, classrooms, and lounge and conversation areas. The chapel has

also been enlarged and redesigned for use as a worship area, a public forum, a rehearsal hall, and a classroom.

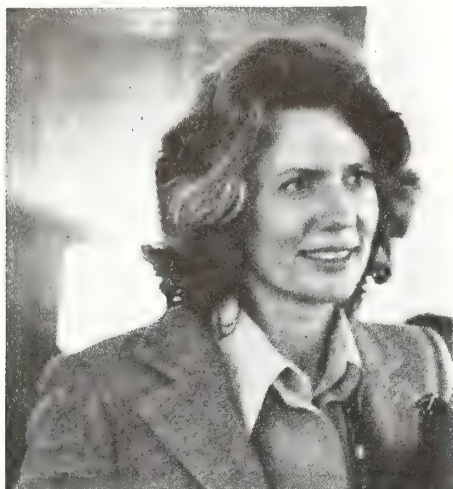
"At a time when education is being seen increasingly as a lifelong learning opportunity, the Newcomer Center enables Goshen College to expand its services in a dramatic way," noted J. Lawrence Burkholder, president of the college. "Increasingly Goshen is being seen as a learning center for the churches and the community and not simply as a traditional four-year liberal arts college."

Dedication participants will include the Newcomers, Burkholder, Charles Gautsche, president of the Mennonite Board of Education, and Shirley Showalter, director of continuing education at the college.

North Newton, Kan.; Eastern Mennonite College, Harrisonburg, Va.; Goshen College, Goshen, Ind.; and Mennonite Central Committee, the seminar features both philosophical studies and technical training in four areas of development: tropical agriculture, education, health care, and nutrition.

All participants take part in interdisciplinary plenary sessions in the mornings, but then follow the special tracks into afternoon specialties.

The seminar will provide training for students interested in overseas work as well as in-service training for current service workers. All church agencies are encouraged to send personnel to the seminar. Participants can earn three hours of academic credit.



Nettie Bartel

"Women in the Church" discussed in Philly

Handling feelings of insecurity and anger in a Christlike manner received major attention during a *Women in the Mennonite Church* seminar on Oct. 18 in Philadelphia, Pa.

Some 40 persons gathered on the University of Pennsylvania campus for the seven-hour event sponsored by Student and Young Adult Services (SYAS) of Mennonite Board of Missions (Elkhart, Ind.).

Social worker Nancy Fisher-Outley helped participants understand and deal with negative feelings they sometimes have toward the Mennonite Church.

"Some women expressed sorrow and discouragement that close friends have left the church because of its unwillingness or inability to deal with the issue of women's roles in the church," said Sharon Detweiler, Philadelphia SYAS director and seminar moderator. "They spoke of the respect they enjoy in the professions, but of the lack of respect or inattention paid to them in the church."

Other speakers at the seminar were Nettie Bartel, a Temple University professor, and Beulah Hostetler, the recipient of a PhD in re-

ligion from the University of Pennsylvania. They spoke on "Mennonite Women in the Professions" and "A Christian Woman's Response to the Feminist Movement."

"The time is ripe for the Mennonite Church as a whole to seriously reflect on the options provided to its female membership," Sharon said. "It is about time we as a church insist on dismantling roles and hierarchical structures that only serve to oppress both men and women. Jesus Christ provided a perfect model of service whereby we look beyond status, race, and gender."

The SYAS seminar was partially funded by Women's Mission and Service Commission (WMSM) of the Mennonite Church and the Peace Section of Mennonite Central Committee.

Pittsburgh outreach focuses on Anabaptist ideals

The communication of Anabaptist ideals has become the focus of Mennonite outreach in recent months in Pittsburgh, Pa. The front-line worker is a new Mennonite named Scott Holland.

Sponsored jointly by Allegheny Mennonite Conference and Mennonite Board of Missions, Scott is director of Pittsburgh Mennonite Center and a member of the University of Pittsburgh chaplains association.

On Nov. 15 Scott was one of the main speakers at a conference in a local Presbyterian church which was sponsored by Christian Peacemakers of Pittsburgh. Scott was asked to discuss Christian peacemaking from a historical perspective, with an emphasis on the Anabaptist vision of peace.

"People have shown great interest in what we Mennonites have to say about peace and social-justice concerns," Scott said. "This ministry has been at the forefront of my work."

Scott began his work Sept. 1 with Allegheny Conference and MBM's Student and Young Adult Services. He serves under the direction of Pittsburgh Mennonite Council, which oversees Scott's ministry, the Pittsburgh Mennonite Church, and a proposed MBM-Allegheny Conference church-planting project.

The new Pittsburgh worker lives at Pittsburgh Mennonite Center, a large old house in the Point Breeze area which offers student housing and resources for Anabaptist studies. Pittsburgh Mennonite Church uses the first floor.

Students living this year at the center are three Americans and three others representing Africa, Europe, and Asia. Two of the students are Mennonite—one from Taiwan and one from Lancaster, Pa.

Scott spends much of his time in his chaplain's office at the University of Pittsburgh, where he is the first Mennonite chaplain. "Most of my colleagues concentrate



Scott Holland

on their own constituencies," Scott said, "but since there are only about a dozen Mennonite students in the whole Pittsburgh area, I find myself taking on more and more of a peace witness."

A native of Canton, Ohio, Scott grew up in a conservative evangelical church. He is a 1977 graduate of Malone College in Canton, with a BA in religion and history. Two years later he earned an MA in church history from Ashland (Ohio) Theological Seminary.

Scott gradually became disillusioned with his home church and became interested in Anabaptism. He was active in a house-church ministry in a low-income Canton neighborhood during his college years and eventually joined nearby First Mennonite Church.

mennoscope

"I enjoy the chance to sit in the classroom again," one mother commented. "It helps me identify more with my son's college experience at Goshen." A continuing education course, "Beyond the Future," was one of the highlights of Parents' Weekend at Goshen College, Nov. 7-9. Attended by 150 parents, the course opened with an address by Goshen dean and provost John A. Lapp. He said that "we are living in a unique moment of transition. This transition will involve movement from the relative worldwide stability since World War II to upheaval and turbulence in the years to come." Lapp cited the emergence of global interdependence as one factor creating this change. "In a sense, we are all hostages to each other," he said. Following Lapp's remarks parents attended their choice of presentations given by Goshen professors on the future in communication technology, government con-

trol, food issues, equal opportunity in education, and health care.

A Seattle, Wash., nutritionist, has been appointed by Goshen College. Marilyn Dale Johnson will join the Goshen College faculty in January as an assistant professor of nutrition. At the college, Johnson will teach courses in health and in foods and nutrition. Johnson's appointment will give the home economics department three faculty members. The department has approximately 40 students majoring in home economics education and in home economics with options in clothing, family life, foods and nutrition, early childhood, transcultural family studies, and general.

A Bristol couple has been named to coordinate activities at Merry Lea Environmental Education Center near Wolf Lake, Ind. Francis and Shirley Troyer will serve as acting director and assistant at the outdoor education center, an 860-acre environmental and wildlife sanctuary approximately 30 miles southeast of Goshen in Noble County. The center is presently in the process of being transferred from its present owners, the Merry Lea Nature and Religious Foundation, Inc., to the Mennonite Board of Education, Inc., parent organization for Goshen College. A memorandum of understanding for the transfer was signed in July. Eventually, the college plans to integrate Merry Lea into its educational program, but currently the Troyers are directing some of the center's previous programs. These include discovery hikes, which have attracted 200 grade and high school children so far this fall.

"Mennonites and Power," the theme of the 1981 Eastern Regional SYAS Conference, will be held in Washington, D.C., on the weekend of Mar. 6-8. Here is an outline of the program events: "Of Peace and Power" by Jan Evans, professor at Messiah College, Grantham, Pa.; "Love and Power" by David Augsburg, professor at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.; "Mennonites and Institutions" by J. L. Burkholder, president of Goshen College, Goshen, Ind.; six workshops led by Hubert Brown, Gayle Gerber Koontz, Bill Beachy, Betsy Beyler, Jan Evans, the Wengers (Chester and Sara Jane, Phil, Betty);

"Scrapes with Power"—a panel of personal vignettes; and "Power Plays"—dramatic sketches. Brochures and registration information will be distributed in early January.



John and Sandy Drescher

John M. and Sandra K. Drescher are exchanging letters—but not across the miles. They are in fact living in the same house in Harrisonburg, Va. The father and daughter, both authors in their own right, are collaborating at the request of Abbey Press, St. Meinard, Ind., on a book entitled *When You Think You're in Love*, a collection of 17 letters. The book is scheduled to appear in June of next year. Drescher, a minister and free-lance writer, is associate in campus ministries at Eastern Mennonite College. He teaches Bible classes at EMC and Eastern Mennonite Seminary and leads the college's Sunday morning worship service. Sandy, his oldest daughter, is a 1979 graduate of EMC, who recently began a part-time position in the chaplaincy program at Goochland Women's Correctional facility near Richmond.

Phoenix, Ariz., IW men are scheduling a reunion for Mar. 14 in Phoenix at the Sunnyslope Mennonite Church Fellowship Hall. IW men and VSers who served in Phoenix from 1965 to 1975 are invited to attend. Families are welcome also. For further details contact Glen Horst, 3172 Irishtown Rd., Gordonville, PA 17529, (717) 768-8927; or Galen Buckwalter, P.

O. Box 99, Greencastle, PA 17225, (717) 375-4619.

The Council of Mennonite Seminaries will sponsor another "Middle East Study Seminar," June 13-July 4, 1981. David Ewert, professor of New Testament at Mennonite Brethren Biblical Seminary, Fresno, Calif., and Ronald Guengerich, assistant professor of Old Testament at Eastern Mennonite Seminary, will lead the seminar. Participants will visit Israel, Jordan, and Syria with a primary focus on biblical sites. Lectures and informal presentations will be given by the tour leaders, resident scholars, and church persons. Following the three-week study tour, persons may elect to participate in an optional three-week archaeological excavation in Israel. The tour "is open to anyone with a serious interest in learning more about the land and history of the Bible," Guengerich noted, adding that seminary credit is available to qualified persons. More information on the study tour is available by contacting Guengerich at Eastern Mennonite Seminary, Harrisonburg, VA 22801.

Special Meetings: Bill Detweiler, Kidron, Ohio, at Hartville, Ohio, Nov. 30—Dec. 3.

New members by baptism: two at First Mennonite, Johnstown, Pa.; one at East Bend, Fisher, Ill.; two at West Union, Parnell, Iowa; two by confession of faith at Roanoke, Eureka, Ill.

readers say

At times I am somewhat critical of the *Gospel Herald*, thinking there are too many articles on a subject not of my particular interest. Again, why do we not have more scriptural based studies in the "Herald" which is called "Gospel"? But then there are the many times when I pick up an issue and conclude, how could I afford not to have the *Herald*?

This was especially true of the Nov. 11 issue. I am indebted to John H. Mosemann, Ivan Kauffmann, and Katie Funk Wiebe for clarifying and extending my knowledge in issues of my concern. I am a district overseer, so you can understand why. I have a real concern for the many dedicated pastors and ministers who are attempting and accomplishing their tasks but without adequate tools or time to do their church-assigned task. I can only hope that many lay persons will read Brother Kauffmann's article and then *stop to think! Then act!*

Keep up the good work, editorial staff. I'm praying God's guidance for your important task.—Omar A. Kurtz, Oley, Pa.

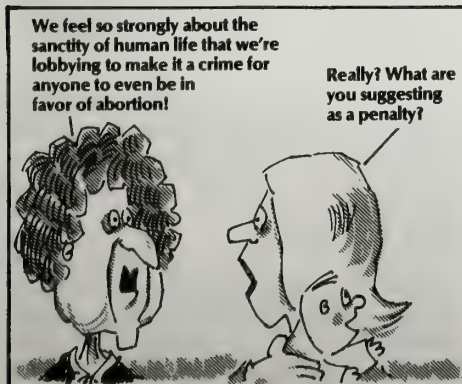
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As I read a recent lead article entitled "Why Did God Let This Happen?" (Oct. 21), I was reminded of a question which, to my knowledge, the Mennonites have not taken a firm position on. My impression from point 1, page 834, was that Alan's sickness was considered to be a coincidence.

Apparently, it was happenstance that decided that Alan should be stricken. The question I wish to raise is this—Is there such a thing as a coincidence if seen from God's viewpoint? It seems to me that this question would apply not only to the theme of this article, but to all of life and how we perceive that God works out His plan for our lives. I would invite further reader responses to this question.—Paul I. Troyer, Elkhart, Ind.

Sisters and Brothers

by Joel Kauffmann



births

Albrecht, James and Coralyn (Klingel-Smith), Goshen, Ind., first child, Alan Joseph, Oct. 20, 1980.

Flaming, Ronald and Ingrid (Regier), Waterloo, Ont., first child, Daniel Ronald, Oct. 29, 1980.

Freeman, Richard and Donna (Burkhart), Florida, Ont., fourth child, second son, Shawn Michael, Oct. 25, 1980.

Gingerich, Gene and Kim (Gardner), Goshen, Ind., first child, Rachel Linn, Oct. 22, 1980.

Hershberger, John L. and Sally (Miller), Kalona, Iowa, fourth child, second daughter, Rhonda LaDawn, Oct. 8, 1980.

Kraybill, J. Elvin and Esther (Graber), Lancaster, Pa., third child, second daughter, Megan Esther, Nov. 9, 1980.

Landis, David and Cynthia (Fisher), Conestoga, Pa., third daughter, Joanna, Nov. 8, 1980.

Langeman, Ken and Marilyn (Toews), Akron, Pa., second son, Matthew Kenneth, Nov. 12, 1980.

Martin, Jay and Linda (Lehman), Ephrata, Pa., first child, Michael Lee, Nov. 8, 1980.

Mast, Wilbur and Mary (Wingard), Topeka, Ind., first child, Corey Adam, Nov. 3, 1980.

Miller, Gary and Judy (Classen), Sturgis, Mich., second child, first son, Nathan John, Nov. 12, 1980.

Miller, Keith and Jane (Murray), Goshen, Ind., second daughter, Tonya Kay, Nov. 9, 1980.

Miller, Morris and Valerie (Forkum), Hartsville, Ohio, second son, Christopher Lee, Nov. 5, 1980.

Miller, Paul and Pat (Miller), Hartsville, Ohio, first child, Joshua Paul, Nov. 10, 1980.

Nachtigall, Ramon and Karen (Birky), Elkhart, Ind., first child, Christopher Ramon, Sept. 7, 1980.

Sauder, Glen and Mary Ann (Lehman), Winchester, Va., third child, second son, Rodney Glen, May 22, 1980.

Schlabach, Dan and Sharon (Smucker), Dalton, Ohio, fifth child, second daughter, Laura Ann, Oct. 26, 1980.

Schrock, Norman and Joyce (Leichty), Kalona, Iowa, second son, Ryan Douglas, Oct. 17, 1980.

Schrock, Tom and Ruth (Slabaugh), Nappanee, Ind., second son, Matthew Thomas, Sept. 15, 1980.

Shenk, Philip and Alice (Hertzler), Springfield, Ohio, second child, first son, Nathan Andrew, Oct. 10, 1980.

Taniguchi, Ronald and Susan (Snyder), Edmonton, Alta., first and second daughters, Erin Jan and Jill Robin, Oct. 15, 1980.

Telenko, Ron and Joyce (Godshall), Jerome, Pa., third child, first son, Joshua Douglas, Nov. 2, 1980.

Weldy, Gary and Tina (Martin), Goshen, Ind., first child, Heidi Renee, Oct. 2, 1980.

Wenger, J. Lowell and Marlene (Peachey), Mt. Sidney, Va., second child, first daughter, Jill Lorraine, Nov. 5, 1980.

Yoder, Keith and Esta (Moreland), Winchester, Va., second child, first daughter, Laura Marie, Sept. 30, 1980.

marriages

Ashley—Widrick.—Gregory Ashley, Castletown, N.Y., and Patricia Widrick, Fultonville, N.Y., Croghan Conservative cong., by Richard Zehr and Lloyd Boshart, June 20, 1980.

Brubacher—Martin.—Paul H. Brubacher, Waterloo, Ont., St. Jacobs cong., and Marilyn Joy Martin, Elmira, Ont., Elmira cong., by Vernon Leis and Richard Yordy, Nov. 1, 1980.

Keefer—Bender.—Robert Keefer and A. Penny Bender, both of Croghan, N.Y., Croghan Conservative cong., by Richard Zehr, Elam Bender, and Julius Moser, Oct. 11, 1980.

Kempf—Miller.—Dale Kempf, Champaign, Ill., Salem cong., and Kay Miller, Champaign, Ill., Methodist Church, by James Dunn, June 15, 1980.

Knechel—Moyer.—Jeryl Knechel, Harleysville, Pa., Towamencin cong., and Eileen Moyer,

Quakertown, Pa., Rocky Ridge cong., by Ernest Moyer, father of the bride, and Harold Fly, Oct. 25, 1980.

Millsagle—Crosier.—Kenneth Millsagle, Scottsdale, Pa., Scottdale cong., and Deborah Crosier, Cumberland, Md., Catholic Church, Nov. 8, 1980.

Sharick—Goetz.—Bruce Sharick, Ft. Wayne, Ind., and Joanne Goetz, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Oct. 18, 1980.

Yutzy—Miller.—Luke N. Yutzy, Plain City, Ohio, United Bethel cong., and Neva Faye Miller, Kalona, Iowa, Fairview cong., by John L. Hershberger, Nov. 8, 1980.

obituaries

Albrecht, Timothy G., son of Harry and Lucille (Jantzi) Albrecht, was born in Kitchener, Ont., Apr. 4, 1957; died as a result of an automobile accident on Oct. 31, 1980; aged 23 y. Surviving are 3 brothers (Jay, Roger, and Matthew) and 3 sisters (Bonnie—Mrs. Jim Gingrich, Darlene, and Marileu). Funeral services were held at First Mennonite Church on Nov. 4, in charge of Glenn Brubacher and Brice Balmer; interment in First Mennonite Church Cemetery.

Eash, Raymond E., son of Levi and Polly (Click) Eash, was born in Lagrange, Ind., May 3, 1895; died at Goshen Hospital, Goshen, Ind., Nov. 11, 1980; aged 85 y. On Mar. 4, 1917, he was married to Sadie Mast, who died on Jan. 23, 1927. On Mar. 8, 1930, he was married to Alta Swartzentruber, who survives. Also surviving are 6 daughters (Irene—Mrs. John Lambright, Maxine—Mrs. Freeman Yoder, Ruth—Mrs. Marvin Miller, Alvera—Mrs. Kenneth Clark, Arlene—Mrs. Lee Mast, and Maurine Eash), 2 sons (Ralph and Richard), 18 grandchildren, and 19 great-grandchildren. He was a member of First Mennonite Church, where funeral services were held on Nov. 14, in charge of Marvin Engbrecht and Samuel J. Troyer; interment in Forest Grove Cemetery.

Eby, Ellen, daughter of John and Elizabeth (Mishler) Drake, was born in Kosciusko Co., Ind., Aug. 1, 1897; died at Elkhart, Ind., Oct. 6, 1980; aged 83 y. In Nov. 1922, she was married to Walter Eby, who died in 1955. Surviving are 3 sons (Earl, Glenn, and Loren), 2 daughters (Grace—Mrs. Lowell Holmes and Gladys—Mrs. Howard Miller), 33 grandchildren, 60 great-grandchildren, 20 great-great-grandchildren. She was a member of Olive Mennonite Church, where funeral services were held on Oct. 6, in charge of Jason Martin; interment in the Olive Cemetery.

Goldsmith, Lydia, daughter of Daniel and Barbara (King) Sauder, was born in Pettisville, Ohio, Jan. 7, 1893; died at Fulton County Health Center, Wauseon, Ohio, Nov. 9, 1980; aged 87 y. On Jan. 9, 1918, she was married to Frank Goldsmith, who died on May 27, 1923. Surviving are one son (Harold), 2 daughters (Alberta—Mrs. Lester Stoltzfus and Helen—Mrs. Merle Klinger), 7 grandchildren, and 7 great-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Nov. 12, in charge of Charles H. Gautsche and Keith Leinbach; interment in the Eckley Cemetery.

Hallman, James D., son of Abram P. and Esther (Yoder) Hallman, was born in Lancaster, Pa., Feb. 2, 1940; died of Lev's disease at Lancaster, Pa., Oct. 10, 1980; aged 40 y. On July 6, 1963, he was married to Ada Mast, who survives. Also surviving are 2 sons (Andrew and Mark), one daughter (Sarah), one sister (Joanne—Mrs. Douglas Dahl), and his stepmother (Lois Hallman). He was a member of Akron Mennonite Church. Funeral services were held at Lancaster, Pa., Oct. 13, in charge of J. Lester Graybill and Truman H. Brunk; interment in Eby's Cemetery, Monterey, Pa.

Hershey, Lloyd D., son of Henry H. and Christie Ann (Denlinger) Hershey, was born at Intercourse, Pa.; died at Landis Homes, Lititz, Pa., Sept. 10, 1980; aged 83 y. He was married to Elizabeth Rutt,

who died in 1963. He was later married to Ruth W. Hershey, who survives. He was a member of Hershey Mennonite Church. Memorial services were held at Landis Homes on Sept. 20, in charge of Melvin Lauver; funeral services were held at Hershey Mennonite Church on Sept. 21, in charge of Sanford Hershey and Clair J. Hershey; interment in Hershey Cemetery.

Hunsberger, Ethel, daughter of Frank and Catherine (Sherman) Pletcher, was born at Wakarusa, Ind., June 17, 1903; died at Wakarusa, Ind., Oct. 16, 1980; aged 77 y. On Sept. 28, 1925, she was married to George Hunsberger, who preceded her in death. Surviving are one son (Lowell), 2 grandchildren, and 4 sisters (Della—Mrs. John Nusbaum, Treva, Edna—Mrs. Howard Parcell, and Celestia—Mrs. Rolland Troxel). She was a member of Olive Mennonite Church. Funeral services were held at Lienhart Funeral Home on Oct. 18, in charge of Jason Martin; interment in the Olive Cemetery.

Kauffman, Rebecca Ann, daughter of Paul and Esther (Bontrager) Kauffman, was born at Kalispell, Mont., Jan. 7, 1957; died in an automobile accident at Pharr, Tex., Sept. 25, 1980; aged 23 y. Surviving are her parents, 3 brothers (Daniel, Kenneth, and Stephan), 3 sisters (Elaine, Brenda, and Alice), and her grandmother (Cora Bontrager).

Neuenschwander, Menno J., son of Jacob and Anna (Amstutz) Neuenschwander, was born near Berne, Ind., Oct. 18, 1914; died at Doctors Hospital, Massillon, Ohio, Nov. 7, 1980; aged 66 y. On Nov. 25, 1937, he was married to Elda Steiner, who survives. Also surviving are 4 daughters (Beulah, Elaine—Mrs. Carl Geiser, Miriam—Mrs. Perry O'Dell, and Janice—Mrs. Steve Amstutz), 6 sons (John, Wayne, Dean, Sherman, Curtis, and Arthur), 17 grandchildren, 2 sisters (Lina—Mrs. Lester Nussbaum and Bertha—Mrs. Nathan Steiner), and one brother (Peter J.). He was a member of Kidron Mennonite Church, where funeral services were held on Nov. 10, in charge of Bill Detweiler and Reuben Hofstetter; interment in the church cemetery.

Shantz, Leonard, son of Henry and Angeline (Snider), was born in High River, Alta., Aug. 18, 1915; died of a heart attack at Elmira, Ont., Oct. 27, 1980; aged 65 y. On June 22, 1940, he was married to Leona Gingrich, who survives. Also surviving are 3 sons (Clinton, Mark, and Dale), 3 daughters (Janet Quartel, Linda Shoemaker, and Elaine Shantz), 2 sisters (Eileen Biehn and Olive Biehn), and 2 brothers (Arthur and Lincoln). He was a member of Elmira Mennonite Church, where funeral services were held on Oct. 30, in charge of Doug Snyder and Gary Knarr; interment in Elmira Mennonite Church Cemetery.

Shoup, Alma Vera, daughter of Joseph and Cora (Zuercher) Troyer, was born near Walnut Creek, Ohio, Oct. 12, 1914; died at Pomerene Hospital, Millersburg, Ohio, Aug. 7, 1980; aged 65 y. On June 24, 1934, she was married to Lloyd Shoup, who survives. Also surviving are 2 daughters (Joy—Mrs. Andrew Keim and Eunice—Mrs. Leroy Nussbaum), 6 sons (Vernon, Glen, Frank, Dean, John, and Loren), 26 grandchildren, one great-grandchild, one sister (Esther Finzer), and 4 brothers (John, Clarence, Freeman, and Ohlen). She was a member of Longenecker Mennonite Church, where funeral services were held on Aug. 10, in charge of Albert C. Slabach; interment in the church cemetery.

Cover by Dynamic Graphics; p. 968 by John and Beulah Hess-Yoder; p. 985, 986 (1st col.) by Jim King; p. 989 by D. Michael Hostetter.

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 18-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

items and comments

Stott says Christianity in U.S. being confused with nationalism

Too much civil religion has reduced the church to the status of a "sociological phenomenon" in England and the United States, a British evangelical leader said in Washington, D.C. John R. W. Stott, vicar emeritus of London's All Souls Church, said upon arriving for an American lecture tour that "what we are seeing, both in your country and mine, is a resurgence of nationalism rather than a resurgence of Christianity." He declared that for a Christian, "the lordship of Jesus should permeate the whole of life and make him critical of every other loyalty."

He warned that "if you love Christ and you love your country, you should not be so involved as an American citizen that you are not able to stand back and look at it objectively. You mustn't withdraw. You must permeate your community, but in a way that is distinctively Christian. The church is too often a reflection of the secular culture around it."

Arms race "demonic madness" British Methodist leader says

Charging that militarization has the world "in the grip of a demonic madness," the leader of Britain's 1.5 million Methodists has called for heavy Methodist involvement in a worldwide campaign for disarmament. As a first step, said Methodist conference president Kenneth Greet, all Methodists should sign the petitions of the World Disarmament Campaign. The campaign, launched last April at a massive rally in Westminster Abbey, seeks a billion signatures worldwide. Dr. Greet, who is also chairman of the executive committee of the World Methodist Council and until recently chairman of the British Council of Churches, made his appeal in an open letter to British Methodists.

New influx of Haitian refugees concerns resettlement agencies

While resettlement agencies are still struggling to place the backlog of Cuban/Haitian refugees left over from the massive boatlift earlier this year, a new influx of some 200 Haitians a day has started in Florida. The new Haitian flood is reportedly coming from the Bahamas, where the government recently threatened to deport the 25,000 Haitians living there. Some 1,500 Haitians have arrived ille-

gally in southern Florida in about a week, most by boat and a few by commercial air flights from the Bahamas. Miami processing centers are again jammed.

New Haitian arrivals have "no status, nowhere to live," said John Tenhula, consultant with Church World Service which has led efforts on behalf of the Haitian refugees. He said the special parole status given some 130,000 Cubans and Haitians in June was extended to Oct. 1, but refugees arriving after that deadline have no status.

Adventist sues union

A Seventh-day Adventist who was fired from his job in 1978 after he refused to pay union dues for religious reasons has filed a class-action suit against his former employer and the International Association of Machinists (IAM). Adventist Bernd Mergener charged that his civil rights were violated when the Auto-Train Corporation, in accordance with its contract with IAM, fired him without making "reasonable accommodation" for his religious belief.

Kenya government aide declares constructive criticism is okay

A Kenya government official says churches have a right to constructively criticize the government. At a meeting with the General Committee of the All Africa Conference of Churches (AACC), Kenya's minister of home and constitutional affairs, Charles Njonjo, said the government will give the ecumenical agency "all the support you require." While affirming the right of church leaders to criticize any institutions, he cautioned that "it is very easy for a preacher in the pulpit to condemn all forms of evils in society at a nebulous level without paying attention to realities."

Mr. Njonjo said that condemnation without offering solutions was counterproductive. He told the church leaders that "the people and system you criticize are part of you. If something goes wrong you will suffer with them and if the nation prospers, you will also prosper."

A look at liability laws demanded at church meeting

Churches and synagogues are so vulnerable to lawsuits that further involvement in publicly funded care for the aged requires a new look at liability laws, warns lawyer John W. Baker. American religious groups have learned to use public money without violating the First Amendment, but suing church institutions for alleged liability is a new and growing field of law, Mr. Baker said. Such lawsuits are a bigger hazard than church-state conflicts, added the lawyer, who said the 1981 White House Conference on Aging should be asked to consider this legal situation as it seeks a na-

tional policy. Mr. Baker spoke at a four-day federally supported national symposium on spiritual and ethical values at Marydale in northern Kentucky near Cincinnati.

"Any program it operates for the aging—whether it is worship, meals, or a senior citizen club—is fraught with the danger that the church is leaving itself open to suit," Mr. Baker said.

Revered Adventist prophet borrowed from many sources, researcher says

A Seventh-day Adventist pastor says he has found more evidence that Ellen G. White, the revered Adventist prophet and author of some 60 books, was a "plagiarist." The amount of unacknowledged materials she copied may be incalculable because of paraphrasing, said Elder Walter Rea, pastor of Long Beach Seventh-day Adventist Church. Mr. Rea, who is completing a manuscript for a book based on his two years of research, said he hasn't found any major work by Mrs. White which didn't use a previously published source.

Ellen White (1827-1917) was a health reformer and prolific writer of 25 million words, including 53 books, whose trance-like visions helped guide the Adventist Church in its early decades. Her works were considered inspired by the church which today is known for its Saturday Sabbath, modest dress, vegetarian diet, and extensive medical facilities. Rea's findings are producing shock waves among Adventists taught to believe her writings were entirely inspired by God.

UCC minister's salary buffeted by inflation

Median salaries for United Church of Christ pastors rose less than the national rate of wage increases last year, and the income for women clergy was lower than that of their male counterparts, reports a church pension fund study. The median salary for the 193 women clergy polled rose from \$11,488 in 1979 to \$12,100 in 1980, a raise of 5.3 percent. Male pastors enjoyed a 7.9 percent median raise from \$14,820 to \$16,000. As a composite, the median salary for all UCC ministers serving in churches climbed from \$14,690 to \$15,726, a rate of 7.1 percent, compared to a 7.6 median increase the previous year. Wage increases for all employees in the United States averaged 9.3 percent between 1979 and 1980, according to the latest Bureau of Labor Statistics report.

John Ordway, executive vice-president of the church Pension Boards, explained the gap between church and national average salary raises as "a product of the times. As the church's overhead costs rise due to inflation, the average church member's expenses are going up too," he said. "As a result, pledges to the church do not keep pace with the cost of maintaining it. Unfortunately, the minister often has to bear the brunt of this situation."

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The church year

This week is the season of Advent, the beginning of the Christian ecclesiastical year. In the congregation where I grew up, we never observed Advent. I must have been an adult before I even heard the word. There is no listing of it in *The Mennonite Encyclopedia*.

In the congregation I now attend, we light Advent candles every year. Not personally long on ceremony, and generally suspicious of anything that looks like an attempt to get God's attention by artificial means, I can yet see some value in Advent. If we are to celebrate Christmas anyhow, and who can avoid it, we do well to inquire how we may enrich the celebration. Taking note of Advent—with or without candles—can be one way to do so.

However, there is within the Christian tradition an implicit tension with this sort of ordered cyclical approach to our spiritual experience. Cyclical religion could take us back to old paganisms, perhaps, such as the myth of the god who dies each year with the dying vegetation or the shortened days and must be revived by appropriate ceremonies. In contrast, we believe in a God who acts and who does not need any help from us to make it through the winter or past the winter solstice.

Another limitation of the church year is a certain rigidity. I recall visiting a Lutheran church in downtown Chicago one Sunday in early May and hearing the pastor preach on "The Faith of the Sower." I am quite confident that he was following the church year and this theme and his text came right out of the book. In rural Minnesota, sowing would certainly be an appropriate topic for early May, but in downtown Chicago? No doubt he interpreted the text as a figure of speech, but I still wondered whether the experience of these city people had not grown beyond the outline for their worship practice printed in a book.

Theoretically, at least, an open, nonliturgical practice of worship and preaching allows for a Spirit-guided response to issues in the life of a congregation. I have no data to support this, but it is my impression that the assumption in back of the nonliturgical tradition is that we should not limit the

Spirit by obligating ourselves long before the time to consider a specific text or read a given reading. Let us wait until nearer the time and hear what the Spirit will say to our congregation about our problems and victories at this time.

Theoretically, this is what an open worship practice would provide: a response to the hottest issues among the people of God in a specific time and place. Practically, it is not quite that simple, for there are cycles in life which we cannot ignore. I propose that the time has come for the Mennonite Church to take a closer look at the possibilities for enriching our worship practice through adopting a Mennonite form of the Christian year. We are already doing this in a piece meal fashion as noted above.

We would not need to begin from nothing since borrowing is an accepted practice in worship patterns. For example, although *The Mennonite Hymnal* is recognized as a distinctive hymnal, not 10 percent of the hymns were written by Mennonites. Recently, I asked our local Lutheran pastor for the Scripture recommended for Epiphany. He reached for his updated Lutheran worship book, which he observed had borrowed extensively from the Catholic book.

We need not fear to do likewise, for we have done this many times before. When I was a boy, our church community celebrated Ascension Day by getting together at the church for an all-day preaching marathon. I am confident the tradition of Ascension Day as a holiday went back to medieval Europe. But I am equally confident the preaching marathon was a modern Mennonite adaptation. Bishop John S. Mast confirmed this when he recalled how when he was a boy Ascension Day was seen as a day to go fishing.

The church year, like the weekly cycle of work and worship, can serve as a framework to structure our experience. Whether it fosters life and peace or becomes a spiritual wasteland depends on our use of it. It appears to me that our unstructured tradition has adopted a structure by default. To submit it to the discipline of a structure could be the source of renewal in our worship.—Daniel Hertzler

Gospel Herald

73:50
December 9, 1980

A little piece of heaven with us now

by Bruce A. Yoder

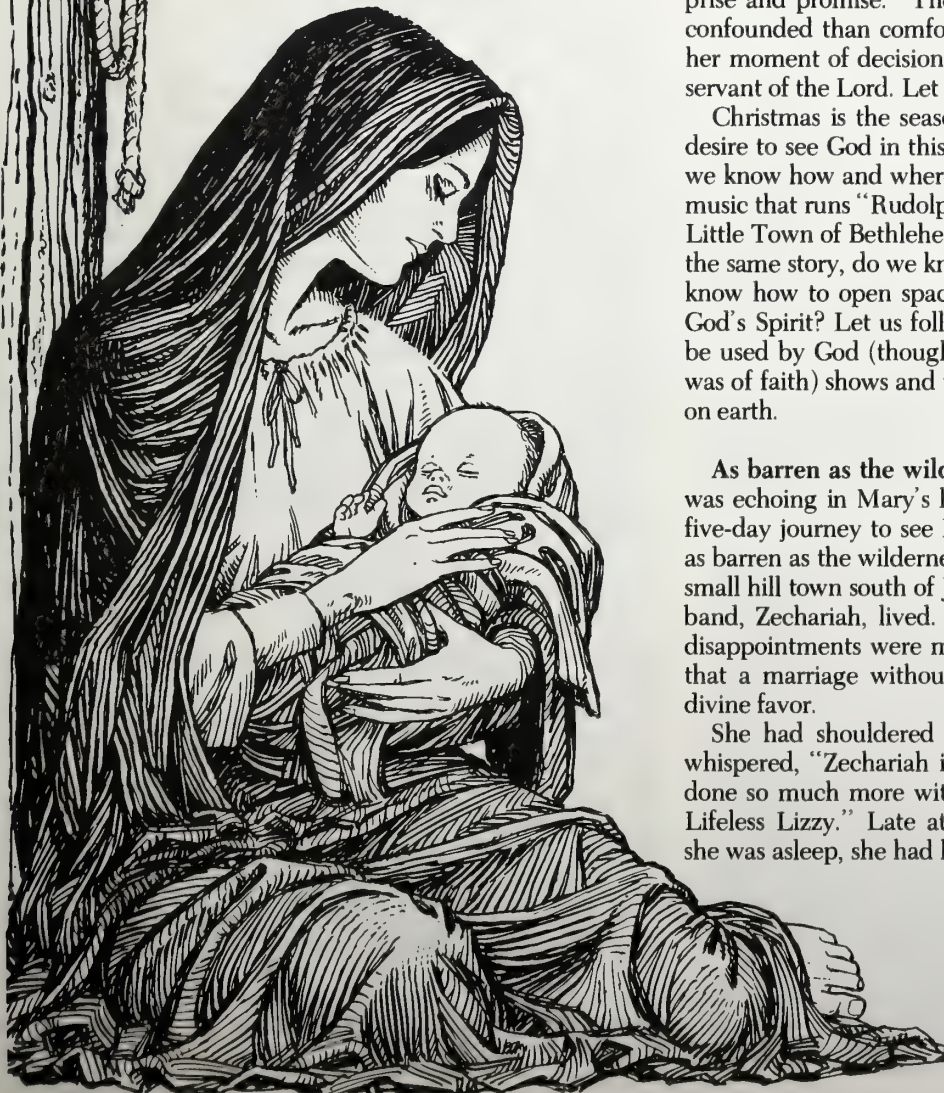
Text: Luke 1:26-56

"The Lord is with you." The simple, startling statement shone in Mary's world like a sparkling white star on a cold winter's night. "The Lord is with you." It came as both surprise and promise. "The Lord is with you." She was more confounded than comforted—"How can this be?"—yet, in her moment of decision, Mary declared humbly, "I am the servant of the Lord. Let what you have said be done to me."

Christmas is the season of Emmanuel, God-with-us. We desire to see God in this time of God's coming to us, but do we know how and where to look? In a day of shopping mall music that runs "Rudolph the Red-nosed Reindeer" into "O Little Town of Bethlehem" as though they were both part of the same story, do we know where to find the infant? Do we know how to open space in our lives for the indwelling of God's Spirit? Let us follow Mary who, in her willingness to be used by God (though she was as full of questions as she was of faith) shows and tells us where God's presence abides on earth.

As barren as the wilderness. The angelic announcement was echoing in Mary's heart as she set off hurriedly on her five-day journey to see Elizabeth. Now Elizabeth had been as barren as the wilderness that separated Nazareth from the small hill town south of Jerusalem in which she and her husband, Zechariah, lived. Her years had been as long as her disappointments were many. Both church and culture held that a marriage without children was a marriage without divine favor.

She had shouldered the weight of gossip as neighbors whispered, "Zechariah is such a good man. He could have done so much more with his ministry if it hadn't been for Lifeless Lizzy." Late at night when her husband thought she was asleep, she had heard him in the other room of their



house praying for a child when both knew there was no hope.

She lay awake, knowing that it was her fault, believing that if she had been a better woman they would have had proof of God's blessing on their union. And when her old and overworked husband trudged off to Jerusalem to serve the Lord in the temple, the pains of loneliness, uselessness, and failure were especially sharp.

But now Elizabeth was looking forward to other pains, for she would soon give birth to a child. She was six-months pregnant when the youngster, Mary, covered with dust from her eighty-mile walk through hard and dry land, appeared at her door. Elizabeth stared at the bedraggled girl eyeing her from her oily unwashed hair to her scraped and dirty feet. And then something special happened. Elizabeth shouted for joy as the life she was carrying responded to the life that was deep within Mary. That is utterly amazing! Why? The answer reveals that Elizabeth as well as Mary will show us how to find Jesus.

Look at what does *not* happen. Elizabeth does not point to her aged but now very round body and say, "God is working a miracle with me." She doesn't even offer an expected, "Me too." Nor does she withhold her joy and in jealousy say, "My boy is going to be just as special as yours." In utter humility, she recognizes that the greater gift has been given to this bewildered adolescent who doesn't even have a husband. She sees that there is a greater miracle than the one going on within her body. There is more to the Christmas story than the part she plays, so she graciously moves away from center stage.

To find the deep, radiant, and booming joy of Elizabeth in the humble acknowledgment that God is giving special graces to others that are not being given to us is to discover the space in which we can hear, "The Lord is with you." To know that we do not hold in our hands all that life has to offer opens us to receive new life. The rich learn from the poor an attitude of hope that is not built on the shaky foundation of economic security and material surplus.

Elizabeth is not a jealous guardian of her own gift. Nor is she a prideful boaster of her own self-sufficiency. She needs Mary. Her hunger for more than she has is not an appetite that devours, but a reminder that we all need each other's gifts if God is to fill us.

Set the stage for Mary. Elizabeth moves out of the lime-light and sets the stage for Mary's "Battle Hymn of the Kingdom." Mary's Magnificat, a Christmas carol we fail to sing, tells us what these two women have shown us. It is in our humility and our hunger that God can be found. It is in the strength God gives us to rejoice with others in their good fortune that we create space for God's presence.

That is a word rarely heard at Christmas, for we tend to fill our lives, stuff stockings and stomachs, packing as much into the season as possible. So let us pause if our activity springs not from love but a compulsion to keep up with the crowd, and gifts issue not from grace but the confusion of "What can I get him that he doesn't already have?" and "I have to get her something since she got me something last

year." Let us pause and listen to Mary's song, a telling of God's presence in our world.

He has picked up the humble and humbled the proud.

He has filled the hungry and frustrated the full.

The rich he has sent empty away.

The humbling of the proud is the story of Babel retold. Those who have no need of God are scattered. Consider what would have happened had Elizabeth's pride gotten in the way. She and Mary would have been driven apart rather than driven together. If she had boasted only of what God was doing with her, she and the young girl would not have shared what must have been some of the most marvelous new-mother talk in all of maternal history. The humble discover each other. The proud drive each other away. Or, if that is too strong, let us say that the proud see no need of others. But it is in our need of others, in our hunger for the gift of intimacy that only another person can offer, that we discover Jesus.

A heart full of pride and self-assurance declares that we do not need each other's arms or prayers for support. Satisfied with the strength of our faith we see little danger in missing worship or neglecting sharing in close fellowship. We don't see the need to gather to discern the direction of the Spirit in the life of the community when we are sure we know how God moves.

As a consequence, the life of the church is diminished because its members no longer depend upon that life for their own vitality. When we overestimate our own power, we move away from one another. God's punishment of this sin is to allow us to continue in our foolishness until we are utterly and everlastingly alone.

The humble, however, who hunger for God, who know that their very existence depends upon the life of the body of Christ, are drawn together. As we look for the Christchild with an honest hunger to see God, we join a long line of faithful pilgrims. The tiny infant drew together old Elizabeth and young Mary, dumb and dirty shepherds and angels from the heavens, Palestinian peasants and wise men from the East before He could do more than cry and wet His diaper. It is in our coming together now that we see God, for we see Him in our need for one another. We may be economically affluent but we stand in a spiritual welfare line dependent upon God's grace as shown to us in the community of love.

When we admit that we cannot go it alone, when we humbly confess our hunger for the Divine Presence in our

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Bruce A. Yoder is pastor of the First Mennonite Church of Richmond, Va.

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lives, we open the space into which God can come. When we have acknowledged and confessed that we are alone and that we need others, we can hear, "The Lord is with you."

A little piece of heaven. Sarah Burkholder, a Mennonite Central Committee nurse in Bolivia, described such a hunger and need. A coup had just toppled the Bolivian government. "A block from here is the only military division in all of Santa Cruz. There is a tank sitting there, ready at any given command to be used. Then this morning there was the soldier with the machine gun at the corner. We gathered for worship—MCCers and Bolivians. Fifteen of us sang about confidence in God even if the sun didn't shine.

We sang about the glorious morning when all nations would be brothers and I heard these people pray for peace and strength and I wondered if the beauty and unity we shared wasn't a little piece of heaven with us *now*."

Yes, Sarah, it was, for He has lifted the humble and filled the hungry with good things. The rich and well-fed have already received their comfort. They have no hope, for they now have no need. But "blessed are you who hunger now, for you will be satisfied" (Lk. 6:21, NIV). And that hope has become the joyful proclamation of Christmas. For in the words of Mary's song, "He has lifted up the humble. He has filled the hungry with good things." Yes, blessed are you who are humble and hungry, for the Lord is with you. ☺

The Mennonite way and other ways

by Duane Beck

A Third Way by Paul M. Lederach. Herald Press, 1980. 160 pages, \$6.95.

Paul Lederach calls Mennonites to be clear about what they believe. Many persons in and out of the Mennonite Church "are unaware of the radical departure Mennonite faith takes from commonly held notions about how Jesus is central, the nature of the kingdom, the nature of the church, and the nature of salvation." Many streams of Christian beliefs converge on the Mennonite Church. Some are dangerous flood waters; some are streams of living water. To know the foundations of our Mennonite faith will be helpful in discerning what is of God and what doctrines toss us to and fro. Moreover, our contribution to the entire Christian church will be greater when we can "articulate clearly and live committedly the vision" that has developed within the Mennonite Church.

A Third Way follows the outline of the statement, "Affirming Our Faith in Word and Deed," recommended by the Mennonite Church General Assembly. The chapters are: "The Centrality of Christ," "The Primacy of the Kingdom," "The Visibility of the Church," "The Community of the Spirit," "The Church Empowered by the Holy Spirit," "The Wholeness of Salvation," "Baptism," "Breaking of Bread," "Worship and Proclamation," "Teaching and Serving," and "Discerning."

In reviewing *A Third Way* I was impressed with the way Paul Lederach solidly based his entire book on Scripture. I found particularly helpful the careful exposition of Scripture in the chapters, "The Community of the Spirit" and "The Church Empowered by the Holy Spirit." In these chapters there is a balanced understanding of the gifts of the Spirit motivated by love and reliance of the Holy Spirit to move the congregation. One quote: "The New Testament speaks of coming to faith in Jesus Christ, becoming a part of the body of Jesus, and receiving the Holy Spirit without emphasis on sequence."

The centrality of Jesus is a key in understanding Mennonite belief, particularly the importance of living our faith

daily, defining the meaning of church membership, and interpreting God's Word. Other Christian streams differ, sometimes widely, in how they make Jesus central.

The "Primacy of the Kingdom" defines clearly that Jesus Christ was God's chosen leader to bring in His kingdom. To understand what the kingdom of God is about we must begin with Jesus and end with Him. Other interpretations often fail in keeping Jesus central.

In the chapter, "The Visibility of the Church," is this statement about the believing church: "For them the church was visible, not because it embraced all people, but because it could be identified by the quality of the lives of those who are in it." The quality of faithful lives is maintained by recapturing the proper emphasis of binding and loosing with the purpose of reconciliation.

The strength of the book, I believe, is built on the author's willingness to compare Mennonite beliefs with other Christian beliefs. Therein may also lie its weakness. There is simply not enough space to do adequate justice to other theological beliefs. Some readers will become defensive because the author has chosen to clarify the Mennonite beliefs by comparing with other streams of Christian thought.

Not all of the different theologies are compared. The ones considered are primarily those the author perceives making the most impact on the Mennonite Church, such as dispensationalism, the charismatic movement, and mainline American Protestantism. People deeply immersed in the other Christian traditions are in the best position to determine whether Paul Lederach has dealt fairly with them.

Not only is the comparison with other Christian beliefs helpful, but in a day of increasing bombardment of different religions, we probably need a book comparing Mennonite beliefs with other world religions. I appreciate hearing from one whose many years of experience as an editor of Mennonite educational materials has given him a unique perspective of the total Mennonite Church.

There will be a variety of settings in which this book may be used: individual study, small groups, Sunday school classes, Sunday evening groups. *A Third Way* will make an excellent resource to the study guide, "Affirming Our Faith in Word and Deed." ☺

Duane Beck is pastor of Bethel Mennonite Church, West Liberty, Ohio.



Mike Garde with friends at the headquarters of the Irish Mennonite Movement.



Feeding calves at Bolton Abbey, founded in 1965 by Cistercian Monks. This is where the Irish Mennonites met Br. Eoin.

Cistercians and Mennonites in Ireland

by Dawn Ruth Nelson

The generalization that Mennonites and Irish Catholics have little in common theologically seems fairly logical. But, like most logical generalizations, there is always an exception.

Several months ago my husband, Paul, and I with Mike Garde, head of the Irish Mennonite movement, followed up an invitation to visit a Cistercian monk at Bolton Abbey, a small monastic community south of Dublin. We had contacted Br. Eoin de Bhaldraithe after reading an article he had written called "All Who Take the Sword: The Pope on Violence." In examining Pope John Paul II's speech given during his visit to Ireland, Br. Eoin concluded that a Christian cannot be involved in any kind of violence, revolutionary or state-oriented. He quoted from John Howard Yoder's *The Politics of Jesus* and gave evidence that early church fathers assumed all murder was grounds for excommunication. His conclusion was that "the just war and pacifist theories are not just two options, to either of which a Christian may freely subscribe. Rather the ideal of Jesus is 'to accept the ultimate violence of death rather than do violence to a fellowman.'"

Our visit turned out to be a long, continuous conversation with Br. Eoin, punctuated at intervals by the different elements of his monastic life. When we asked how long he

could talk with us, he replied, "Well, I have to feed the calves at 4:30." This was his task on the monks' 280-acre dairy farm.

The monks begin their day with a morning mass around 5:00 a.m. Before meals, they gather to recite an "office." The day of a Cistercian monk is carefully balanced: equal parts manual labor, sacred study, silent meditation, and liturgical prayer.

On the first evening of our visit, Br. Eoin told us that he preferred to be called brother instead of father, although he is ordained as a priest. He wore a worn-out overcoat the entire weekend, claiming he had a cold. I wondered if he was wearing it to minimize the differences between us, so that we wouldn't be alienated by his special clothes. The idea would have been consistent with his desire to be called brother.

We learned of his early biblical training under a self-educated man who played down the importance of biblical "traditions" and stressed the importance of doing what Jesus commanded. Br. Eoin also studied the early church fathers during several years of training in Rome. He chose to study early church theology over medieval or Counter-Reformation theology, because it seemed closer to Jesus' lifestyle. Here was a Christian who had come to conclusions similar to ours without knowledge of the Anabaptist tradition.

Mike Garde soon became engaged in conversation with him on the political scene in Ireland and how the Christian should relate to it. Br. Eoin informed us that he had decided

Dawn Ruth Nelson serves with her husband, Paul, in the Irish Mennonite Movement.

against joining the Irish Republican Army just before entering the monastery. Mike calls himself a republican (one who advocates a united Ireland), so you can imagine that they had a lot to say.

Paul asked Br. Eoin how he had come to the conclusions on nonviolence that he expressed in his article. He attributed it to his experience of living in the monastery as a monk. While reading through the Gospels and especially the Sermon on the Mount, Br. Eoin came to the conviction that Jesus preached a gospel of love that prohibits violence. The experience of living in a close-knit monastic community and trying to apply Jesus' words to his relationships with the brothers also developed his convictions. "There are always those people in any community who are not as easy to like as others," he said. "I try to love and turn the other cheek to all the brothers here, as Jesus taught us. I just applied the principles I found important in the monastic community to the wider community, and then to the national struggle in Ireland."

Br. Eoin has very strong feelings about the hatred Catholics feel toward Protestants in Ireland. The basic problem is the "deep feeling that the Northern Protestant doesn't belong in our country." Although he feels most Catholics would agree in principle with what he says about Jesus' preaching on love, "The next day they'd still be glad when they heard another Loyalist (Protestant) had been killed." Br. Eoin has a slightly different slant on the violence in Northern Ireland than we have, since he feels his mission is to change the Catholic community. Our emphasis is more on getting the Protestants to repent. But we both see the problem as very much a "church" problem.

I was impressed over and over with the many common elements in the Cistercian and Mennonite traditions, keeping in mind that this particular man was perhaps closer to us than most of the other brothers. Their view of the world is similar to that of the Amish, and separation from the world has motivated these monastic groups since the church first became confused with unfaithful society. A quote from a booklet on Cistercian life says, "Separation from the world demands that journeys out of the monastery should be infrequent and only for serious reasons. The use of radio and television will be exceptional. Discretion is needed in the use of other media of communication."

The theme of humility is also very important in the Cistercian community. Another quote from the booklet: "The monastery teaches men to take their own measure and to accept their ordinariness; in a word, it teaches them that truth about themselves which is known as 'humility.'" Br. Eoin explained to us that no one does the same job at Bolton Abbey for longer than a few years. "I used to do the milking, then I was switched to feeding the calves," he said somewhat sadly. They do this to prevent anyone from feeling possessive toward a particular task, and stress that people who are overambitious would find their way of life very difficult.

There is a strong emphasis on community and sharing of goods. They claim their ideal is to be like the first disciples in Jerusalem, who held everything in common. Each monk has

his task which contributes to the life of the farming community. I was interested to note that there was not a maid around the place, even though they have a large guesthouse as part of their ministry. The monks hope that because of this way of life, people will identify them as disciples of Christ.

The order is based on the foundation of New Testament discipleship. Their introductory pamphlet says, "Our aim is very simple: we are disciples of Jesus Christ and strive to live according to His gospel. Everything else is secondary to this great ideal which is common to all Christians."

And there is also inherent in monasticism a critique of Christendom and participation in violence (although Br. Eoin ashamedly admitted that St. Bernard, an early organizer of the Cistercians, led a Crusade). Br. Eoin is doing research now to determine whether the monastic vow of obedience was not originally a vow to "turn the other cheek" in all human relationships.

Of course, there are many differences between our two traditions as well. Some of these will be helpful to us, others we question seriously. Their emphasis on liturgical prayer can nurture our community, and we can certainly learn from their stance on celibacy, although we aren't quite sure yet how. But we felt uneasy with their attitude toward the laity, making a distinction between monks and "ordinary Christians." Br. Eoin himself did not make us feel uneasy, but there was a sense of coldness toward the neighboring Catholics who attend the monks' mass on Sunday mornings. This distinction between the "religious" and the laity is not much different, however, from the Mennonite attitude that our way of life is right for us, while not everyone is called to it.

Br. Eoin's attitude toward the pope was very interesting. In the article that first drew our attention, he said he wanted to compare what Pope John Paul II said in Ireland with the pacifist position, and see how the pope measured up. He used the opportunity of examining the pope's speeches on violence to say things he had wanted to say for a long time. "Obviously I was glad when the pope came along and agreed with me, though maybe his theology isn't quite as strong as I've described it. For years I was hoping for a chance to put forward these views, but my voice alone wouldn't have carried any weight."

"I really wrote this article as a challenge to the pope, showing him logical next steps. For instance, I say at one point, '[The pope] has nothing to say on the demonic nature of power.' That's straight from John Howard Yoder. I thought if the pope read that he would say, 'Hm . . . next time I'll have to say something on the demonic nature of power.' I sent the article on to the pope and I know it got through to him."

We intend to keep in contact with Br. Eoin. He put a notice in an inter-Cistercian newssheet about the Mennonites and our willingness to visit other communities. Several of the other brothers at Bolton Abbey expressed interest in visiting our community in Dublin. We hope this is just the first step in building relations between Cistercians and Mennonites in Ireland.



When defeat is not defeat

by Frank H. Epp

Recently my wife and I have had much occasion to reflect on experiences of defeat and failure. While my second election defeat at the federal polls was still fresh, Helen was laid low by surgery to remove a cancerous tumor.

We were also passing the half-century mark in our lives, and there were other human factors to remind us that one can be saved by grace alone.

Knowing that there are other thousands wrestling with failure in their lives, I have agreed to share some thoughts about those conditions which can minimize failure's destructive impact and which turn defeat into a positive experience.

1. Defeat is not defeat when you remember the universality of it. Almost everywhere in life there are more losers than winners. This is true in the World Series, in the Stanley Cup, in the Olympics, and in job hunting. In some hirings, I understand, there can be as many as 200 losers for one winner. In the Canadian elections of 1979 and 1980, there were over 1,000 losers and only 282 winners, both times.

No one is immune from failure, not the Trudeaus and not the Diefenbakers, not the Nixons or the Kennedys, and not the Winston Churchills. Not Moses, not Isaiah, not Paul, and not Jesus.

The point of all these illustrations is that in defeat one is not alone. One is in good company. Indeed, one is with the masses. Lots of people fail. Is there anyone among the readers who has not in their family or in their neighborhood or in their circle of friends been touched by a bankruptcy, a firing, a delinquency, a rejection of some kind, a relationship broken, a crime, or an imprisonment?

Recognizing that more people are losers than not, two San Diego publishers announced their intention to publish a new kind of social register entitled *Who's Nobody*. Reacting to the many *Who's Whos*, which publish the stories of the winners, these enterprising people decided that there was some social value—and perhaps some monetary gain—in publishing a register for “the league of losers.” In the first week more than 10,000 names were volunteered by people for the *Who's Nobody* register.

Defeat is no less a defeat in the context of universality, but recognizing that context one gets a different perspective. One is not alone. One knows that one has not been singled out. One is part of the rest of humanity. Indeed, if one remembers Jesus, one is, in losing, part of divinity.

2. Defeat is not defeat when one experiences the serenity of it. The literature of the world is filled with stories of people experiencing a deep peace, a sweet serenity, in the face of defeat, even total defeat. The survivors of the Titanic have told us that more than 1,000 people doomed to go down with that ship in its maiden voyage gathered with se-

renity on the deck of the boat to sing: “Nearer My God to Thee.”

The Christian Lord, nailed to the cross and forsaken by everybody, was comforted by a deep peace, so much so that He could lay down His head and say, “It is finished. Father, into thy hands I commend my spirit.” The hymns of our Anabaptist martyrs speak of a deep peace in the face of social rejection, condemnation, and execution.

Soldiers, likewise, have stared their destruction in the face bravely and peacefully. Walter Landor, for example:

Death stands above me whispering low.

I know not what into my ear;

Of his strange language all I know

Is, there is not a word of fear.

Not all defeat is experienced in that final ultimate sense, but the same principle holds in lesser defeats. A planeload of people, myself among them, one hour over the ocean, can remain completely relaxed and calm, when the pilot announces, “We have just been informed that there is a bomb aboard and we must turn around and try to get back.”

There is a certain peace that comes, when your destiny has been taken out of your own hands or when a verdict has been rendered, however unfavorable. After months of hassle, a bankruptcy can mean real peace. After days of uncertainty, the news of a malignancy comes as a blessing. Certainty, even an unwanted certainty, brings with it a certain serenity.

Indeed, there can be more security and serenity in failure than there might be in success. Often it is the winners, not the losers, who worry about losing. It is the rich, not the poor, who worry about poverty. It is the people who are in first place, not those who are in the last place, who worry about being in second place.

When you are defeated and down, there is no rivalry, no jealousy, no envy in your social circle. Indeed, there is a camaraderie, a genuine friendship and empathy, that formerly passed you by. There is a sweet serene fellowship in defeat, which the winners know nothing about.

3. Defeat is not defeat when you appropriate the utility of it. Defeat and failure often serve a good purpose. Sometimes they are even providential. Failure is useful. One of my favorite poets, Edwin Markham, put it this way:

Defeat may serve as well as victory

To shake the soul and let the glory out.

When the great oak is straining in the wind,

The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.

Only the soul that knows the mighty grief

Can know the mighty rapture.

Sorrows come to stretch out

Spaces in the heart for joy.

Defeat has many uses. It stops you in your tracks and takes you out of the rat race. It forces you to check a road

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map before you get permanently lost. It forces you to look in the mirror and face yourself the way you really are. It can be the stimulus for growth.

Failure equips. Defeat energizes. Handicaps sometimes help. Milton was blind, but he saw Paradise. Beethoven was deaf but he heard vast harmonies.

It sounds paradoxical but it is true. People are better people if their lives are incomplete and imperfect. Few things hurt us as much as an endless string of successes.

4. Defeat is not defeat if you don't admit to the finality of it. When failure comes, we are wont to see the dead end of our road, but one-time failure need not be repetitive or permanent or irreversible. A crop failure last year doesn't mean that there has to be a crop failure this year. A failed grade is not a failed life. A firing doesn't mean no more hiring. One bad habit doesn't mean every bad habit.

In every person the weaknesses, no matter how great, are offset by some strengths, obvious to someone and most surely to God. Every cross in human experience is somewhere matched by a crown. Life didn't end on February 18, someone said to me on February 19. After all, MacKenzie King lost three times; John Diefenbaker lost five times; and Abe Lincoln lost 14 times.

One of the best medical doctors I know flunked and had to repeat one year of medical school. One of the successful writers I know failed English in high school. Failure need not be final as Adelaide Proctor has said:

Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings and feel it near,
Just within our reach? It was and yet
We lost it in this daily jar and fret.
But still our place is kept and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been.

5. Defeat is not defeat if you know the remedy for it. Sometimes the comfort we find in universality doesn't take care of all our failure. Sometimes all the uses of failure leave us unsatisfied. Sometimes there is an element of finality in it. After all some of us are getting older as defeated people.

Do we then just await the grave while we live with our misery? No, even then defeat is not defeat, if you know the remedy for it.

The remedy for it is the good news of the gospel which tells us that God is willing to forgive and to give us a second chance. The doctrine of the second chance can be taken too far, but the doctrine of the grace of God can't be taken far enough.

The Good Book tells us that our heavenly Father casts our sins, our failures, and our diseases into the sea, where it is deepest, so that they won't be remembered any more. It tells us that He sends out invitations to His great victory banquet to all the losers and that He brings them in from the highways and the byways.

The Good Lord invites every prodigal to come home. He tells every woman and every man caught that there need be no condemnation. He establishes as rocks of the church even failing characters like Peter.

It is His greatest desire to lift up the fallen, to aid the poor, to empty the prisons, to heal the halt, to redeem the sinners. He has made it His eternal task. He is motivated to do it with an everlasting love. He is equipped to do it because of His infinite grace. When defeat in man's eyes is final, in God's sight it is not.

We can leave our defeats behind us, some of them by remembering their universality, others by experiencing their deep serenity, still others by capitalizing on their utility, always by denying their finality, and at the last by appropriating the ultimate remedy.

If we do so, we will speak with Paul: "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. . . . We may be knocked down but we are never knocked out!" (2 Cor. 4:8-9, *Phillips*). ☺

Hear, hear!

God has appointed man

When Jesus spoke of the sin of divorce and the adulterousness of remarriage, He made a statement on the sexes that resolutely clears the air on male-female relationships. He says, "From the beginning of creation" it was thus and so. To get a clear picture of God's purpose in maleness and femaleness, Jesus directs our attention back to the pristine days before the fall. Thus we need to cut through all the humanistic rationalism and the psychological theories to get back to the beginning point of man and woman.

Genesis 2 leads us to believe that God and Adam searched among all of creation for a "helper" fit for Adam, one by one the possibilities were examined and among all of God's creation "there was found not a helper fit for man." Then God, in His ingenuity, formed from Adam, a helper, who fit the bill perfectly. And most men will heartily agree that God did indeed do a perfect job. It is on this order in creation that the

principle of male headship is based. Woman was made of and for man. To be in controversy with that principle can bring nothing but grief and chaos.

Yet even in the church we find persons trying to address the question of leadership and authority without respecting this "from the beginning" principle. One can make a hurried proof texting safari through the Scripture and cite any number of examples of female authority. While this has the appearance of establishing a biblical case it does so at the expense of considering the message of the Bible as a whole.

The message of the whole is that God has appointed man to give authority, leadership, and oversight in both the biological and the spiritual family.

God is waiting for us to come out of our confusion and affirm that principle so He can move us on in growth and maturity.—Beryl Forrester, editor *Missionary Evangel*. Submitted by Mrs. Lavern Miller, Nampa, Idaho.

A turn toward Korea

"When I see that the church families . . . are strengthening in their faith as they worship in God's own peace and blessing . . . I desire to be a member of the church."

This was part of the testimony read by Jung Birm Lee of Seoul, Korea, a distinguished scholar, writer, and translator of books, known affectionately as "Dr. Lee" by members of the Eugene (Ore.) Mennonite Church before his baptism on Oct. 12, 1980. Besides Brother Lee, a young mother and two teenage girls were baptized the same day.

By mutual friends of Lee, Vern and Wendy Rempel of the Eugene congregation had been told of this academic dean in a Seoul university who would be coming to Eugene as a visiting scholar in the School of Law at the University of Oregon. The Rempels opened their home to Brother Lee, where he stayed for five days after his arrival in Oregon on Mar. 26. They also invited him to attend church with them, and he came his first Sunday in Eugene.

According to Vern, it was evident early on that Brother Lee was interested in the teachings of the Mennonite Church. One day at lunch he asked Vern, "What must I do to join the Mennonite Church?" Vern contacted Harold Hochstetler, pastor of the Eugene congregation, who loaned him books about the doctrines and practices of the Mennonites. Like the true scholar that he is, Lee took notes of his reading, then met with Vern and Harold to go over the different points. "This I believe," he said. The three of them also met with Song Nai Rhee, from Korea twenty years ago, now a professor at Northwest Christian College in Eugene. With Rhee to translate, Vern and Harold were amazed at Lee's depth of understanding and commitment to the Christian faith.

In his country, Lee had worshiped with a Presbyterian congregation for sixteen years, but was not baptized "because my faith was weak. But I believe the Word of the Lord as truth. As a professor of law, I think that our human society needs a lot of laws and moral conscience, however I emphasize that the most valuable power is the power of love and is stronger than a lot of laws. That is to say, the absolute truth of human society is the power of love, as the love of Jesus."

In February 1981 Brother Lee plans to return to Seoul, to his wife and three teenage children, and to his work at the university. It is his goal to help establish a Mennonite congregation in Korea. To aid Brother Lee,

Harold contacted Wilbert Shenk, Secretary of Overseas Missions of the Mennonite Board of Missions. The information Harold has received since then would seem to indicate that God has been preparing the Mennonites and Brother Lee for each other for quite some time.

Several years ago the Council of International Ministries, in discussing possible Mennonite church development in Korea, decided that the General Conference Mennonite Commission on Overseas Mission should be the organization delegated to work there. Recently, several persons traveled to Korea to get an update on possibilities for a Mennonite witness there. Peter Kehler, secretary for Asia of the Commission on Overseas Mission, wrote to Harold of their findings, and of the formal request his office has received to begin Mennonite church development in that country.

He said it appears there are a number of persons in Korea and some in the U.S., including Lee, who feel that the Mennonites should begin a work there and would be willing to help. He also mentioned Lee Bong Kim. Brother Kim has had Mennonite connections for years, first as a chaplain with Mennonite Central Committee in Korea, then as a student at Eastern Mennonite College before receiving a doctor of ministries degree in California. He is at present the pastor of the Dong Sung Church, the Presbyterian congregation Lee attended some years ago, and he is interested in having a Mennonite congregation started in Korea. Should Kim be one to give leadership to such a venture, he will have enthusiastic and capable help from Lee.

"I will never forget your warm hearts after I go back to Korea next February," said Brother Lee. The Eugene congregation, in turn, will wait eagerly for word from Jung Birm Lee of his personal pilgrimage and participation in the new Mennonite congregation of his faith, hope, and dreams.—Hope Lind, correspondent, Eugene, Ore.

How wide the vision for peace?

International peace work was the concern of Mennonite Central Committee Peace Section's annual meeting, held Nov. 13 and 14 in Des Plaines, Ill.

A meditation by Edward Stoltzfus, of Eastern Mennonite Seminary and a recent Peace Section appointee, stimulated an

expanded peace vision.

"Mennonites are now in the midst of the greatest theological revolution since the late 1530s," Stoltzfus said. Describing how Mennonites of the 20th century are caught in various tensions and thus are groping for their identity, he urged intense rethinking in the area of peace and social witness of the gospel.

Nonresistance is not powerlessness, as we have tended to interpret it, said Stoltzfus; neither does submission mean lack of witness. Servanthood does not mean avoidance of confrontation.

Strengthening the moorings of Mennonite peace theology was identified by the Section as an important, long-range priority. In addition to cooperating with colleges and seminaries in rethinking the theology of peace, participants emphasized that peace committees must help mothers and fathers teach their children the meaning of peace as the heart of the gospel.

Actions taken by the Section included the recommendation that North American Mennonite peace efforts in Europe be integrated under one administration, MCC Overseas Services, with close Peace Section participation in planning, funding, and relationships. The year 1981 is to serve as a period of transition for this arrangement.

MCC Europe Secretary Walter Sawatsky affirmed his commitment to peace concerns in his report to the Section. He noted that Larry Miller, who has represented Peace Section in Europe on a part-time basis, has developed important contacts and is increasingly being invited to serve as a resource person. Sawatsky reported that the most striking feature of a recent Mennonite mission board and MCC workers' retreat in Belgium was "the degree to which each worker understood his own work as including a specific peace dimension."

In the spirit of growing European and North American cooperation, and in the interest of broadening North American perspective, Peace Section took action to invite European Mennonite partners to appoint a peace representative for a period of up to one year, beginning in 1981, to work among North American peace committees, particularly Peace Section. A major part of this assignment would be to help North American peace committees understand a European perspective on militarism and the arms race, especially in relation to the deployment of nuclear weapons under NATO.

A report by John Howard Yoder of Associated Mennonite Biblical Seminaries was followed by a recommendation to encourage the expansion of special non-staff assignments in peacemaking ministries in crucial areas of the world. Yoder was appointed to a non-staff portfolio for Peace Section on peace and justice concerns in 1977. His role in nudging European and other groups to consider peace issues has had multiplied results. "There is a welcome for us to do more almost everywhere I get in touch," said Yoder.



Bags being hoisted onto ship



At pier in Baltimore

Massive drive sends 1,000 tons of corn to Somalia

The *Mormacsaga* steamed out of Baltimore on Nov. 18, carrying with it 1,000 tons of corn destined for critically undernourished refugees in Somalia. In a drive coordinated by Mennonite Central Committee Great Lakes, farmers, truckers, grain elevator operators, Sunday school children, and others worked together to make possible one of the largest food shipments in MCC's history.

In addition to the corn, over \$150,000 in

cash was donated in the Great Lakes region and elsewhere to pay for the burlap bags and transport costs. The 20,000 bags of corn should arrive in Mogadishu, the capital of Somalia, in early January. From there, if fuel is available, trucks will haul them to some of Somalia's 30 refugee camps, where as many as 1.6 million depend on outside food deliveries for survival.

The U.N. World Food Program and Somalia's National Commission for Refugees will

be responsible for the distribution of the corn, which MCCers working in Somalia should be able to observe.

The MCC Great Lakes board had agreed to coordinate the food drive at its July 8 meeting. Overseeing the project were George Lengacher of New Haven, Ind.; Herbert Roth of Morton, Ill.; Steve Shrock of Middlebury, Ind.; Eldon Christophel of Battlecreek, Mich.; and Glenn Zimmerly of Orrville, Ohio.

A second Peace Section non-staff portfolio established in 1977 on East European peace work is being carried by Marlin Miller and Paul Peachey.

Peace Section also took action to explore possibilities for peace work in the Horn of Africa, in conjunction with Eastern Mennonite Board of Missions and MCC. This action followed discussion about the need for reconciliation between feuding countries in the Horn, rather than simply continuing to patch up in the aftermath of disputes. The continuing refugee problem in the Horn has particularly overwhelmed Somalia.

Other actions included recommending Urbane Peachey and Helmut Harder to attend the General Council meeting of Mennonite World Conference, July 1981, Nairobi, Kenya, to assist in presenting material on the theme of church and state. Harder is a member of the International Mennonite Peace Committee (IMPC) and Peachey serves as staff person for the IMPC.

Peace Section staff was authorized to explore nongovernmental organization (NGO) registration at the U.N. with the prospect that a

Mennonite resident in New York would be appointed to serve as resident representative. It was also recommended that a candidate who might serve under the Quaker U.N. program internship be recruited.

It was agreed that the current executive committee—Frank Epp as chairperson, Kathy Royer as vice-chairperson, and Hershey Leaman as secretary—should continue their terms for an additional year.

Indonesian churches get new books

An interest-free loan from Mennonite Central Committee is making possible the printing of an Indonesian translation of Charles Shedd's *Letters to Philip*. With the \$8,160 loan the Muria Synod (GKMI) of the Indonesian Mennonite Church will also be able to put out a new hymnbook. The Executive Committee approved the loan, to be repaid on or before Dec. 1, 1982, at its September meeting.

The synod plans to print 3,000 copies of Shedd's popular book of advice to a prospec-

tive groom. Earlier the churches had responded well to an Indonesian translation of Shedd's *Letters to Karen*.

The synod has been concerned about the lack of Christian literature for young people, and sees the two books as filling a real need. Both were translated by Lisa Christano, wife of Charles Christano, president of the Mennonite World Conference.

The synod is in the process of compiling the new hymnbook, which they have already partially paid for. The additional money will help with the printing costs. Indonesia's other Mennonite body, the Javanese Synod, will also use the hymnal.

The GKMI traces its beginnings to 1920, when a group of 24 Indonesian Christians asked a Mennonite missionary to baptize them. Since then their number has steadily expanded and now includes close to 5,000 members, meeting regularly at 40 different places of worship.

With its active outreach and service programs the synod should continue to grow. In 1980 MCC provided \$5,000 to help complete construction of 14 church buildings.

Hard work, the only remedy for a docket too full, a report of General Board

More than 40 persons representing the church's 22 conferences and staff of the various boards came together to discern the will of the Lord for the Mennonite Church at Lombard, Ill., Nov. 16-18.

"The meeting of the General Board is a significant occasion in the life of the church," said Ivan Kauffmann, general secretary. "I continue to be impressed with the new structure of the General Board. It has improved the communication and interaction between the Board and the conferences. . . ." This was the third meeting of the new General Board, formed on the basis of district conference representation.

From the outset, the meeting was concerned about economy. Reference was made to cancellation of the July meeting of the Board. It was also pointed out that the first noon meal, supplied by a nearby Chinese restaurant, cost only \$43, about one dollar per person. The decision was made, early in the sessions, to reduce the number of meetings per year in order to keep cost down. In addition, meetings would be moved from midweek toward the end of the week to capitalize on cheaper weekend air fares.

Lombard Mennonite Church members hosted Board members, staff, and other observers at no expense to the participants. Current practice is for the Board to meet at Lombard about once a year.

Wayne North, associate secretary, has been concerned about the communications from the General Board to the constituency and from the constituency back to the General Board. North is chairman of the Communications Advisory Council (CAC), which is a meeting of top public relations and information staff of the various Mennonite institutions and agencies. "The CAC works together on unified ads, the midbiennium report in the *Gospel Herald*, and General Assembly reporting."

North reminded the General Board that another meeting with the so-called "Smoke-town leaders" was being planned. As has already been released, this meeting will take place on Mar. 30 and 31 in Berne, Ind.

Plans for Bowling Green '81 are moving along quite smoothly, according to North. The university staff is both gracious and efficient, he said.

McFadden report. Dwight McFadden reported on black concerns. "We are in need of the Holy Spirit to guide us in these times," he said, "and to help discern how we will continue our witness in the community of and for peoplehood. The black community and the black church often find that they are one of the groups that is under the most pressure during hard times and changes."

Then he gave a brief report of the black

caucus assembly held earlier this year. "The concerns that were raised," he said, "were on the following issues: The draft and its effect on the black community, how black congregations can work better with conferences, and the change of structures of agencies and how they affect relationships with black and integrated churches and the black community."

Ortiz report. Reporting on his work as associate general secretary for Latin Concerns, Jose Ortiz mentioned that he would like support for greater accountability to the church among Hispanic leaders.

"The gap between Hispanic programs and church agencies and the local churches is widening," said Ortiz. "Committee representatives are not communicating, and programs are functioning quite independently. In part this is due to subsidized programs with little or no accountability to local people. A concern should be raised to program Board administrators in order to take steps, otherwise it is an expression of poor stewardship and a cause of frustration for Hispanics employed in agencies and the expectations of pastors." After careful consideration, the Board gave the support Ortiz asked for.

Gross report. Leonard Gross reported for the historical society. "The next major special point of focus will be '1983,' our North American Mennonite tricentennial, for which special planning is already underway by the Germantown Mennonite Church Corporation, by the Franconia and Eastern District Conferences, and by the historical committee itself, the latter to develop a special five-week congregational plan for reflecting and assessing 'our own congregational sojourn,' and 'how we now as a congregation want to respond to our past.'"

Gross is concerned that the work of the committee be seen as a spiritual task. Referring to the archival work as well as the probing of history, he says, "It is this task of locating, defining, and interpreting our roots, to which the historical committee is dedicated; the many books and documents gathered in the Mennonite Historical Library and Archives of the Mennonite Church, and those currently being written, chronicle how we have—and have not—responded to God's quiet but constant calling and leading."

Use of retirees. Within Kauffmann's report was a letter addressed to the General Board by Tilman R. Smith, director of studies and programs for the aging. Representing a group of people approaching retirement and some already retired, Smith advocated the use of retirees' talents in the ongoing work of the church.

"We feel led to suggest that our church leaders," said the letter "continue to assess the

talent and resources of persons who are retiring from full-time jobs, church or otherwise, who could serve the church in some way with their expertise and experience."

The Board did not want to lose this suggestion and acted immediately to respond favorably to the request. The following action was adopted for sharing with other churchwide agencies and leadership groups across the church: "That we call the agencies, conferences, and congregations of the Mennonite Church to recognize the gifts and potential contributions of retired people in the appointment of committees and persons to short-term assignments in the ministry of the church." The Board went on to invite the group which had communicated through Smith to help in the organization of such a service.

Gingrich report. Paul Gingrich made an impassioned plea for the church to recognize Mennonite Board of Missions' mandate to "bring people to faith." MBM, under Gingrich's leadership, is spearheading a churchwide drive planned for 1982 and beyond, called *Witness Now*.

The Board responded with the following resolution: "The General Board affirms that our church is called to a ministry of reconciliation in the world. This ministry involves meeting man's various social, emotional, and spiritual needs. We affirm that the Spirit of God is calling our people to renew their emphasis in bringing people to faith in the Person of Jesus Christ, thus entering into eternal life."

"The General Board further affirms that our program boards with the advice of the coordinating council seek to bring the vision and challenge to our conferences and congregations. *Witness Now* would seek to free our people to be involved in the task of bringing persons to faith in the context of their daily work."

In the discussion which followed, a number of people called for clarification and for proceeding according to "proper" theology. One brother, a pastor from the South, feeling somewhat frustrated with the speed of the discussion, bared his soul regarding experiences that came to him through his own family. What followed was a moving of the Spirit and a coming together of all Board members in prayer and song. This part of the program was skillfully led by the moderator, Glendon Blosser.

The Reber report. In her report to the Board, Barbara K. Reber, executive secretary of WMSC, talked about a women's retreat held in Oregon attended by 178 ladies ranging in age from 19 to 81. She described how openness and sharing led to healing. Reber also attended district conferences in Illinois, Iowa, and Nebraska.

"I'm afraid that I have naively felt that child abuse, spouse abuse, and suicidal tendencies were always problems that were 'some place else,' but not in the Mennonite Church and certainly not among persons of my ac-

quaintance.

"This is not true," she said. "I have spent many hours during the past several weeks listening to persons who are experiencing them firsthand."

The Board was not able to pick up on this, but, according to Reber, the church cannot afford to ignore these problems.

MCC reorganization. Time was given for a review of MCC reorganization with MCC representatives, John A. Lapp, of Goshen, Ind.; Frances Greaser, Elkhart, Ind.; and William Snyder and Reg Toews, of Akron, Pa.

Some differences exist regarding the restructuring of MCC. Ross Bender, a Canadian by birth, was the most articulate in his questioning. He asked why it was necessary to have three organizations where one did the work before. He was referring to MCC, MCC (Canada), and the recently organized MCC (US). He said he was more bothered by the assumptions that go with a term such as "partnership." Because they strike at our own identity, he said. We have been one family, one church, he affirmed.

Vernon Zehr, of Western Ontario, said that Bender's idea of family was a good one, but even extended families get too big for one house.

Snyder and Toews came out in defense of the reorganization. Toews, himself, admitted that he had something to do with this development.

MCC will be responsible for raising its own funds among the Mennonite churches as of 1982. This means that Mennonite Board of Missions will no longer serve as a channel for Mennonite Church donations to MCC after 1981. Of course, Gingrich said, the Board would continue to pass on funds designated for MCC after that date until adjustments are made.

Support of GC judicial action. One other action of significance had to do with an invitation from the General Conference Mennonite Church to join in its effort to "initiate a judicial action seeking exemption for the General Conference Mennonite Church from withholding taxes from the income of its employees."

On the basis of action taken at the last Mennonite Assembly in Waterloo, Ont., which reads: "We encourage our congregations and institutions to seek relief from the current legal requirement of collecting taxes through the withholding of income taxes of employees, especially those taxes which may be used for war purposes. In this effort we endorse cooperation with the General Conference Mennonite Church in the current search for judicial, legislative, and administrative alternatives to the collection of military related taxes."

The Board acted to: (1) support the judicial action of the General Conference Mennonite Church to seek exemption of our institutions from withholding taxes from the income of employees with the understanding that this implies an invitation to Mennonite members to

join in financial support for this judicial action and (2) we encourage the MBCM to the task force on taxes to seek to generate a wide support for the World Peace Tax Fund throughout our constituency by appropriate General Assembly action and encouragement.

The Board was careful to clarify that this action does not constitute civil disobedience but rather attempts to work within the domain of the first amendment in the U.S. constitution.

Many other actions were taken, too numerous to list here, and, therefore, *Gospel Herald* will be carrying a series of reports from this meeting related to program boards and committee actions.

The next General Board meeting is scheduled for Apr. 8-10 in Chicago—David E. Hostetler.



Dewitt Heatwole, outgoing chairman of the EMC board of trustees, and his wife, Kathryn, with incoming trustees chairman Joseph L. Lapp (right).

Heatwole honored for 17 years as board chairman

Dewitt Heatwole, outgoing chairman of the board of trustees of Eastern Mennonite College, Inc., was cited at a dinner held in his honor the evening of Nov. 13 for 17 years of service as board chairman.

Heatwole received accolades from fellow trustees and EMC administrative officers in appreciation for leadership of the high school, college, and seminary governing board. He also received an inscribed plaque and a 20-volume set of Tyndale New Testament commentaries.

The plaque, presented to Heatwole by new board chairman Joseph L. Lapp, read, "The board of trustees of Eastern Mennonite College, Inc., recognizes with appreciation the 17 years of faithful consecutive service and leadership given by Dewitt Heatwole as chairman of the board of trustees, 1963-80."

Former EMC president Myron S. Augsburger, who was in attendance, with his wife, Esther, said that Dewitt "always represented the college to the church and the church to the college with diligence and integrity." Then turning to Heatwole he added, "You were above all a brother to me."

Special recollections were added by David Lehman of Greencastle, Pa., a trustee since 1960, and by Linden M. Wenger of Park View on behalf of Virginia Mennonite Conference.

In responding to the tributes, Heatwole began by smiling broadly, "Well, this is sort of enjoyable!"

He noted that he has worked with 99 different trustees over the past 17 years on the 32-member board.

In closing the meeting, President Detweiler called the outgoing chairman a "servant leader who gave of himself without concern as to who would get the credit."

Peace posters plastered on walls in Madrid

Editor's note: Six workers with Mennonite Board of Missions, Elkhart, Ind., John and Bonny Driver, Tom and Disa Rutschman, and John Paul and Wendy Lederach—are part of an emerging Anabaptist-style community in Barcelona, Spain. Their witness includes service to their neighborhood, support for Spanish peace groups, and ministries to the tiny Protestant, mostly evangelical-oriented, churches in Spain. Tom Rutschman recently filed the following report on an Oct. 20-24 peace conference in Madrid.

We were delighted a year ago to find out that several of our Protestant friends in Madrid had formed a group to study the Bible and issues of nonviolence.

Early this year the group joined with a loosely organized peace group to plan a week-long conference on *Christianity and Nonviolence*.

John Driver was on the list of wanted speakers, but he was not available, so the invitation came to John Paul Lederach and me. "Church History: Power Drowns the Message" was the theme given to us, and we were to trace the history of the church from its pacifist beginnings to contemporary "blessing of the tanks."

What the organizers especially wanted was to hear the history of sectarian groups like the Mennonites who have maintained a nonviolent early-church vision.

Upon arriving in Madrid, we were somewhat taken aback to see our names on posters plastered all over the walls of Madrid. It is somewhat disconcerting to see your name popping out at you on street corners you've never even seen before!

Among the other speakers were such well-known figures as French pacifist Jean Marie Müller, Catholic theologian José María González Ruiz, and Bishop Albert Iniesta—a radical Madrid Catholic leader.

The conference was held in the University of Madrid church—a stone's throw from Spain's air-force headquarters. We were pleasantly surprised by the turnout, which

ranged from 250 to 500. Protestants, mostly young people, were represented, but not as much as we had hoped. Participants included all age-groups and ranged from Catholic nuns to Protestant soldiers.

There was a lot of openness to dialogue about nonviolence from the perspective of the believers' church. It was a good chance to get people with similar concerns together. If we lived in Madrid, we would undoubtedly have continued contacts with a number of people who were interested in what we said, as well as the fact that we lived in a Christian community.

The conference was also a way of pointing out that Spain has yet to pass a conscientious objection law. Although the legislative calendar calls for discussion on this subject to take place yet this year, it looks like it will be mid-1981 before anything happens. Meanwhile, young persons with conscientious objection convictions are left in limbo.

Upon returning to Barcelona, we were pleased to hear that Esteban, a young man who has been in contact with our community for some time, but who felt he had to obey the law and perform military service, had changed his mind. After entering the army, Esteban had realized that his faith and military service were not compatible and he had decided to request alternative service.

Thus we see small breakthroughs.

EMC also hit by inflation

At the quarterly meeting on Nov. 14 of the Eastern Mennonite College and Seminary board of trustees, the board approved a 14 percent tuition increase for both college and seminary for the 1981-82 academic year, based upon an inflationary index provided by the Mennonite Foundation of Goshen, Ind.

The rate hike means a student will pay \$5,616 for a full year of study at EMC. The total includes \$3,831 for tuition and \$1,785 for room and board.

Seminary tuition will go up to \$1,545 next year.

The trustees also approved a 14 percent increase in salaries for faculty and staff next year, with a portion of the increase designated to improve fringe benefits.

"The trustees acted upon the administration's recommendation, as developed in the planning process, to move decisively toward improving the salaries and wages of faculty and staff, which are low according to recent self-studies and comparative analysis with similar size colleges and seminaries," said EMC vice-president Lee M. Yoder. Yoder called the trustee action "a vote of confidence in the work of dedicated personnel over the years."

In other financial matters, the board passed the final 1980-81 operating budget for Eastern Mennonite College and Seminary of \$6.3 million, a 10.8 percent increase over 1979-80.

MCC US one year later

Mennonite Central Committee U.S. has been operating for one year now. The first annual meeting was held in Chicago on Nov. 21 and 22. The West Coast and Central States regions have been doing business under their own charters. But the Great Lakes and East Coast regions are still in the process of formation.

The latter two will not have staff and will operate under the MCC, Akron, charter. The organization of MCC U.S. was facilitated by a memorandum of understanding, which was four or five years in development. The memorandum outlined understandings and working relationships between MCC, MCC U.S., and MCC Canada. The memorandum was first written and is up for approval at this meeting and the annual meeting of MCC in January.

There was little question as to whether MCC U.S. would continue, though certain decisions had to be made regarding the ongoing nature of the organization.

The new structures came after years of discussion and even debate between MCC (Canada) and the U.S. churches or counterparts. The Canadians needed a more responsive and closer-to-home base for their involvement. They also got tired of sitting patiently by while MCC dealt specifically with U.S. concerns.

Now it will be possible for MCC U.S. to work freely with such matters as the draft, alternative service, and U.S. ministries and Peace Section concerns which are not of current interest to the Canadian brotherhood.

Much of the Chicago meeting was made up of reports such as material aid, U.S. Self-Help Crafts marketing, food and hunger concerns, and regional developments.

When the memo of understanding was brought up for examination, there was not a lot of discussion, John Lapp, of Goshen, Ind., however, reported some of the reservations the Mennonite Church had about the reorganization. He said there were two issues: first were the ecclesiastical implications of national boundaries—that is, should they be important to the people of God living on two sides of one border. The second issue had to do with accountability. The Mennonite Church is concerned about how it and other participating bodies can impinge on the decisions of MCC. Ivan Kauffmann, general secretary of the Mennonite General Board, said that he feels as though "the accountability is somewhat fragmented and that it is difficult to exercise when it is that way."

The meeting picked up the recommendation of the conjoint MCC U.S. and U.S. Peace Section meeting earlier that day to provide for rapid mobilization for alternative service should the draft develop more quickly than expected.

The U.S. segment of MCC also passed a policy statement on Hispanic immigration and the undocumented aliens. Among the concerns

registered in the document are a few having to do with U.S. immigration policy: facilitating family reunification, encouraging an increase of numerical limitation for countries contiguous to the U.S., and that numerical limitations be based on a year-to-year demand. MCC is concerned that they especially serve Mennonite immigrants pastorally and otherwise.

The executive committee elected for the coming year was: Paul Landis, chairman; Anna Juhnke, vice-chairman; Atlee Beechy, secretary; and additional members Mervin Dyck, Hubert Brown, Richard Friesen, and Frances Greaser. Members at large: Hubert Brown, Richard Friesen, Jan Harmon, Frances Jackson, and Phil Rich.

The second annual meeting of MCC U.S. will be held one week before the 1982 regular meeting of MCC.—David E. Hostetler for Meetinghouse.

Rocky Mountain ponders stewardship

The Morningside Community Church at Montezuma, Kan., Ervey Unruh, pastor, hosted the fall session of the Rocky Mountain Mennonite Conference held in mid-October. Theme of the conference was "Stewardship: Being Accountable to God."

Dan Kauffman of Goshen, Ind., was the guest speaker and enthusiasm for the weekend began to build with his Friday evening message entitled "A Biblical Understanding of Stewardship." His Saturday morning message, "A Supreme Commitment that Determines Our Priorities and Decisions," was followed by a sermon entitled "The Meaning and Importance of Money."

Appreciation for his messages was evidenced by the flow of conversation between individuals following each session. Dan's presentations provided a setting for serious consideration of the realities of contemporary living and stewardship opportunities.

The Saturday evening message, "New Forms of Wealth Which Can Be Used in Our Stewardship," provided additional insights into relevance of "possessions" in kingdom building. An inspirational close to an exciting weekend was his Sunday morning message, "First Fruits and Jubilee, Lost Teachings from the Old Testament."—Warren Oswald, Denver.

MBM notes

Nakashibetsu Mennonite Church in Hokkaido, Japan, celebrated its 25th anniversary in late October with a special members' meeting and two evangelistic services led by an early member who is now a pastor in another part of the country. The congregation also marked the 28th anniversary of the coming of its founding missionaries—Lee and Adella Kanagy—who

were sent by Mennonite Board of Missions, Elkhart, Ind. Kanagys are now living in Fairfax, Va., but their daughter Ruth represented them at the celebration. She and her husband, Phil Loux, had arrived in Japan earlier in the month for an overseas mission associate assignment. The current Nakashibetsu pastor is Hiroshi Kaneko, and the supporting missionaries are Charles and Ruth Shenk.

Two new Mennonite missionary families in Belgium moved on Oct. 31 into a house that was purchased earlier in the month by the Belgian Mennonite Council for their use. The missionaries are Stephen and Jean Gerber Shank and Robert and Sylvia Shirk Charles. "We thank God that our vision for a Belgian Mennonite Center with two young Mennonite couples is being realized," said Belgian Mennonite Council Chairman Willy R. Hubinont. Shanks' and Charleses' new address is 112 Rue Franklin, 1040 Brussels, Belgium.

A House in Israel for Denlingers is the fourth-quarter Associates in Mission (AIM) Partners project. Garry and Ruth Denlinger are

new MBM workers in Haifa, Israel, and \$45,000 is needed to build them a house. They have been invited to join a group of Hebrew Christians who are building homes on Mount Carmel at the edge of the city. More than 550 AIM Partners in 24 states and two provinces have now committed themselves to supporting four MBM projects each year.

Volunteers are needed throughout North America for the Student and Young Adult Services (SYAS) contact person network. The goal is to have an active contact person serving each urban area and university campus where young Mennonites are scattered from their home communities. Contact persons receive names of new persons in their area, get in touch with them, welcome them to the community, and let them know what is happening with Mennonites in the area. For more information, write to Melba Martin at MBM, Box 370, Elkhart, IN 46515, or call her at (219) 294-7523.

New address for Philip Loux and Ruth Kanagy: Nishi 8-jo, Minami 15-3, Obihiro, Hokkaido 080, Japan.

mennoscope

Bill Raines was licensed assistant pastor of First Mennonite Church, Fort Wayne, Ind., on Nov. 16, during the Sunday morning worship service. Harold Lehman, pastor of the North Side Mennonite Church, Hagerstown, Md., delivered the morning's sermon. Samuel J. Troyer, chairman of the Church Life Commission of the Indiana/Michigan Conference officiated at the licensing. Bill and his wife, Jeannean, have two daughters. Howard Dunlap is pastor of the congregation.

Mountain View Mennonite Church, Upland, Calif., dedicated its new meetinghouse on Oct. 19. The church was organized in 1933 at North Pomona. The congregation became the Seventh Street Mennonite Church in 1947 when the new place of worship was constructed there. That building was sold in 1973, at which time First Mennonite (General Conference) shared its facilities with the Mountain View congregation. From 1977 to the present, services were held at the Upland Women's Club. In September of this year, a day-care center was opened in the new building. Mountain View is a part of the Southwest Mennonite Conference and Willard Ressler is pastor. (From information supplied by Carol Ann Maust, church correspondent and historian.)

The Hinkletown Mennonite School, in the New Holland, Pa., area, is a newly formed Mennonite elementary school, planning to open for the school year 1981-82. A qualified person, interested in Christian education and in becoming the administrator of this school is needed. The position is available as early as

Jan. 1, 1981, but will negotiate. If interested, please contact: Hinkletown Mennonite School, R. 1, Box 898, New Holland, PA 17557.

Repairing Christian Lifestyles is a new study guide aimed at motivating lifestyle changes in youth. Built on a biblical base, the manual is well balanced both in content and educational approach. The 13 chapters help youth to examine their personal values and goals, to assess their spiritual and physical well-being, to recognize the hunger and injustice in the world, to identify their connection to those problems, and finally, to make responsible choices about how they will live, according to Joetta Handrich, MCC hunger concerns office. Prepared cooperatively by members of the United Methodist Church and Alternatives Organization, copies are available from C-4 Resources, P.O. Box 27, Sidell, IL 61876. (One to four copies: \$6 each; five to nine: \$5 each; 10 or more: \$4 each.)

With magazine for young people has just released a 24-page alternative snackfood cookbook, *The Whole Thing*, edited by Catherine Mumaw and Marilyn Voran. It appeared first as an insert in the magazine, but stands

alone and is now available in some bookstores for \$1.25. Fifty tested recipes for such things as barbecued popcorn, frozen yogurt shakes, passionate pink punch, and soft pretzels invite snackers of all ages to enjoy food which contains controlled amounts of fat and sugar. The piece is illustrated with cartoons by Doug Brunner, and the margins contain interesting bits of information about food. Available at all Provident Bookstores. To order by mail, write to Provident Bookstores, 616 Walnut Ave., Scottdale, PA 15683, and enclose \$2.00—\$1.25 for the book and 75¢ for postage and handling.

A long-awaited consultation, which it is hoped will lead to an international inter-Mennonite Sunday school curriculum in Spanish, was held Dec. 3-6 in Cachipay, Colombia. Up to now there are no Sunday school materials available in Spanish from a Mennonite perspective. The consultation brought together persons from at least ten countries in South, Central, and North America, representing all the Mennonite and Brethren in Christ groups. They explored such areas as theological perspectives of an Anabaptist curriculum, sociological realities in places where the curriculum would be used, and the process of developing a curriculum. The consultation was coordinated by Arnoldo Casas, associate secretary for Spanish congregational education and literature with the Mennonite Board of Congregational Ministries on behalf of the Mennonite Church's Spanish Concilio and the inter-Mennonite Council of International Ministries.

The Christmas Peace Pilgrimage, for the first time sponsored by the Franconia Conference Peace and Social Concerns Committee, will take place on Saturday, Dec. 13. The pilgrimage will begin at Center Square, Nazareth, Pa., by the Moravian Church. The procession will go to Zinzendorf Park, arriving sometime after 5:00 p.m., where there will be singing, speaking, and meditation. From the park all pilgrims are invited to share in a fellowship meal served by the Church Women United of Bethlehem in a Moravian college hall. Robert Raines will address the group. This is the twenty-first year of the Christmas Peace Pilgrimage.

New members by baptism: one at Scottsdale, Pa.; one at Howard-Miami, Kokomo, Ind.; one at Frazer, Pa.; three at Julesburg, Colo.; four at Wayside Chapel, Pedro, Ohio; two at Pottstown, Pa.; two by baptism and one by confession of faith at Lynside, Stuarts Draft, Va.; one at Clinton Brick, Goshen, Ind.

readers say

I am using this method to "Amen" and affirm John H. Mosemann's article "An Agenda for Change in Congregational Life" (Nov. 11, 1980). I wish to comment especially on the statement, "We confess one identity, but drink at so many different fountains as to influence our ministries far beyond our percep-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$151,868.51 as of Friday, November 28, 1980. This is 20.2% of the total needed. 237 congregations have made contributions.

tions." I am not selecting this statement at the expense of all the good things the article contained, but it seems to me here is one area where we need the "gift of discernment" as much, if not more, than any other "gift."

For some time a concern of mine has been growing out of the fact that there are those who listen, some all day, to radio and TV stations because they are "Christian." The idea that evidently exists is that anything that is "Christian" is okay. Much of it is, to be sure, but it is here that discernment is a "must" if we are to be kept from a confusion that is ultimately defeating. In one community where I served as pastor I set aside one day and listened to two "Christian" stations. To my astonishment at the end of the day I could identify six to eight differing theologies differing from each other, and the "differences" were outside the pale of compatibility. In fact there were times when back to back programs canceled out the other.

I am not so naive as to think we can take these programs off the air. They are with us, perhaps for a long time. But let us pray for the ability to discern what we allow to get into our minds in these days of many voices. And as an antidote let us become diligent, responsible, and devoted students of the Word of God.—Kenneth G. Good, Belleville, Pa.

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What is it that is supposed to be "Alive and Well at Anderson, Indiana"? (Nov. 18, p. 931).

I am not a stickler on having no copy editing done on things that I write but I am concerned for the understandability of this kind of material and in this particular case the whole point of the title is sacrificed when you remove the reference to the camp meeting as a social phenomenon, which Mennonites think was disreputable and is good riddance whereas as a matter of fact there is a better way to keep a denomination together than the ones we have tried.

Would it not be proper as an editorial policy serving a brotherhood church, especially when the material in question is not urgent, to inform authors of the liberties which you plan to take with their material?—John H. Yoder, Elkhart, Ind.

Editor's response: So sorry. The answer to the question is "camp meeting." Far be it for me to suppress any reference to camp meeting. It was simply that the page got full and rather than eliminate that dramatic picture, we took out the first few words of the title which was originally "The Camp Meeting: Alive and Well at Anderson, Indiana." Though the phrase appears at least twice in the article, as the author observes, some of the punch is gone.—Daniel Hertzler

births

Bachman, Doyle and Irene (English), Wayland, Iowa, second son, Derek Earl, Aug. 31, 1980.

Cline, Larry and Claudia (Hostetler), Portland, Ore., first child, Katie Lorena, Nov. 12, 1980.

Cripe, Larry and Jean (Garber), Millersburg, Ind., second and third daughters, Lacey Jo and Casey Jo, Nov. 11, 1980.

Hess, J. Robert and Rosene (Clymer), Bethel, Pa., second daughter, Kelly Jo, Oct. 4, 1980.

Janssen, Ted and Sue (Rose), Burton, Ohio, third child, first daughter, Lisa Michele, Sept. 21, 1980.

McCleard, Ron and Mary Ann (Miller), Middlefield, Ohio, third daughter, Trina Marie, Aug. 20, 1980.

Miller, Sheldon and Lori (Kleese), Wayland, Iowa, first child, Joshua Ryan, Nov. 11, 1980.

Nissley, Dale and Garnet (Pfle), Massillon, Ohio, first child, Tanya Sue, Nov. 10, 1980.

Rosenberger, Daniel and Judy (Gilliom), Indianapolis, Ind., second child, Luke Charles, Nov. 16, 1980.

Roth, Kieth and Carol, Newton, Ont., first child, Adam John, Oct. 3, 1980.

Schaden, Ken and Margaret (Monahan), Mesopotamia, Ohio, tenth child, fourth daughter, Joanna Beatrice, Oct. 12, 1980.

Schweitzer, John and Diane (Kennel), Shickley, Neb., third child, second son, Joshua Paul, Nov. 18, 1980.

Showalter, Eli and Anita (Helmuth), Canton, Ohio, third son, Dustin Luke, Nov. 6, 1980.

Sprague, Jerry and Doris (Burns), Ligonier, Ind., second son, Andrew Lee, Oct. 25, 1980.

marriages

Hostetler—Byler.—Paul Hostetler, Belleville, Pa., and Mary Lou Byler, Allensville, Pa., both of Locust Grove cong., by Gerald Peachey and Erie Renno, Sept. 20, 1980.

High—Gingrich.—Stanley High and Marilyn Gingrich, both of Krall cong., Lebanon, Pa., by James R. Hess, Aug. 16, 1980.

Houser—Zehr.—David Houser, Church of the Brethren, and Wendy Zehr, Goshen, Ind., Sunnyslope cong., Phoenix, Ariz., by Nevin Zuck, Aug. 17, 1980.

Kauffman—Kauffman.—Samuel Kauffman, Belleville, Pa., Allensville cong., and Wendy Kauffman, Belleville, Pa., Maple Grove cong., by Timothy Peachey and Erie Renno, Oct. 11, 1980.

Petersheim—Polson.—Kevin E. Petersheim, Mesopotamia, Ohio and Melodie Joyce Polson, Chardon, Ohio, Maple View cong., by Ervin Miller, Aug. 2, 1980.

Sharp—Zook.—Marlin Sharp, Allensville, Pa., Presbyterian Church, and Ruth Zook, Belleville, Pa., Locust Grove cong., by Erie Renno, Sept. 13, 1980.

Walls—Post.—Wilbur R. Walls, Titusville, Pa., Valley View cong., and Rose Post, Centerville, Pa., Baptist Church, by Arland Miller and Chancey E. Depew, Aug. 9, 1980.

Yoder—Zercher.—Dale R. Yoder, Christiana, Pa., Bart cong., and Joanne M. Zercher, Grantham, Pa., Messiah College Church, by Amos L. Bontrager, Aug. 24, 1980.

Zimmerman—Kreider.—Walter M. Zimmerman, Jr., Lititz, Pa., Indiantown cong., and Marlene Ruth Kreider, Manheim, Pa., Gantz cong., by H. Howard Witmer, Nov. 15, 1980.

obituaries

Cressman, Clifford D., son of Aaron and Magdalena (Betzner) Cressman, was born at Strasburg, Ont., Apr. 22, 1896; died at Cambridge Memorial Hospital, Nov. 6, 1980; aged 84 y. He was married to Elizabeth Swartz who died Jan. 12, 1979. He was the last surviving member of his family. He was preceded in death by one brother (Wilfred) and 6 sisters (Mrs. Barbara Nagus, Mrs. Minerva Honsberger, Mrs. Marie Weber, Lenora Cressman, Mrs. Mabel Wills and Mrs. Alvina Clemens). He was a member of First Mennonite Church where funeral services were held Nov. 8, in charge of Brice Balmer and Simeon Hurst; interment in First Mennonite Cemetery.

Cripe, Lacey Jo, daughter of Larry and Jean (Garber) Cripe, was born at Elkhart, Ind., Nov. 11, 1980; died at Riley's Children's Hospital, Indianapolis, Ind., Nov. 15, 1980; aged 4 d. Surviving are her parents, 2 sisters (Mandi Jo and Casey Jo, her twin), maternal grandparents (LaMar and Delores Garber), paternal grandparents (Mr. and Mrs. Donald Cripe), and great-grandmother (Anna Fletcher). Funeral services were held at Clinton Brick Mennonite Church, Nov. 18, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

Gingerich, Ben G., son of George D. and Mary

(Shetler) Gingerich, was born at Kalona, Iowa, Nov. 20, 1893; died at Pleasantview Home, Kalona, Iowa, Nov. 16, 1980; aged 87 y. On Dec. 10, 1915, he was married to Magdalene Knepp who died in 1918. On Oct. 7, 1920, he was married to Mattie Mayer who died in 1947. On Feb. 9, 1950, he was married to Nettie Beachy Shetler who survives. Also surviving are one daughter (Mildred—Mrs. Raymond Zook), 3 sons (Floyd, Delmar and Clifford), 13 grandchildren and 9 great-grandchildren. He was preceded in death by one son (Raymond Glen) in 1926, and one daughter (Ella) in 1921. He was a member of Sunnyslope Conservative Mennonite Church where funeral services were held Nov. 19, in charge of Morris Swartzendruber and David L. Yoder; interment in East Union Cemetery.

Hochstetler, Benjamin J., son of Joseph B. and Mary Ann (Stutzman) Hochstetler, was born in Kalona, Iowa, June 5, 1899; died at Pleasantview Home, Kalona, Iowa, Oct. 12, 1980; aged 81 y. On Feb. 22, 1922, he was married to Sarah Beckler who died Oct. 3, 1977. Surviving are 2 daughters (Ila—Mrs. Harold Ray Bender and Fern—Mrs. Paul Marner), 9 grandchildren, 7 great-grandchildren, 2 brothers (Ora and Ira), and 3 sisters (Lena Schlabach, Gertrude Eash and Susie Vlin). Two sons died in infancy. He was a member of East Union Mennonite Church where funeral services were held Nov. 14, in charge of Dean Swartzendruber, Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Huber, Mabel K. was born at Strasburg, Pa., Feb. 4, 1911; died at American Oncologic Hospital, Philadelphia, Pa., Aug. 26, 1980; aged 69 y. She was married to Arthur S. Huber who survives. Also surviving are 2 daughters (Marian Huber and Ruth—Mrs. Dennis Wireman), 3 sons (Melvin, Harold and Glenn), 8 grandchildren, 4 brothers (Amos, Roy, John and Paul), and 2 sisters (Mrs. Mary Eshelman and Mrs. Dorothy Meck). She was a member of Doylestown Mennonite Church where funeral services were held Aug. 30, in charge of Ray K. Yoder, Joseph L. Gross and J. Silas Graybill; interment in church cemetery.

Lauber, Philip, son of Henry and Fern (Troyer) Lauber, was born at Shickley, Neb., Dec. 9, 1943; died of cancer at his home in Oberlin, Kan., Nov. 2, 1980; aged 36 y. On June 28, 1964, he was married to Connie Saltzman who survives. Also surviving are one son (Aaron), one daughter (Andrea), his father, one brother (John), and 5 sisters (Nelda—Mrs. Ron Moore, Carolyn—Mrs. Wendell Mosier, Shirley—Mrs. Dennis Ulrich, LaRayne—Mrs. James Seigman and Lois—Mrs. Glenn Zook). He was preceded in death by his mother. He was a member of Salem Mennonite Church. Funeral services were held at the Faith Lutheran Church, Oberlin, Kan., Nov. 5, in charge of Larry Arganbright; interment in Oberlin Cemetery.

Yoder, John Dan, son of Dan E. and Phoebe (King) Yoder, was born at Belleville, Pa., Oct. 24, 1908; died at Mt. View Hospital, State College, Pa., Oct. 28, 1980; aged 72 y. On Nov. 24, 1930, he was married to Bertha Staybrook who died July 27, 1978. Surviving is one son (Charles R.). He was a member of Locust Grove Mennonite Church where funeral services were held Oct. 31, in charge of Gerald Peachey and Erie Renno; interment in Locust Grove Cemetery.

Cover by Dynamic Graphics; p. 1001 by Del Derksen; p. 1003 by Jim Bishop.

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisburg, Va., Jan. 19-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

items and comments

"Dial-an-Atheist" lines now in two dozen cities

A Dial-an-Atheist telephone number was recently established for the Los Angeles area by the local chapter of American Atheists. The current issue of Madalyn Murray O'Hair's *American Atheist* magazine lists two dozen such lines in U.S. cities.

Swiss church "goodwill" mission attacked by South Africa blacks

Four leaders of South Africa's black Dutch Reformed churches say that at present "no meaningful dialogue can take place with the people who hold the reins of power in this country." The black church leaders made the charge in a statement denouncing the Swiss Protestant Church Federation's recent announcement that it will continue its "goodwill mission" to the churches in South Africa, in particular the white Dutch Reformed churches. They said the Swiss group should "challenge those oppressors of this land to declare officially their abhorrence of the system of apartheid; to denounce its implementation, both in the state and in the church, as being contrary to the purpose of God."

TV churchmen denounced as "indulgence sellers"

Some fund-raising techniques of the "electronic church" violate basic Protestant principles, says a leading Lutheran theologian. Richard John Neuhaus said the appeals for money by many radio and television evangelists encourage a kind of "work righteousness" rejected by Martin Luther and other Protestant founders. "These media preachers set up a tit for tat relationship with God," said Mr. Neuhaus. "They say 'give' to them and God will bless the giver, and they ignore the central Reformation teaching that salvation is by God's grace alone. The electronic church," he said, "is in danger of turning Christianity into a cargo cult. Contributions to the evangelists become a kind of magic trigger to win God's favor. This is an odious peddling of the gospel, a prideful assertion of our human desire to control God."

Hiroshima bomb chaplain now says war is immoral

The priest who served as chaplain to the crew that dropped the atomic bomb on Hiroshima now believes that bombing was immoral and unnecessary. Furthermore, George Zabelka has become convinced that disarmament is a must, that nuclear weapons production must be halted, and that peace is impera-

tive. Christians must unite to outlaw war and to put the world on notice that "Christians no longer will support the slaughter of other human beings, physically, economically, or in any other way," he said in Minneapolis. He suggests that Christians agitate for an "ecumenical council" of Protestants, Orthodox, and Roman Catholics with the outlawing of all war as the top issue.

Father Zabelka also stressed the need for prayer. "How many times," he asked, "have you heard anyone pray for his enemies during the prayers of the faithful? We need an attitudinal change." He said it took him 20 years to clarify his thinking and to become what he is today—an active pacifist who loves his enemies, who turns the other cheek, and who is good to those who hate him.

Alternate Christmas cards promote elderly aid project

An Albany (N.Y.) Catholic Diocese office concerned with simple lifestyle for Christians has gone out on a limb by ordering 50,000 copies of its second alternative Christmas card. Last year the Diocesan Justice and Peace Commission placed an initial order of 2,000 cards and then had to keep going back to the printer for more. In all, 39,000 cards were sold. "We were still filling orders a week before Christmas," recalls Sister Margaret Stickles, chairperson of the commission's simple lifestyle committee. "We promised people we'd have the cards for them earlier this year, so we got a lot. We hope we haven't overestimated their popularity."

Increasing the press run enabled the committee, despite inflation, to hold the cost to last year's amount—ten cents per card. Buyers pay whatever they want to give. Last year's contributions ranged up to \$1 per card and netted \$5,000 for a diocesan fund for the elderly program. The card is a one-piece self-mailer, equipped with a bright metallic stamp and carrying a nativity scene in green ink drawn by Sister Mary Theresa Streck who also did the first design.

Carolina Baptist seminary rebukes convention leader

The faculty of Southeastern Baptist Theological Seminary have unanimously adopted a statement of "reaffirmation of our love and support for the Jews." In contrast to the statement by Southern Baptist Convention President Bailey Smith that God does not hear the prayer of a Jew, the seminary faculty affirmed the belief "that the God of the Judeo-Christian faith hears the prayers of all persons who call on Him." They warned that "bigotry and narrow religious dogmatism spawn anti-Semitism which is a subtle and pernicious expression of injustice and which impedes interfaith dialogue and undermines interreligious communication and witness."

Swiss churches join Nestle to fight "leftist" boycott

Feeling the heat from religious groups concerned with corporate responsibility in the Third World, Swiss economic leaders have united with mainline Swiss churchmen "against leftist penetration in the church." Industry heads and churchmen met in Fribourg in September to address the problem. Their solution was a recently announced "Interdenominational Association for Ethical Economic Studies," charged with halting "leftist penetration" in the religious realm and restoring Helvetic industry's image in the church. Most associated churchmen say they favor stepping up church information programs to counter unbalanced reports about industry. For the purpose of "objectively" informing some 3,500 parishes and Swiss religious organizations, the group will have an annual budget of \$143,250 in contributions from its members and industry.

Doug Johnson of the Infant Nutrition Action Coalition (INFACT) said the Swiss attack on its churches "is an attempt to diffuse the Nestle boycott protesting the 'unethical' marketing of infant formula in Third World countries the largest international grassroots movement of its kind."

Christmas Sharing Fund

1980

"For God so loved . . . that He gave . . ."

Send your gift to:

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When all else fails, be faithful

Whatever more it is, the Christmas story is an account of the triumph of ordinary people. The theme is set in the song of Mary, that remarkable revolutionary statement: "[God] has put down the mighty from their thrones, and exalted those of low degree" (Lk. 1:52).

Read down the list of the Christmas characters. All the villains are big shots; all the heroes are ordinary folks. But for the birth of Jesus, nobody outside of their immediate families would have heard of them. Because of Jesus, they have become a part of holy history.

This calling out of ordinaries is right in line with the Bible's emphasis throughout. It generally plays down the exploits of kings and generals, and plays up the responses of relative nobodies who were willing to hear the Word of God.

The one possible exception is David and his dynasty. These kings, the leaders of Judah, are given something better than evenhanded treatment in comparison with those of the Northern Kingdom, Israel. But even their stories must be viewed through a theological filter. When David reached out to fulfill his lust in a manner that would have given no self-respecting Philistine leader a second thought, he was tracked down by Nathan, his own court prophet.

As for the northern kings, Omri, who was politically a rather savvy ruler, is granted only 14 verses in 1 Kings 16 (the text admits offhandedly that he built a new capital, Samaria). His son Ahab married pagan princess Jezebel and was helped by her to appropriate the vineyard of Naboth, an ordinary farmer. But even this was not to be, for the writer of Kings shows that although Naboth lost his life, the crimes of the king and queen were punished.

Nevertheless, the triumph of good over evil is not seen as an easy matter in the Scriptures. Like Naboth, numbers of the faithful lost their lives. Indeed, the Psalms are filled with the complaints of persons who received less than their just deserts.

Yet somehow a tradition survived, a tradition of persons who loved God, who revered the Scriptures, gave their tithes, and tried to carry out the implications of a great calling. Zechariah and Elizabeth, Joseph and Mary were among this group. Ordinary people, all of them. Faithful

people in a long tradition of ordinary faithfulness.

We sometimes say that at the time of Jesus' birth, nothing very significant had happened in this tradition for some 400 years, since the days of Ezra and Malachi. In this we are only partly correct as we will see if we get a copy of the Bible which includes the Apocrypha. There was considerable formative activity during this period. Certainly there was work on the transmission, if not some of the final writing and editing, of the Old Testament. There was development of the law and of the synagogue educational program.

But the political exploits of the Jews during this time were mostly sound and fury. A Robin-Hood-like uprising under the Maccabees provided political independence for a time, but this deteriorated under corrupt leadership so that in part the work of the Romans as conquerors was to save the Jews from themselves.

Throughout a dozen or more generations, the faithful kept on with their worship and reverence and attempts to be obedient, at the same time looking forward to some special moving of the Spirit. When it came it was not the elite who sensed it, but the faithful ordinary people.

There could be a lesson in this, although it is not an obvious lesson, and if we don't look closely we can miss it. The lesson, as I see it, is that not only was Jesus not born and nurtured among the elite, He also did not appear in a family of thieves, extortioners, or hedonists. It was not enough to be simply lowbrow. It was the faithful ordinary who served as the carriers of the tradition.

This is not to say that the rich, the elite, Christmas shoppers, extortioners, daily number players, or whoremongers may not find a place in the kingdom that Jesus is developing. It is to say rather that too often they do not hear the call. They are more attuned to the status quo. They have too much to lose to join the revolution.

God calls on those who are restless with the status quo and sufficiently disciplined as was Joseph, the fiancé of Mary, to serve the cause even if all he was asked to do was to take "his wife, but [know] her not until she had borne a son; and he called his name Jesus" (Mt. 1:24, 25). God is looking for men like that.—Daniel Hertzler

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73:51



Death: the third birth

by A. J. Metzler

For the Christian, death presents paradoxes. It includes the bitter and the sweet, sorrow and gladness, wounding and healing, sadness and celebration, the end and the beginning, death and birth.

The Scripture refers to death as a "sting." This is a paradox from nature. The honeybee can be the source of both the pain of a sting and the sweetness of honey.

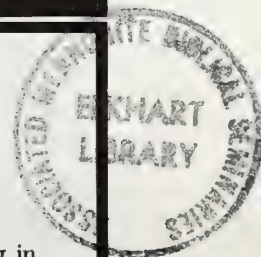
Are not these quotations typical of society's concept of death?

"Death is known to us simply as the end" (Jung).

"It is our destiny and the destiny of everything in our world that we must come to an end" (Tillich).

"Death is still a fearful, frightening happening, and the fear of death is a universal fear even if we think we have mastered it at all levels" (Kubler-Ross).

If these statements represent a popular understanding of death, by both non-Christians and by much of Western Christianity, should not our initial emphasis be to clarify a truly Christian concept? Only then can we hope to understand and suggest suitable attitudes



and ways of experiencing all that is associated with death and dying.

Can we hope to see through and if necessary break with many of the attitudes and practices that have come to be associated with death and burial? Can we learn to understand the meaning of Paul's statement: "... we would ... that you may not grieve as others do who have no hope" (1 Thess. 4:13, RSV). What does that truly mean and how should it be expressed?

Possibly the most helpful way to assist in the growing understanding of death is to see it within the context or framework of life. It is the last and greatest event in the present stage of life; and for the Christian it is in no sense the end of life, as society commonly understands it! We need to think of life for the Christian as beginning at conception and continuing endlessly. There are numerous high points or milestones marking progress or development of the marvelous mysteries of life. A birth is the point of a dramatic transition from one state or period of life to the next—a time of instant unfolding and maturing.

On May 5, 1979, William Zehr of Newton addressed a class in life and death at the Associated Mennonite Biblical Seminaries. In a moving way he compared one's natural birth and the final "death-birth" experience, which we call death, as follows:

"Perhaps the first experience of God's love and kindness is shown by the unborn baby. This little soul must feel secure tucked up under the mother's heart. And suppose one might approach him and say, 'It's time for you to leave this comfortable place and move into another world.' In other words, your allotted time is up. You are going into another world; you have no choice.

"The infant might respond, 'But I don't want to leave this place. I'm satisfied. I feel secure. All my needs are met.' So he may express his dread, fear, and reluctance to change to what is known to us as birth. To him it is a death, or at least the end of his present existence.

"But there comes a day when the baby does die out of his prenatal world. As we say from our side, he is born. For him it means passing from a known form of life to an unknown, and it might very well seem like death since it is the end of his existence as he knows it.

"Then what happens to him? Immediately he finds himself in loving arms and looking down on him the kindest and most loving face in all the world. And everybody hovers around and rushes to his bidding. Surely he must say, 'What a wonderful place this is. How foolish I was to dread and fear it and doubt God's provision. So time goes on. He begins to love this new world he once feared, and the years add up until he becomes an old person.

"One day the thought comes, 'I'm getting old. I must die and leave this world which has been my home for so long. I love its starlight which lifts my soul. I love its dear old human ways. I'm secure here. I do not want to leave my loved ones. I do not want to die out of this world into another, into an unknown.' He resists it and again he is afraid.

A. J. Metzler served as general manager of Mennonite Publishing House from 1935 to 1961. This article is included in a "Death and Dying" resources packet which is available for \$4.50 postpaid from Board of Congregational Ministries, Box 1245, Elkhart, Ind. 46515.

"Then comes the final moment when he again dies, as we call this process. But who are we to say that it is not instead simply another birth? What will happen to him when this change takes place? All of a sudden he is young again and surrounded by love and beauty. Twice he died and twice he was born. It is all very reasonable to believe that when your time comes to die you will simply be born into a more wonderful world."

So, in this endless life of the Christian, we have three death-birth experiences: initially, when born as a baby; second, when we are "born again" as Christ says in John 3; and finally, in what we call death. Each of these is a death-birth experience. Let us note some comparisons in these three experiences.

First, each is the leaving of a former, familiar, attractive, comfortable, satisfying place or state. It is a cutting off, a leaving behind, and saying a final farewell to a place or state to which we will never return. It is a move usually made with considerable reluctance and resistance.

Second, it is an entrance into the new, the unfamiliar, and the unknown, and therefore usually feared.

Third, it is a maturing and developing with new knowledge and understanding. Each of the three death-birth experiences is a new world, totally beyond our previous comprehension.

Additional comparisons might very well be made, but let us notice how the comparisons apply to the death-birth experience.

Regarding our initial birth, Zehr's graphic description of the supposed dialogue with the unborn child describes it very well. The child must exchange its comfortable and completely adequate home for an unknown world, and this through a painful experience for itself and its mother. But after the suffering is past, what a time of joy and celebration!

The second birth is also often a time of resistance. Leaving the "pleasures of sin" is frequently difficult and even painful. It means "death to the old man"—usually a repulsive prospect. It means going into a new life, a new world about which one knows and understands very little (1 Cor. 2:9, 14). The proposal (the gospel) is foolishness (1 Cor. 1:18, 21). But the old man must "die" that he might be raised to life—that is, be born. Old things must pass away; the new has come (2 Cor. 5:17).

And now the third death-birth experience. Here again we see the paradox, the bitter and the sweet. We are aware of the pain and the hurt of leaving all the good we've known in this life, of saying a final good-bye to loved ones, family, and

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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friends, and of going to a new world about which we know so little. The pain is not to be depreciated. Jesus wept at the grave of a friend. We are told to "weep with those who weep." Death will always have the element of sorrow.

But, like both the first and second death-birth experiences, this is the route to joy. In this life we can never know all that is contained in Paul's statement, "Having a desire to depart, and to be with Christ; which is far better."

The Scriptures tell us something about the life after the third birth, but we really know very little. Probably the reason God has seen best not to try to reveal to us much of the future is the fact it will be so marvelous, so wonderful, so totally beyond anything we know or experience here that comparisons are futile. Our language is inadequate to describe it.

God's attempt to explain the greatness of the life beyond what we call death might be illustrated in a feeble way by a father and his small child. This father is a trained man. He's finished his PhD and is engaged in postgraduate work in the field of science. He is excited about his findings and re-

search. He talks to his friends about it, some of whom can grasp a part of it. But how foolish it would be for him to try to explain to his one-year-old toddler son some of the great scientific discoveries he has made. It's not that the father doesn't know his subject matter, but that the infant is unable to grasp what is being said.

This is where we are according to 1 Corinthians 13:12: "Now [we] . . . know in part; but then shall [we] . . . know even as also [we] . . . are known." Here and now we are known perfectly by God—perfect knowledge. What we have in the way of knowledge here and now, even on the part of the wisest, is fragmentary, partial, incomplete. But the time will come when we shall be like Him, for we shall see Him as He is.

Thus death is a paradox. We do not want to deny any of the pain, the sorrow, and the disappointment of separation from family and friends bound together by the tender cords of love and affection. But overarching our sorrow, pain, and grief, this transition can become a time of joy and celebration. 

The language of faith

by Katie Funk Wiebe

Every morning I check the newspaper headlines. Every day they describe similar events, but with a new cast of characters. A wife murders her husband, a politician needles his opponent, an athletic team clobbers their long-standing enemy, an older person wins the sweepstakes, a fire destroys a home. The language of journalism describes a world at which life clips along at a frenzied pace.

By comparison the Christian life and its language sounds drab and unappealing. Few religious events make the headlines. To make the life of faith sound more attractive, some people attempt to describe it in terms of the competitive world of winning and losing.

I sense a hunger among Christians for new words and symbols to match those of the secular world, words which will make the faith-life sound like the Kentucky derby. Traditional Christian symbols have lost their power, partly because they are unfamiliar.

Children growing up in high-rise apartments never see a shepherd watching his sheep grazing by still waters. The dove, which we cling to as a symbol of peace, is confused with the bothersome pigeons which nest in the crannies of high buildings. Lamps and candles, often referred to in Scripture, are used today mostly for the romantic touch—to make the room less light rather than to dispel darkness.

Salt, packaged in those neat little throwaway tubes for the fast-food places, isn't as significant either. The cross is mostly an ornament dangling on a chain. And the term "born-again," one of Christianity's strongest symbols, will have a hard time regaining validity unless Christians redeem it by the quality of their lives.

Though we use a lot of servanthood language, most mid-

dle-class children have never seen an actual servant nor do they know what the posture of servants was expected to be during Bible times. Many of them have never seen a basin and towel used together. They know that when your feet are dirty, you crawl into the shower or tub and do what is necessary there—without help from the host. On the other hand, children soon learn the language of competition and of violence from television, movies, and sports.

In the casting about for convincing Christian language and symbols, people borrow whatever sounds good, even if it means talking about the life of trust in God as if it were a business or a battle. Words like "task force" and "logistics" have been borrowed from the military, "scenario" from the entertainment world, and such terms as "spin-off," "out of sync," "impacted," "bottom line," and others from the business world. And these keep pouring into our language.

In the 1940s George Orwell wrote in his classic essay "Politics and the English Language," "If thought corrupts language, language can also corrupt thought." Minority groups have long been aware of these truths. They insisted that words like "nigger" and "colored" be removed from linguistic currency because their use reinforced racial prejudice. I see the trend to describe the Christian life in the contemporary idiom of the competitive secular world something we need to be more wary of, for it will eventually influence our attitudes toward life and also our behavior.

The language of faith (trust, hope, forgive, love, encourage, feed, aid, offer, support) may not make as interesting headlines as the language of competition and war (oppose, limit, denounce, defend, beat, succeed) but it is the only one which brings life to both listener and speaker. 



The dinner table at Immanuel House, a place for fellowship.

Immanuel House: God is with us

by Bertha Swarr

If a building could speak, Immanuel House in the old Israeli seaport of Jaffa would have much to tell. Its beginning was grand—three floors, 33 spacious rooms, vaulted ceilings, arched windows and doors. That was nearly 100 years ago.

Its roots are intertwined with the early Protestant Christian presence in Jaffa. In 1844 a book depot was opened. Twenty years later an American religious group settled in the area with 170 people and built framed wooden houses surrounded by orange groves. Disease and poverty drove them back to America. Their property was sold to a German group, the Tempelgemeinde (Community of the Temple), which brought in over 100 families. They became a prosperous community known as the German Colony of Jaffa.

It was in this area, several blocks from the seashore, that Park Hotel, later known as Immanuel House, was built by Baron Ustinov, grandfather of actor Peter Ustinov. In its heyday Germany's Kaiser Wilhelm II was one of its guests.

The Immanuel House saga would note these events:

1884 Park Hotel (later Immanuel House) built by Baron Ustinov.

1909 City of Tel Aviv founded on sand dunes next to Jaffa.

1914-18 First World War.

1927 Park Hotel bought by the Israel Trust of the Anglican

Church (ITAC). Became English High School of Jaffa with 120 students.

1939 Second World War. Building commandeered by British Mandatory Police. Basement used as a prison.

1948 Taken over by Israeli Army after proclamation of the State of Israel.

1953 Handed back to ITAC, having suffered from years of hard use. Became a boarding school hostel for students at Tabeetha School in Jaffa.

1972 Anglican worship services moved from Lutheran Church building across the street to Immanuel House.

1977 Renovation and reconstruction work on building began.

1978 Congregational worship room opened, seating up to 100.

1979 Hostel facility begins receiving guests.

1980 Renovations continue, including preparation of a library-study center.

By the early 1970s, Immanuel House seemed to have lost its physical glory. Its walls were cracked, the roof leaked, and the worn-down stairsteps revealed the traffic of many feet. In fact, one felt a mysterious chill when exploring the dimly lit rooms or the basement, where for years the coffins of deceased members of the Protestant Community in Jaffa-Tel Aviv have been stored. ITAC tried to sell the house. But evidently God had other things in mind.

Bertha Swarr has been a worker in Israel with Mennonite Board of Missions since 1957.

There were some persons who lived at Immanuel House through the bleak years. Among them were Roger and Gwen Allison, the Henry and Thea Knight family, Janette Ross, and Barbara Logsdon—people with faith and endurance who kept hoping toward the future.

In 1973 the Lord brought together a team of ITAC personnel (Knights, Ross, Logsdon) and Mennonite Board of Missions workers (Roy and Florence Kreider, Paul and Bertha Swarr), who began to dream a united dream. Their common vision was to build at Immanuel House a fellowship of believers in the Messiah which would breathe the air of this land, without the label of any foreign denomination, and become a center which would complement but not compete with other sister congregations in the Jaffa-Tel Aviv area. After much prayer and planning the changes began to occur, and renovations began by resurfacing the exterior of the building and remodeling the interior.

From New Zealand the Lord brought a young builder and his wife, John and Patricia Relf, to head up the renovation team. Then volunteers began to come—from Australia, America, England, Finland, India, Ireland, Holland, and other countries. Nothing but the motivation of God's love could keep these young men and women at the daily grind of carrying cement, chipping paint, laying blocks, plastering,

painting, and cooking. There was no remuneration other than food and lodging plus a little pocket money. In this way, along with some help from an architect and local contractors, Immanuel House has come to be a congregation complex and a youth hostel. At a special Christmas event last year, 22 nations were represented. It is yet planned to include a good quality Jewish-Christian library and study center with residential possibilities for students.

The vision of a library-study center is based on the firm conviction that Israel can be a stimulating environment for Jewish and Gentile Christians to learn together about their faith and its common roots. The Immanuel House team is firm in its agreement that whereas guests from abroad are welcome to use the facilities, first priority is for the people of Israel.

A visit to Immanuel House reveals much yet to be done. One may hear hammering, sawing, singing, speaking, a telephone ringing, or a baby playing. The team sharing in responsibility is eager for the physical building to be completed, but the shaping of the "spiritual house" will never cease. The team is united in one vision: that Immanuel House fulfill the meaning of its name—a place where "God is with us," where lives are changed, a "house of prayer for all nations." 

For the rest of his life

by N. Gerald and Sara Wenger Shenk

Joseph has his second birthday this month. And if actuaries were prophets, he could expect to continue celebrating birthdays until the middle of the next century. But our son's future is not at all secure in such statistical predictions. Doomsday scenarios in every field of human activity bring the shadow of the end much closer.

We cannot promise him the future, at least not a future that we can control. The criers of gathering gloom leave us hanging at the brink of a precipice. Will our close familial nucleus of comfort be destroyed tonight, next month, or not until next century?

A different crisis on every galloping horse: petroleum, paper economy, recombined genetics, hunger, nuclear "security." The herd has not yet reached the North American continent. The noise of the stampede still comes from afar. But Joseph's future is the dust disturbed at every hoofbeat.

Childless friends may well ask how one dares to bring a child into a world full of such awesome unknowns. Yet childbirth has been an act of hope in any age. Despite the unknowns, our own parents bore us. We too entered the world not of our own will or planning, but in answer to the inner logic of creation. What are those groans of travail Paul heard ringing throughout a creation subject to futility (Rom. 8)? Are they birthpangs of a new age?

It is not the terror of unknowns which haunts Joseph's future, however, so much as the multitude of knowing predictions, the expert testimony to what looms ahead. One probability study, for example, gives Joseph a single chance in a thousand of seeing maturity, because of the nuclear

threat alone. To bear a child into such a tilted game is more than an act of wishful hope. It is an act of defiance.

And our world needs such a challenge now more than ever before. In the fate of the absolutely powerless lies the true judgment of social policy and individual creed alike. What would the world be if it were not for the generations of innocents who bring it purest joy and suffer its worst indignities?

Joseph's eyes show us the worlds anew. How his face glowed with the sheer delight of discovering his own hand. And what tyrant could forbid his contemplation of numbers and letters for their shapes and colors, rather than for the meaning they symbolize? Fresh perceptions strip adult commonplaces of their boring uniformity.

A child's complete dependence can evoke a strong desire on our part to be worthy of that trust. Intuitively we sense the deep destruction which would otherwise result. And society itself benefits when people have learned to be human toward the little ones who school us in caring and giving.

For as long as God continues to tolerate the progressive ruin of His creation by those in whom His very image is twisted almost beyond recognition, childbirth will be a persistent taunting defiance of all that is wrong with the world, a recalcitrant affront to the old that must pass away. While its newness is not guaranteed to last for life, birth is ever a renewal of the hope that is to come.

When the world wearies under its own wickedness, and futurologists chirp and mutter over their probability tables, birth has now become hope against hope, the stuff of the kingdom not founded in this world. Joseph's birth cannot be just event number $X + 1$ in an endless cycle of disposable beings. Each new human being must be received by those of us who have arrived earlier as a sign of the other, the world that must come. Newness of life is a gift of the other, "for of such is the kingdom." 

N. Gerald and Sara Shenk live in Yugoslavia.

Christians: God's giving people

by Carl E. Hansen

Why do we associate gift giving with Christmas? Why has it become such a central concern in our celebration? Of course, the wise men did give gifts to the poor baby Jesus, but there was a much greater giving on that first Christmas than that. Let us say it in the words of John, "For God so loved the world that he gave his only Son. . . ." It is because God gave that we also give. Giving is what Christmas and Christianity are all about. Let us consider the nature of the divine self-giving so that we can better understand the challenge to give of ourselves.

God first gave of Himself to mankind when at the very beginning He breathed into man's nostrils the breath of life. Divine breath (spirit) entered the human form and man became a spirit-filled being bearing in his nature the very image of God. By God's giving, man became a living being set apart from all his fellow creatures by his intellectual, volitional, and moral powers.

God next gave of Himself to mankind when He took man into partnership in the management of the planet Earth. All the produce of the plant and animal kingdoms were put at man's disposal. The soil with its minerals and wealth was put under his stewardship. Man was given the high office of being a co-worker with God to keep the earth beautiful and in good condition.

When man failed in his responsibilities and made a mess of his situation, we find God giving of Himself over and over again in acts of salvation on man's behalf. He called Abraham to form a special people of revelation and preservation. He gave Israel a law code to regulate its society for wholesome living. He intervened supernaturally on numerous occasions to rescue Israel from various disasters.

Finally, God gave of Himself most sacrificially in His incarnation which we celebrate again this Christmas. Paul describes this mystery of God's self-giving in Jesus by saying, "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8).

God gave Himself, in Jesus Christ, over to His enemies, undergoing the ultimate humiliation at their hands, enduring their hatred, scorn, rejections, and torture, and finally submitting to the cruelest death on a criminal's cross. The final cost of God's giving and forgiving is shown in the stiff cold corpse of the servant wrapped in a linen shroud, a cold dead God bound in burial clothes and locked up in a human

grave, out of sight and out of mind to the living. Such is the extent of God's love and God's giving. Christmas is the story not only of swaddling clothes, but also of grave clothes.

So giving and Christmas fit together. But giving is much more than just a thing to do at Christmastime. It happens every day in a thousand different ways.

Giving is the glue that holds human relationships together, the perfume that keeps them from smelling foul. Marriages survive and flourish only as long as there is a constant flow of giving and receiving both ways. Love, consideration, attention, understanding, sympathy, and sharing, if allowed to flow freely between its members will keep the family relationship strong and vibrant. Employer/employee relationships can only be satisfactory when there is an attitude of generosity and willingness to give one's best for the good of the other.

"God loves a cheerful giver." The world needs givers more than ever before. More of our people are reaching older ages and are isolated from warm human fellowship in their places of retirement. These challenge us with the opportunity to give of our time and attention to help shorten their lonely hours. Countless little children are neglected by working parents or abandoned by parents altogether. These need our love and affection, our time and attention. Our world has around ten million refugees today, mostly innocent victims of other men's selfish policies. These need our compassion, our food, our money, our hospitality.

It is not natural for Christians to hoard, but to give. For the Christ tells us, "Love one another as I have loved you" and "Go into all the world and preach the good news" (Mt. 28:19). To the rich hoarder he said, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me" (Mk. 10:21). To those who would like to be rich, He said, "It is more blessed to give than to receive" (Acts 20:35) and "He who finds his life will lose it, and he who loses his life for my sake will find it" (Mt. 10:39). To the poor among us, He says, "Whoever gives to one of these little ones even a cup of cold water because he is a disciple . . . shall not lose his reward" (Mt. 10:42). To those who desire status He instructs, "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mk. 10:43-44). He who would steal is told to work hard so that he would have something, not to hoard, but to give away to the needy (Eph. 4:28).

So it is only natural for Christians, like God, to give. And in the presence of such dire need in the world around them, they cannot hoard. They hear the cry of the homeless refugee, the hopeless plea of the hungry. They open their homes. They share their food. They share God's love. Christians are givers. Are you a Christian?



Carl E. Hansen is a minister in the Salem Mennonite Church, Tofield, Alberta.

He was a stranger

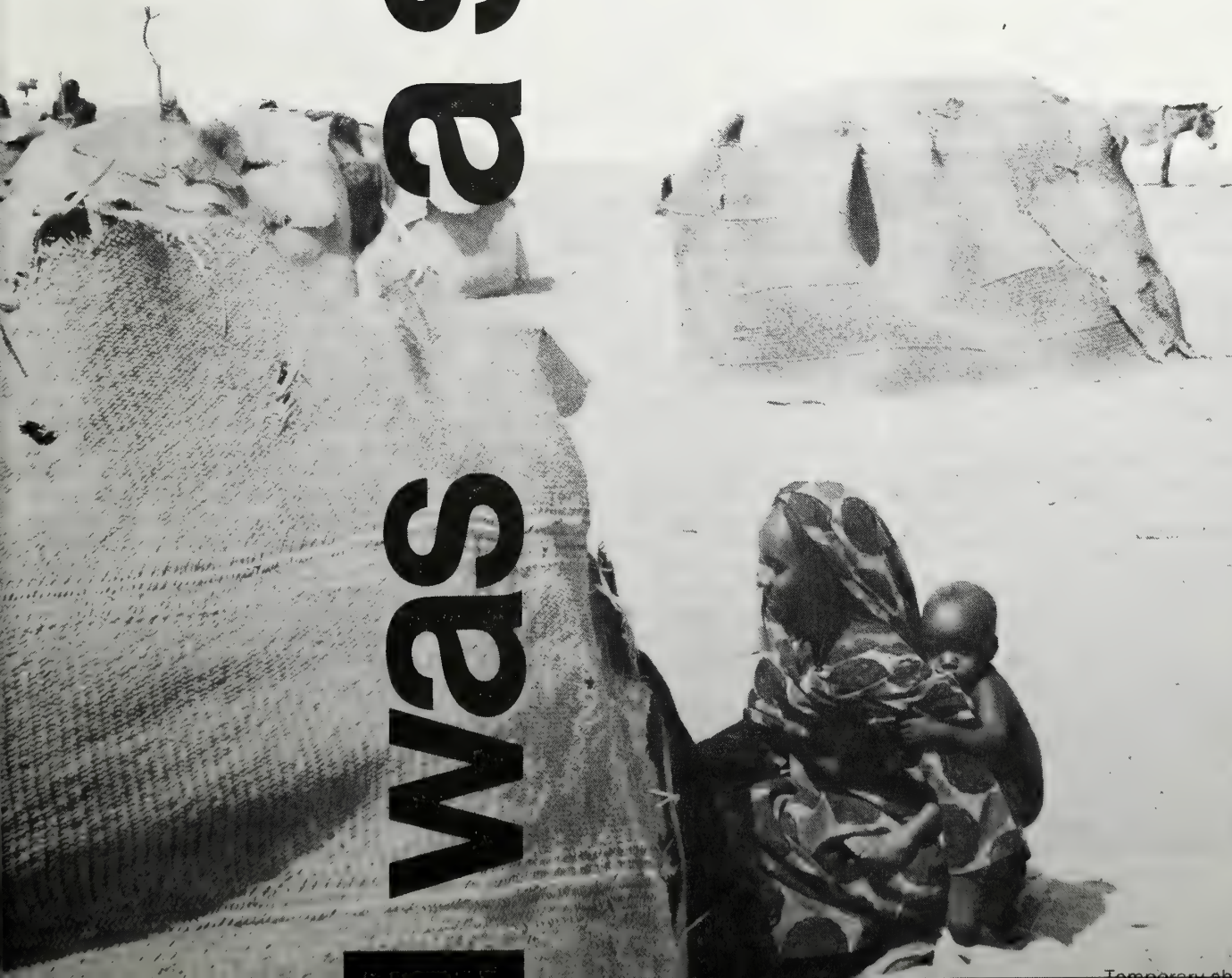
and you welcomed me

**Anything you did for one of my brothers here,
however humble, you did for me. (Matt. 25:40)**

The Christ — born in a strange town in a borrowed stable.
His parents, refugees from persecution, fled with the infant to the foreign land of Egypt. As an adult He had no place to lay His head.

To celebrate His birth this season
let us also assist strangers.
As we receive strangers
we welcome Christ.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8



Temporary shelter in Africa

Visiting missionaries work for understandings

The 13 workers in West Africa with Mennonite Board of Missions, Elkhart, Ind., received an administrative visit from North America in an unusual form recently.

Instead of Overseas Missions director Wilbert R. Shenk making the visit he usually does about every two years, the task this time was given to three former MBM missionaries in West Africa—Willard Roth of Elkhart, Ind., and James and Janice Snider of Cambridge, Ont.

Willard, who was MBM coordinator for West Africa 1970-73, is now church relations director at the home office. Sniders were medical workers in Ghana 1963-66, and James is currently a member of MBM's Overseas Missions Committee.

"Six ears were certainly better than two as we listened to the joys and problems of the missionaries," Willard said. "Also, since administrative trips are usually made by men, the missionary women seemed to appreciate especially the presence of Janice."

One purpose of the trip was to work through problems between MBM and Nigeria Mennonite Church. Last year, MBM had sent Darrel and Sherill Hostetter to southeastern Nigeria, where the Mennonite Church is located. They were the first missionaries sent there since civil war in the 1960s forced out a large team of MBM workers.

Darrel's parents, B. Charles and Grace, served African Independent Churches in the Nigerian capital of Lagos as MBM missionaries 1970-76.

"The younger Hostetters were assigned a difficult task in an area which has had a problematic missionary history from the outset of MBM involvement in 1959," Willard said. "After careful review with Darrel and Sherill, we felt the wisest course was to authorize their return to North America. They leave Nigeria with the goodwill of Nigeria Mennonite Church, although certain personal relationships are a bit strained."

Sniders agreed with Willard that, in the future, MBM must do more to provide missionaries with support groups, better orientation, clearer job descriptions, more attention to housing, better accountability structures, and more prompt response when problems arise.

Sniders were pleasantly surprised at the growth of the Ghana Mennonite Church during their 15-year absence. "What was once a network of small struggling village congregations is now a well-organized church with an all-Ghanaian leadership," Janice said.

MBM involvement in Ghana has three facets—assisting in the nurture of Ghana Mennonite Church through Lydia Burkhart and Anna Kurtz, agricultural development through Stan and Jane Freyberger and Robert and Lee Ellen Slabach, and leadership training for African Independent Churches through Erma Grove.

In two meetings with Ghanaian Mennonite leaders, the MBM delegation made progress in uniting the three facets. "In the past, the Mennonite leaders didn't understand or appreciate very well the work that we did outside of Ghana Mennonite Church," Willard said. "But I think we are now at a new place in our relationship where we can work together in truer partnership."

In Ivory Coast, missionaries David and Wilma Shank and James and Jeanette Krabill are available to help strengthen existing African Independent Churches.

"They are in the early stages of a teaching ministry," Janice said. "They have not yet received formal invitations from the senior leaders of the churches. Shanks and Krabills are busy making friends and building up trust at this point."

MMA returns funds and considers salary levels

Money concerns and accountability became recurring themes during the second biannual meeting of the Mennonite Mutual Aid board of directors, in late November.

In three separate actions, the board again approved the return of funds to MMA constituency. The returns will affect members of the retirement and of the life (Survivors' Aid) programs, as well as Mennonite-sponsored special projects receiving funding from the Fraternal Project Grants.

All individuals in the tax-deferred and individual retirement annuities will receive a dividend of 4.5 percent applied to their certificates in 1981. The dividend will be added to the guaranteed annual rate of 4 percent totaling a yield of 8.5 percent, up from last year's 7.5 percent.

In the life insurance programs, certain participants will receive dividends according to their chosen plan, their age at enrollment, and the length of their participation. Payments will begin January 1981.

The board also granted \$26,000 to eight special Mennonite Church projects requesting

funds from the Mennonite Mutual Aid Association, a fraternal society. Other grants to denominational and inter-Mennonite projects totaled \$42,125.

On the theme of accountability, President Dwight Stoltzfus reported new lines of communication between the MMA board and the General Board of the General Conference Mennonite Church (GCMC).

Although MMA has been tied most closely to the Mennonite Church since MMA's formation in 1945, it has sought increased accountability to the other denominational bodies it serves. In February 1981, for the first time since 1956 when GCMC members began participating in MMA's services, MMA staff and the GCMC directors on the MMA board will have opportunity to report to the GCMC church at the GCMC board level.

In the past, there has been interaction between MMA and GCMC at staff levels and GCMC members have served on the MMA board, but in the words of President Dwight Stoltzfus, "It's one thing for the denominations to speak to the products and operations of MMA, but a third thing to talk about policy direction."

With the open interchange between boards, the General Conference will have better opportunity for communicating policy concerns. Stoltzfus will continue to seek the same relationship with the Mennonite Brethren Church, the third largest group MMA serves.

In other discussion, the board grappled with but did not resolve the problems of salary levels apparently inadequate to attract persons needed to direct some MMA programs. The board recognized that the dilemma lies in MMA being both a church institution and a business. Salary levels in line with church standards have not been competitive with the rest of the industry, causing certain key positions to go unfilled. Board members expressed feelings that perhaps MMA cannot compare with other church institutions, or on a different note, that perhaps the church should not expect sacrificial salary levels of any of its workers.

In other matters:

—The board learned there will be a substantial premium hike in both "old" health plans and the newer Medical Expense Sharing Plan (MESP) because of a 38 percent increase in medical benefits paid to MMA members. The board suggested that people in MESP be encouraged to take the option of transferring to a higher deductible. This would allow them to pay a lower premium rate along with paying more of their own medical expenses.

—The board affirmed the Money and Economic Concerns Project being developed by John Rudy and Daniel Kauffman, the latter on "loan" from Goshen College.

—The board welcomed new board members, Willis Sommer of Bluffton, Ohio, from the General Conference Mennonite Church, and Elmer Willems, Dinuba, Calif., from the Mennonite Brethren Church.

Spanish broadcasts chart future course, cite Ortiz

The Tenth Assembly of JELAM, the Spanish Mennonite broadcast board, met Nov. 10-14 in Mexico City, reorganized with a four-member board of directors, and recognized José Ortiz for his significant contribution to Mennonite communications.

The Assembly cited José M. Ortiz for his services in Mennonite communications, representing JELAM to Media Ministries and Media Ministries to JELAM, and promoting media interest and activity among Hispanics in the U.S.

Because of his personal interest, he has encouraged Spanish pastors to develop skills in using media, especially broadcasts, for outreach in their communities.

The Assembly, which included delegates from seven countries, noted that the name JELAM (Junta Ejecutiva Latinoamericana de Audicones Menonitas) is the name of a board rather than a program or service.

The delegates, therefore, decided to discontinue identifying the words for the individual letters and to add *Producciones Menonitas* (Mennonite Productions) after JELAM to clarify its activity.

In other actions, JELAM:

- Decided to ask all the conferences and churches using JELAM's programs to begin paying a service charge as of Jan. 1.
- Asked for a special consultation with John Driver, Mennonite Board of Missions representative in Spain, to help chart the future course of JELAM's work in Spain.

New York City churches form joint council

Mennonite churches founded by the Atlantic Coast Conference and the Lancaster Conference in New York City have drawn up a constitution which brings together eleven congregations in a joint council. Gerry Keener, pastor of the Seventh Avenue congregation, serves as chairman.

The effort was a culmination of four years of study and deliberation. On Nov. 11 representatives of the congregations met and agreed to live under the spirit of the constitution on a trial basis and to formalize approval of the document at a later date.

The total membership of the eleven congregations is 376. Congregations participating in the council are Burnside Mennonite Fellowship, Glad Tidings, Good Shepherd, Seventh Avenue, Bethel Spanish (Amsterdam, N.Y.), United Revival Spanish, Revival Temple, Ephesians, Pilgrim Temple, First Mennonite, and Morris Heights.

Each congregation appoints three representatives to the council—the pastor and two other persons.



Jan Gleysteen, of Mennonite Publishing House, Scottdale, Pa., has completed a new set of bulletins called the Church in the City series. It was designed for multipurpose use, Gleysteen says. Beyond serving as bulletins, "each of the covers was designed as a mini-poster. They can be used in Sunday school classrooms, on home bulletin boards, or . . . The copy on the back pages can be used as the starter for a once-a-week dinner table discussion," Gleysteen adds. Above is a collage of nine of the covers.

New congregation organized in Kentucky

Twelve persons gathered at the residence of Dirl Fyffe in West Liberty, Ky., to organize a new fellowship on Nov. 22. They had been meeting for midweek fellowship for several years. First formal worship services began on Dec. 7.

Fyffe, an ordained minister of Virginia Mennonite Conference, has accepted the call to serve as pastor and the new congregation will temporarily meet in the basement of his house.

Although resident of the West Liberty area for some time, the group was attending a Mennonite Church 60 miles south of West Liberty. The entire group affirmed the forming of the congregation as the answer to many prayers, as appropriate in its timing, and as receiving God's blessing. The new church will be affiliated with the Virginia Conference.

Edward Godshall, overseer of the Tennessee-Carolina District, provided leadership for the organizing effort.

China program to be expanded, Burkholder

The educational exchange program between Goshen College and the People's Republic of China will be expanded and extended during 1981, President J. Lawrence Burkholder reported after returning on Nov. 20 from a 24-day trip to China.

The proposed expansion would involve six

Goshen College faculty members and six teaching assistants directing an English-language institute in Shenyang during the summer of 1981. Burkholder said Goshen's participation will be official as soon as a written agreement can be drafted and signed with the Northeast School of Engineering.

Goshen College personnel would teach English to six classes at the school in Shenyang in Liaoning province (formerly Mukden in what had been called Manchuria). The classes would be comprised of Chinese teachers of English and engineering students.

"I think we can make a contribution to the Chinese at this time," Burkholder said. "They are desperately trying to modernize. They want instruction in English—they want it very much."

One sign of China's interest in the exchange was the hosting of Burkholder, his wife, Harriet, and Lee and Geraldine Martin of Elkhart by the Peking office of the Ministry of Education. The deputy director for international education told Burkholder that they would have the full cooperation of education officials in developing the exchange programs.

The exchange with Sichuan Teachers College in Chengdu will continue in 1981-82 with minor modifications, Burkholder said. A second group of 21 Goshen College students will spend 17 weeks in China during the fall, and nine Chinese teachers will study English at Goshen College for the academic year.

The program's extension is based on the outstanding performance of 20 Goshen College students at Sichuan Teachers College this fall, Burkholder said. "They have done a wonderful

job. They are teaching English and apparently very effectively, judging from the comments of their students and college officials.

"They have a strong sense of making a contribution—they feel needed," Burkholder continued. "They are very much a part of the college's life, and they seem quite relaxed at this stage despite their responsibilities."

Draft focus of meeting

The one thing on everybody's mind at the Nov. 21 conjoint meeting of Mennonite Central Committee U.S. and U.S. Peace Section was the question of a possible draft. Pressure to respond to a draft on part of the Chicago gathering was only temporarily alleviated when participants learned from Washington-based Peace Section worker Edgar Metzler that there probably would not be a draft during the coming year.

Paul Landis, chairman of MCC US, opened the discussion with the somber warning that the '80s may be a new way of life for the Mennonites, in which they may be persecuted by fellow Christians.

On the other hand, a number of participants referred to possibly "hundreds of thousands" of non-Mennonites who will be taking the conscientious objector position.

The first issue was preparation and cooperation vs. opposition to the draft. K. B. Hoover pointed out that this was not necessarily an "either/or" situation.

The sentiment favored "preparation and cooperation," with some support for resisters.

In the minutes of a May 22 meeting of the recently formed Committee on the Draft, reference was made to the Assembly on the Draft held at Goshen College, Goshen, Ind., Mar. 27-29. "The committee recognized that the Assembly did not adequately represent the perspectives and feelings of the Mennonite and Brethren in Christ constituency," because it "gave the position of nonregistration and noncooperation stronger support than what the entire constituency would give."

Paul Landis, James Longacre, Reg Toews, and John Stoner comprised that committee.

Though Metzler had diminished the urgency of the draft with his report and prediction, Landis suggested that this release from pressure might provide a better atmosphere for working at alternatives.

Robert Kreider, of Newton, Kan., made a strong appeal: "We have both a pastoral and prophetic concern. We are imperceptibly, step-by-step falling into the militarization of our society. Since we last met, our government has committed itself to a first-strike capability in Europe. We'll probably end up loser in the eyes of the world, but on this one," Kreider continued, "we certainly need to be on the side of the Lord." He felt the church should actively combat militarism.

Margaret Allen, a black representative, asked, concerning alternatives, "Have you

taken into consideration minority churches who don't have a historic tradition and whose lifestyle is completely different?" The military option looks good because it pays.

The challenge was clear. Can the peace churches come up with a viable option for minorities?

In subsequent discussion, there was consensus that MCC constituent churches do not want privilege at the point of the conscientious objector option, but it wasn't clear how they would be involved in alternatives for non-Mennonites.

William Snyder, MCC executive secretary, registered an opinion that the churches should accept responsibility for their own objectors, but based on the World War II experience, could not take responsibility for those who were not like-minded.

The conjoint group recommended that MCC US, which would be meeting that evening and the next day, consider ways of quick mobilization in case of an imminent draft.—David E. Hostetler, for Meetinghouse

Update on the draft

Adapted from the report presented to the U.S. Peace Section on Nov. 21 by Edgar Metzler, Washington Office.

1. **Selective Service.** The revitalization of Selective Service to enable it to mobilize in the case of a national emergency continues as planned, but at a slower pace than earlier anticipated. The proposed regulations relating to classification were scheduled to be published in the *Federal Register* early in December. A "concept paper" about alternative service being prepared by Selective Service staff should be available by mid-December. That paper will give some idea of how the planning of Selective Service will impact on and interface with church service programs.

The selection and training of local boards is still in the planning stages and is now projected to be completed by the end of the next calendar year, December 1981. Selective Service officials consider the criteria for selecting the local boards and the orientation given them to be perhaps the most critical elements in designing "a system with equity."

Selective Service will provide guidelines for a profile of local boards that will ensure that the boards are more representative of the community than was the case earlier. In training local boards, officials state that they are building into the training approach the point that conscientious objection has now been established by the courts as a right and therefore that conscientious objectors are in no way to be considered as second-class citizens.

2. **Registration.** Selective Service continues to plan for registration the first week of January 1981 of young men born in 1962. Officials, however, want to make sure this procedure has the blessing of the new administration, even

though President-elect Reagan does not take over until Jan. 20. By that time, all young men will be required to register within thirty days of their 18th birthday.

Senator Hatfield and others are now urging President-elect Reagan to announce that he will cancel registration after his inauguration, which he can do without Congressional action. Reagan had been critical of President Carter's registration plan. On May 5, Reagan wrote Senator Hatfield a letter stating that Carter's effort to bring back registration...

is an ill-considered one and should be rejected. Advanced registration will do little to enhance our military preparedness. Instead, our national security demands an adequate reserve that can be called up at a moment's notice, and a skilled, experienced, all-volunteer force that can handle sophisticated weapons equipment. Perhaps the most fundamental objection to draft registration is moral. Only in the most severe national emergency does the government have a claim to the mandatory service of its young people. In any other time, a draft or draft registration destroys the very values that our society is committed to defending.

The president-elect's domestic policy coordinator, Martin Anderson, was a major proponent and architect of the all-volunteer army and is reported to be actively urging Reagan to revoke registration. However, others in the transition team, including William Van Cleave, chief of the Department of Defense transition team, are urging that the registration requirement be retained. Part of their rationale is that registration and the capability of Selective Service to mobilize quickly in the case of an emergency is a necessary prerequisite for an all-volunteer army. William Safire, a *New York Times* columnist close to the Reagan team, predicted on Nov. 20 that Reagan will revoke registration in his inaugural address or soon thereafter.

3. **Prospects.** President-elect Reagan's libertarian leanings have led him in the past to take a strong and consistent position against the draft. Members of his staff claim that he still holds that view. However, he is getting advice on defense matters from persons who believe strongly that the draft must be reinstated.

Discussion with a wide variety of House and Senate staff members and congresspersons indicate almost universal agreement that a draft is inevitable, but that it will not come during the 1981 legislative session. They note that for the quarter ended Sept. 30, all the armed forces filled or exceeded their recruitment quotas. They point out that Reagan is really committed to make the all-volunteer forces work and that Congress will be receptive to large pay increases for the military to help retain skilled manpower.

Also, the Congress has a lot of problems with draft proposals due to the costs and problems of equity, since out of a large pool of eligible persons only a small number would be drafted.

Many believe that other incentives and revised recruiting practices can remedy the manpower deficiencies and the draft can be reserved for a situation of national emergency.

Nevertheless, it is certain there will be a flood of proposals relating to the draft and national service at the opening of the next Congress. It is almost certain there will be hearings related to the draft in the coming legislative season, and there will be opportunity for testimony from interested groups and individuals. The timetable for the draft could, of course, change quickly depending on international developments. One need only recall that a year ago the administration experts insisted registration was not necessary. Soon thereafter, in response to the Soviet Union invasion of Afghanistan, registration was requested.

4. **Prosecution of nonregistrants.** The general counsel of Selective Service stated on Nov. 19 that no referrals for prosecution have been made to the Justice Department, that they are still deciding on their procedures for determining and making referrals, and that in any case the Justice Department has complete discretion as to when, who, and whether to prosecute.

5. **Supreme Court case.** The court still has not announced if and when it will consider the constitutional challenge to the draft for men only. It now appears certain that a decision will not be handed down until near the end of the

present court session next June.

6. **Next steps.** During the next several months, we will have opportunity both to work with Selective Service (in reviewing and commenting on the proposed regulations and the plan for alternative service) and to witness against conscription (in the various hearings that are likely next spring). We should prepare for both these tasks.

Even if Reagan should rescind registration, the revitalization of Selective Service is likely to proceed to assure capability of rapid mobilization in the case of national emergency. In terms of planning for alternative service this would suggest that thought should be given to the shape of a program which could utilize persons on fairly short notice. This raises questions as to how much programmatic responsibility the church should take for such a contingency and what pastoral and other support responsibilities this would require of the church.

The Mennonite response to the threat of the draft is usually prompt, thorough, and unparing of resources. However, we need to keep in mind the larger context of international power politics which brings this issue to the fore. *The New York Times*/CBS post-election poll shows that 54 percent agree and only 31 percent disagree with the proposal that the U.S. should be more forceful in dealing with the Soviet Union even if it would increase the risk of war. Of those who agree with the proposal, 64

percent voted for Reagan.

The trend toward greater reliance on military power for national security confronts the church with the challenge of idolatry. The task for the church is first in the witness to its own members, then to Washington. National leaders only act when there is political justification to do so.

MBM notes

More than 40 persons have been baptized this year in Argentina's Choele Choele Mennonite Church—the world's southernmost Mennonite congregation. Included in the group are three police officers—one of whom had come to church services as a secret agent for the government. "We believe that one of the reasons for continuing revival is the degree of unity among the leaders and in particular the close relationship between the copastors," said Floyd and Alice Sieber, workers with Mennonite Board of Missions, Elkhart, Ind., who started the Choele Choele church in 1969. They now live in Santa Rosa and work at building up local leadership for Santa Rosa, Choele Choele, and Conesa.

Some 13 couples in southeastern Iowa who are Associates in Mission (AIM) met at the Captain's Table restaurant in Washington, Iowa, Nov. 8, to hear John Koppenhaver share some of the work he and his wife, Ruth, have been involved in during the past few years. Koppenhavers, who were former missionaries in Latin America, also reported on their recent visit to local Mennonites and MBM missionaries in Japan. John noted that AIM has steadily grown from the first project in 1967, when \$1,100 was raised for a new church building for Mennonites in Tokyo, Japan, to Project 41 this past fall for mission work among Navajo Indians, which has had over \$31,000 in contributions (note supplied by Royce and Eileen Roth, Iowa City).

Lois Janzen and Doug Basinger, who began their work on Sept. 1 as regional directors for both Student and Young Adult Services and Voluntary Service, have divided up their work by Mennonite Church conferences. Lois works within Rocky Mountain (Colorado and New Mexico) and Northwest (Montana and Alberta) conferences, while Doug relates to Southwest (Arizona and California), Pacific Coast (Oregon and Idaho), and South Central (Kansas, Oklahoma, Arkansas, Missouri, and Texas) conferences.

Thanksgiving Day was just another chance to reach out to others for Voluntary Service workers in Washington, D.C., and London, Ont. In Washington, VSers at the International Guest House—a project of Allegheny Conference of the Mennonite Church—hosted a Thanksgiving dinner on Nov. 27 for former guests and VSers living in the Washington area. In London, VSers spent Canadian Thanksgiving Day, Oct. 13, preparing toys and equipment for a nursery school to be opened

Sisters and Brothers

by Joel Kauffmann

A CHRISTMAS PERIL

... you say a biblical scholar in the Mideast just unearthed an old manuscript that sheds new light on the Christmas story ...

... great, our merchandisers could use a new angle ...

... you say Mary and Joseph refused the gifts of the wise men—does this scholar realize the implications of his discovery? ...

... you did the right thing, the Christmas spirit is too sacred a thing to take chances with ...

... yeah, we can blame his disappearance on the Iran-Iraq thing!



soon by Valleyview Mennonite Church.

The acute shortage of trained and dedicated leaders for the churches in India was underscored recently at a ministerial association meeting in Pune attended by S. Paul Miller, in charge of a major effort to relocate Union Bib-

lical Seminary from rural Yavatmal to urban Pune. "We spent the entire day discussing what could be done to encourage more young people to respond to the call to serve the church and how they could be trained for the work," Paul reported.

mennoscope

A 30-minute film produced by Jim Bowman, Ron Byler, and Dan Niedermeyer, working out of south central Pennsylvania, won a certificate of merit from Unda-USA, the professional Catholic association for broadcasters and allied communicators in the United States who held their annual awards banquet on November 13 in Washington, D.C. *Greg: A Conflict of Love* is a poignant, action-filled, made-for-television movie that focuses attention on some of the reasons pressured parents at times abuse their children. Bart and Phyllis Weaver, in their mid-twenties and the parents of three children—ages 9, 4, and 2—with another child on the way, are unable to cope with the pressures of routine, assembly-line jobs, ever-increasing costs, and the additional responsibility of a live-in, recently widowed mother-in-law. The film vividly pictures the events, scenes, and tensions that cause some parents to lose patience with their children and use abusive force as a means of discipline and correction, and sometimes as an expression of love. To schedule a showing of the film, write to Media Ministries, Box 1252, Harrisonburg, VA 22801, Attention: Ron Byler.

Motivated by the hope of a better life, hundreds of thousands of refugees have fled to the U.S., only to encounter new sets of problems as they resettle. To reduce the shock of adjusting to a new culture for both refugees and their sponsors, the Goshen Community English as a Second Language Council and the Goshen College Mennonite Church have planned an all-day "Seminar on Refugee Resettlement" for Jan. 10 at the church. Also supporting the seminar are Mennonite Central Committee and Church World Service. Seminar planners say their goal is "to develop an understanding of refugees now in our communities." The program will begin with an overview of the worldwide refugee situation. An examination of the question, "Where are they coming from?" will follow. Refugee groups will discuss these same problem areas within their respective language groups. More information on the seminar and a registration form can be obtained from the Goshen College Mennonite Church.

"The land shall not be sold forever: for the land is mine." Most property owners probably do not feel that God speaks these words from Leviticus to them. Participants in the Washington Student and Young Adult Services (SYAS) housing seminar Nov. 14-15 found new

relevance in this text. Tom Nees, a pastor of a Nazarene group called Community of Hope, explained to the group of about 35 Washington young adults that God dealt with the oppression of the poor in the Old Testament by establishing the Year of Jubilee. After 50 years of buying and selling, all land was returned to the original owners.

Pam Dintaman Gingrich has been named director of deaf ministries at Mennonite Board of Missions (Elkhart, Ind.). She will succeed Reuben Savanick on Jan. 1. Under Pam, the deaf ministries office will be moved to Elkhart, and her position will become a full-time assignment. In its 4½ years of existence, MBM Deaf Ministries has had three different homes and two half-time directors. Pam is currently an interpreter for deaf people in the Goshen Community Schools.

Andres Gallardo, pastor of Iglesia Evangelica Menonita of Moline, Ill., went on the air on Oct. 5 with a locally produced radio program to reach Spanish-speaking people in the community. In addition to serving as announcer for the program, Andres provides the messages for it. It is released each Sunday at 7:15 a.m. The program, using a music and message format, will attempt to reach the 15,000 Spanish-speaking persons living in and around Moline and Davenport, Iowa. The Iowa-Nebraska Conference is sponsoring the release on KSTT Radio, Davenport. Raymundo Gomez of Carlsbad, New Mexico, reports that a similar use of radio has brought 18 of 40 persons to attend their congregation.

Iowa Mennonite School honored Clarence and Edna Swartzendruber on Friday evening, Nov. 21, with an appreciation banquet for their longtime support of the school. The Swartzendrubers donated the original six acres, and later made available for purchase the remaining 14 acres of land, which now make up the IMS campus. The couple has also, since the school's beginning in 1945, sent their three children through the program as well as boarded three teachers and five students. The appreciation banquet, held at IMS's Hillcrest Union, was attended by 314 people.



Pam D. Gingrich

As the eastern edge of Pakistan braces itself for another harsh winter, thousands of Afghan refugees will keep warm with tents and quilts purchased with the help of Mennonite Central Committee and other agencies. During the year, MCC has contributed \$50,000 to Inter-Aid Committee (IAC), a consortium of international and local relief agencies working with refugees in Pakistan. John Braganza, of IAC anticipates a need for 15,000 tents, 150,000 quilts, and 400,000 sweaters, shawls, and overcoats in the quarter ending this month. According to one observer, the government of Pakistan and international organizations have been doing a good job of assisting the refugees.

Glenn R. Miller, professor emeritus of chemistry, died on Dec. 1 in Goshen, Ind. A Goshen College faculty member since 1925, he retired in 1966 after 41 years of teaching. Born in Wellman, Iowa, in 1902, Miller came to the college to teach chemistry in 1925. Besides teaching chemistry at GC, Miller also participated in the work of the church overseas, serving as director of Mennonite Central Committee relief in England during 1944-45 and in Nigeria and Ghana on assignment with the Mennonite Board of Missions in 1962-63. A memorial service was held on Dec. 4 at College Mennonite Church in Goshen, where Miller was a member.

Living Word Fellowship, Kidron, Ohio, recently initiated a "Covenant Partners Testimony and Covenant." Twenty-three persons participated in the initial signing. The covenant was developed by congregational process over a period of several months and it is planned to renew it each year. A sample copy of the statement and its background is available from Ken Stoltzfus, pastor, Living Word Fellowship, P.O. Box 152, Kidron, OH 44636.

A New Call to Peacemaking workshop will be led by Edgar Metzler on the weekend of Jan. 9-11, at Laurelville. Recent audiovisuals and materials will be introduced. Ed, who has years of experience as a pastor, Peace Corps director, and peace worker with MCC Peace Section and NSBRO, is currently serving in the MCC Peace Section Washington office. For program flyers, write Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

A mixed group of 22 pastors, lay persons, and Voluntary Service community workers from eight cities—Philadelphia to San Francisco—met in Chicago Nov. 16-21. The Community Development Seminar sponsored

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$157,752.35 as of Friday, Dec. 5, 1980. This is 21.0% of the total needed. 239 congregations have made contributions. Sixty-seven individual gifts have been received amounting to \$25,591.55.

by MBM and conducted by the Consortium for Urban Pastoral Education changed some participants' attitudes towards the big city, according to Gwen Graffis, a volunteer at a VS unit in Indianapolis, Ind. They had all survived a "battery of lectures, bus tours, discussion groups, and sessions with eight different social service agencies." The group examined many urban issues, including the role of the church in dealing with the various issues.

Conrad Grebel College, Waterloo, Ont., announces its School for Ministers for Jan. 19 and 20, Conversations with a Church Leader from a Marxist Country. Guest lecturer will be Bruno Schottstaedt, outgoing secretary of the Gossner Mission in East Germany. Schottstaedt is available through the sponsorship of Mennonite Central Committee's Overseas Services. Workshop titles are: "Pastoring in a Socialist Context," "The Marxist Concept of the Church (historically and currently)," "Dialogue Between Christians and Marxists," and "Helping North Americans Understand What It Means to be a Faithful Christian in a Socialist Context." Schottstaedt will lead chapel services, preach in local congregations, and lecture at the college prior to leading the School for Ministers. Additional information regarding the school can be had from Doris Gascho, Administrative Secretary, School for Adult Studies, Conrad Grebel College, Waterloo, ON N2L 3G6, or by calling (519) 885-0220.

Word Fellowship, at Stratford, N.J., dedicated a chapel on Sept. 21. The congregation, developed through the efforts of church planters Richard and Lois Landis, now has 80 persons in attendance. With the assistance of loan funds from the Eastern Mennonite Board of Missions, a property was purchased. A building on this property formerly used as a garage was renovated to serve as a worship center; the adjoining house is used for Sunday school classes. EMBMC Home Ministries secretary David Shenk, who was present for the dedication ceremonies, says, "It was exciting to meet people who just a few months ago were not Christians."

Bill and Judy Houser and daughter, Winona, left the U.S. on Oct. 8 to return to Belize for another term of service with the Farmers Co-op in San Felipe. Their address is P.O. Box 30, Orange Walk, Belize.

Opportunities: Four faculty positions and six assistant positions in Teaching English to Speakers of Other Languages at Shenyang Engineering University in Liaoning Province in the People's Republic of China, Summer 1981. Write John A. Lapp, Goshen College, Goshen, IN 46526, or call (219) 533-3161.

New members by baptism: three at First Mennonite, St. Petersburg, Fla.; ten at Hi-Way Chapel, East Greenville, Ohio; four by baptism and three by confession of faith at Northridge Christian Fellowship, East Springfield, Ohio.

Change of address: J. C. Wenger from 1410 S. Eighth St., to 1300 Greencroft Dr.,

Apt. 1, Goshen, IN 46526.

New home address for Arden Shank, director of Student and Young Adult Services (SYAS) in Washington, D.C.: 3347 18th St., NW, Washington, DC 20010. The SYAS office address is 1302 Kenyon St., NW, Washington, DC 20010.

readers say

I read with some interest the Church News report in the Dec. 2 issue "Mission Emphasis Contrasted." The report emphasizes that one group (COWE), dominated by wealthy North Americans, met in a plush hotel in Pattaya, Thailand, to discuss "the evangelization of the lost," while a WCC group, which included representatives from the Third World met in Melbourne, Australia, in a civic center and stressed "providing justice for the oppressed."

Paul Gingrich stated that the symbols of the COWE group caused him some problem, but nevertheless he thought that this was the group that "will be the one to advance the gospel in the 80s," which raises some questions for me.

I'm curious to know whether Paul Gingrich is telling us something about his theological preference, or is he just talking about economics. —**Bob Herr, Pittsburgh, Pa.**

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Roy Koch in Hear, hear! "A Time for Mennonite Generosity" (Nov. 25) is right on. So often I discover that grown children are already at odds over the will of their last parent scarcely before the funeral is over. What is meant to bless turns out to curse instead.

Grown children would have a much better recollection of their parents' true last will and testament if it were going to promote the work of Christ's kingdom. To avoid any possible shock, parents can share while living why they are making their will as they are. (When children are young, our will, of course, should reflect their needs. But if they are well and of age, we as Christian parents should consider changing our wills accordingly, I believe.)

Another great way of getting accumulated possessions to where they are needed in the kingdom is to sell unneeded real estate and possessions while we are still living. Charitable trusts are an excellent means the government has provided to help stretch our giving. They can help provide us lifetime income through interest while the principle will go to the charities of our choice at our death. Mennonite Foundation of Goshen, Ind., provides free professional advice in setting up such charitable trusts. —**Eugene K. Souder, Grottoes, Va.**

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Thanks to Lois Landis Shenk, Paul M. Miller, Paul M. Zehr, and David N. Thomas for "The Seminary Comes to Lancaster" (Nov. 11 and 18). These are the kind of reports which help us to understand and appreciate areas other than our own. —**A. J. Metzler, Elkhart, Ind.**

• • •

We just finished reading Dr. Krabill's article "Take Pleasure in Our Bodies" (Nov. 25). This article is right on and the subject is treated superbly in a language all can understand.

It should be required reading for at least all Mennonites. —**Ruth and Clete Conrad, Orrville, Ohio.**

• • •

I appreciated Audrey Metz Frey's article "Prayers: Ritual or Reality?" (Nov. 25). Her candor was refreshing, if a bit painful at times, as certain truths about prayer hit close to home.

As I read the article I was reminded of the one-liner I saw in a margin of *With* magazine several years ago: "Prayer is not telling God what to do, it is

reporting for duty." Inherent in that phrase is a quality of openness to God's will and leading that is crucial, I believe, to a proper understanding of prayer. I've personally found it helpful to approach the prayer question "backwards." Instead of starting by asking, "Why pray?" I've asked myself (after a period of time when I've done little or no praying), "Why haven't I been in prayer lately?" When I'm being straightforward with myself the answer usually comes that I haven't been particularly open to hearing what God has to say during that time. Most often that feeling is directly related to a false (and stubborn) sense of self-sufficiency.

So why pray? (After all, our omniscient God already knows us through and through, including our prayer thoughts!) I believe Christians should pray in order to express openness, by way of concrete human choice, to dialoguing with our Creator. Since He made us I'm sure He understands our tendencies toward becoming self-sufficient. And God certainly knows that for our good and His glory we humans need to live in submission to Him and His will. Prayer, then, is God's way of allowing us to escape the quicksand of human pride and return to the firm footing we find in His sufficiency, not ours.

Stated another way, the act of praying serves as a healthy reminder of who's in charge in our lives! I think that's why Jesus, as Spokesman for the Father, said that it would be a good thing for us to pray. —**Dan Shenk, Elkhart, Ind.**

births

Buehler, Darrell and Jane (Dennison), Harriston, Ont., second child, first son, Nathaniel James, Nov. 7, 1980.

Buehler, Derrick and Karen (Bridge), Palmerston, Ont., first child, Tamarra Lynn, Oct. 30, 1980.

Burkholder, Sheldon and Carolyn (Turner), Watkinsville, Ga., first child, Aaron Peter, Oct. 2, 1980.

Conrad, Daniel J. and Mary Ann (Halteman), South Bend, Ind., second daughter, Miriam Elizabeth, born on July 26, 1980; received for adoption on July 27, 1980.

Derstine, Paul and Linda (Goshow), Telford, Pa., first child, Andrew Paul, Nov. 10, 1980.

Fisher, Jim and Margaret (Martin), Shipshewana, Ind., second child, first son, Matthew James, Nov. 13, 1980.

Herr, Robert and Judy (Zimmerman), Pittsburgh, Pa., first child, Mark Zimmerman, Nov. 16, 1980.

Hochstetler, Joey and Alice (Schrock), Crawfordsville, Iowa, third child, first daughter, Ilona Marie, Oct. 15, 1980.

Kirkton, Dean and Susan (Roeschley), Flanagan, Ill., first child, Adam D., Oct. 23, 1980.

Leis, Tim and Anne (Peterschmitt Kuen), Strasbourg, France, first child, Karen Sophie, Nov. 11, 1980.

Meck, Ron and Joyce, Ephrata, Pa., second son, Zachary Lee, Nov. 24, 1980.

Miller, Howard and Darlene, Sarasota, Fla., first child, Andrea Michelle, Nov. 5, 1980.

Nafziger, Ronald and Gloria, Brunner, Ont., second daughter, Lisa Ruth, Nov. 14, 1980.

Parker, Rex and Sue (Byler), Belleville, Pa., first child, Uriah John, Aug. 17, 1980.

Pellman, Michael and Kim (Hess), Bird-in-Hand, Pa., first child, Matthew Michael, Oct. 14, 1980.

Reesor, Harry and Lynne (McRobb), Listowel, Ont., third child, second daughter, Linnet Nadine, Oct. 1, 1980.

Roth, Kirby and Karen (Hershberger), Seward, Neb., first child, Kiann Nicole, Nov. 10, 1980.

Schlegel, Fred and Cathy (Eberspacher), Milford, Neb., second child, first son, Zachary W., Nov. 17, 1980.

Shenk, Nelson and June (Yoder), Bally, Pa., second son, Jeremy Henry, Nov. 14, 1980.

Swartzendruber, Kenneth and Audrey (Gusler), Traverse City, Mich., first child, Stephanie Eliza-

beth, Oct. 14, 1980.

Wengerd, Norman and Pauline (Schrock), Hartville, Ohio, first child, Kristy LaRae, Nov. 23, 1980.

Yoder, James and Crystal (Johnson), Newton, Kan., first child, Jessica Nicole, Nov. 15, 1980.

marriages

Frey—Dolmage.—Dean Frey, St. Jacobs cong., St. Jacobs, Ont., and Patti Dolmage, United Church, by Richard Yordy, Oct. 4, 1980.

Good—Dorsch.—Bruce Good, Plattsville, Ont., Nith Valley cong., and Virginia Dorsch, New Hamburg, Ont., Community Missionary & Alliance Church, by Ken Weston, Aug. 16, 1980.

Hess—Enterline.—Richard H. Hess, Strasburg, Pa., Neffsville cong., and Lory Jo Enterline, Leola, Pa., Methodist Church, by Robert L. Petersheim, Nov. 15, 1980.

Klaassen—Guhr.—Dallas Dean Klaassen, First Mennonite cong., Newton, Kan., and Geraldine Kay Guhr, Newton, Kan., Whitestone cong., by Kerwin Thiessen, Nov. 8, 1980.

Kornacker—Yoder.—John Kornacker, Arlington Heights, Ill., and Patricia Yoder, Elgin, Ill., Arthur cong., by Joe Diener, Oct. 4, 1980.

Kuhns—Brunk.—Bruce Kuhns, La Junta, Colo., and Paula Brunk, Upper Marlboro, Md., First Mennonite (Hyattsville, Md.), by Robert Johnson and Conrado Hinojosa, Aug. 17, 1980.

Martin—Herr.—Irvin Martin, Ephrata, Pa., United Zion cong., and Lois Beth Herr, Ephrata, Pa., New Holland cong., by C. Nevin Miller, Nov. 15, 1980.

Miller—Shank.—Terry L. Miller, Elkhart, Ind., Hively Avenue cong., and Debbie L. Shank, Lancaster, Pa., East Chestnut Street cong., by Luke J. Shank, Oct. 18, 1980.

Musselman—Duffield.—James Musselman, St. Jacobs cong., St. Jacobs, Ont., and Peggy Duffield, United Church, Waterloo, Ont., by Donald Linkletter, Nov. 8, 1980.

Robbison—Baechler.—Richard Wayne Robbison, Brampton, Ont., Kennedy Road Tabernacle, and Sharon Ruth Baechler, Islington, Ont., East Zorra cong., by Ron Hembree, Nov. 1, 1980.

Shantz—Eby.—Brian Shantz, St. Jacobs, Ont., St. Jacobs cong., and Sandra Eby, Lutheran Church, Kitchener, Ont., by James Bindernagel, Sept. 20, 1980.

Schumm—Brenneman.—William Thomas Schumm and Linda Lee Brenneman, both of Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, Oct. 25, 1980.

Wideman—Helwig.—Stewart Wideman, St. Jacobs cong., St. Jacobs, Ont., and Diane Helwig, Baptist Church, Meaford, Ont., by David Blayney, Aug. 2, 1980.

obituaries

Bontrager, Moses S., son of Sam and Katie (Miller) Bontrager, was born at Haven, Kan., Apr. 10, 1902; died at his home at Kalona, Iowa, Nov. 19, 1980; aged 78 y. On Jan. 14, 1923, he was married to Katie Glick, who survives. Also surviving are one son (Richard), one daughter (Virginia—Mrs. Roger Reighard), 5 grandchildren, and one sister (Betts—Mrs. Henry Miller). He was a member of Kalona Mennonite Church, where funeral services were conducted on Nov. 22, in charge of Howard Keim and Elton Nussbaum; interment in Gingerich Cemetery.

Bumstead, Beula, daughter of David and Mamie (Stoltzfus) Mast, was born in Chester Co., Pa., May 3, 1917; died of cancer at Salem, Ore., Nov. 13, 1980; aged 63 y. On June 8, 1946, she was married to James Hersey Bumstead, who survives. Also surviving are 2 daughters (Sharon—Mrs. Donald Bixel and

Marikay), 3 sons (David, Daniel, and John), 6 grandchildren, 3 sisters (Lena—Mrs. Harold Umble, Annabelle—Mrs. Arthur Hoylman and Mabel—Mrs. Earl Umble), and 2 brothers (Isaac and Donald). She was a member of Salem Mennonite Church, where funeral services were held on Nov. 17, in charge of John Willem; interment in Zion Mennonite Church Cemetery.

Detweiler, Douglas Arthur, son of Arthur and Irene (Anders) Detweiler, was born in Allentown, Pa., Nov. 5, 1962; died as a result of a motorcycle accident on Oct. 17, 1980; aged 17 y. Surviving are 2 sisters (Patricia Van Artsdolen and Jennifer), one foster brother (Bruce Weirich), and one foster sister (Barbara Murse). Memorial services were held at Deep Run Mennonite Church East on Oct. 21, in charge of Paul G. Burkholder; interment in the adjoining cemetery.

Detweiler, Jay F., son of Howard and Katie (Freed) Detweiler, was born in Lansdale, Pa., July 29, 1928; died of lung and heart failure at Norristown State Hospital, Norristown, Pa., Nov. 19, 1980; aged 52 y. Surviving are 7 brothers (Irvin, Oswin, Enos, Byson, Vincent, Paul, and Raymond) and 4 sisters (Emma Benner, Sallie, Martha, and Hannah Farina). He was preceded in death by one sister (Lydia Hunsberger, Nov. 16, 1959). Funeral services were held at Plains Mennonite Church on Nov. 22, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Cemetery.

Glick, John Gideon, son of Samuel and Lydia (Yoder) Glick, was born in Wayne Co., Ohio, Feb. 23, 1896; died at Newport News, Va., Nov. 14, 1980; aged 84 y. Surviving are 2 sisters (Beulah Glick and Mrs. Martha Hartman). He was a member of Providence Mennonite Church, where funeral services were held on Nov. 18, in charge of Ernest M. Godshall; interment in church cemetery.

Good, Ethel F., daughter of David and Nancy (Berkey) Christner, was born in Thomas Mills, Pa., Aug. 8, 1913; died at Memorial Hospital, Johnstown, Pa., Oct. 31, 1980; aged 67 y. Surviving are 5 daughters (Emma Martin, Delores Cicman, Janet North, Nancy Vickroy, and Harriet Mirllovich), 3 sons (David, Michael, and Robert), 21 grandchildren, 2 great-grandchildren, 2 sisters, and one brother. She was a member of First Mennonite Church, where funeral services were held on Nov. 3, in charge of Phil King and Jim Thomas; interment in Maple Spring Cemetery.

Grove, Ada, daughter of Joseph G. and Annie (Barkay) Hoover, was born on Sept. 25, 1905; died on Nov. 15, 1980; aged 75 y. On Feb. 22, 1928, she was married to John D. Grove, who survives. Also surviving are 5 children (Paul, Frances, Joseph, Lorne, and Ruth), 6 grandchildren, and one great-grandson. She was preceded in death by 4 brothers (Tilman, Harmon, Jacob, and Albert) and 2 sisters (Mary—Mrs. Abraham Smith and Rena—Mrs. Jacob Wideman). She was a member of Wideman Mennonite Church, where funeral services were held, in charge of Paul Martin and Arthur Byer; interment in Wideman Cemetery.

Hochstetler, Kathy Jo, daughter of Frank and Mary Kathryn (Swartzendruber) Hochstetler, was born in Iowa City, Iowa, June 29, 1961; died of cancer at University Hospital, Iowa City, Iowa, Nov. 21, 1980; aged 19 y. Surviving are her parents, one brother (James), 2 sisters (Patricia—Mrs. Steven Billups and Lori), and her maternal grandfather (Emanuel Swartzendruber). She was a member of East Union Mennonite Church, where funeral services were held on Nov. 24, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Lehman, LeRoy, son of Jacob E. and Salome (Ebersole) Lehman, was born in Franklin Co., Pa., Apr. 8, 1922; died unexpectedly at his home on Nov. 9, 1980; aged 58 y. On Jan. 31, 1948, he was married to Louisa Brendle, who survives. Also surviving are 2 daughters (Karen and Dawn), 5 sons (James, David, Philip, John, and Steve), 4 grandchildren, 5 brothers (Lloyd, Arthur, John, Marlin, and Virgil), and 3 sisters (Mildred Lehman, Anna Lehman, and Mrs.

Dorothy Hege). He was a member of Mt. Zion Mennonite Church, where funeral services were held on Nov. 12, in charge of Joe Diener; interment in Mt. Zion Cemetery.

Rufenacht, Arvada, daughter of David and Mary (Beck) King, was born in Williams Co., Ohio, Aug. 26, 1896; died at Wauseon, Ohio, Nov. 16, 1980; aged 84 y. On Jan. 2, 1917, she was married to Aaron Rufenacht, who died on Apr. 13, 1948. Surviving are one daughter (Melva Schmucker), 2 sons (Richard and Charles), and one sister (Mrs. Matilda Wolf). She was a member of Zion Mennonite Church, where funeral services were held on Nov. 19, in charge of Ellis B. Croyle and Bruce Wilson; interment in Lockport Cemetery.

Weaver, Lizzie, daughter of Joseph and Barbara (Birkey) Markley, was born in Medina County, Ohio, Apr. 25, 1886; died in Elkhart, Ind., Nov. 8, 1980; aged 94 y. On Nov. 22, 1903, she was married to Henry B. Weaver, who died in December 1976. Surviving are one son (Aaron), 5 daughters (Mabel—Mrs. Joseph Martin, Mary—Mrs. Warren Risser, Ana—Mrs. Harry Winters, Nora—Mrs. Viveron Hoffman, and Miriam—Mrs. John Beachy), 18 grandchildren, 36 great-grandchildren, and one great-great-grandchild. She was preceded in death by one son (Carl). She was a member of Bonnyville Mennonite Church, where funeral services were held on Nov. 8, in charge of Jason Martin, Ted Eash, and Boyd Nelson; interment in Yellow Creek Mennonite Church Cemetery.

Yeackley, Fred, son of Joseph and Fannie (Yordy) Yeackley, was born in Milford, Neb., Nov. 17, 1888; died at the Seward Hospital on Nov. 11, 1980; aged 91 y. On Feb. 27, 1910, he was married to Lydia Saltzman, who died on Feb. 5, 1960. On Mar. 5, 1961 he was married to Lena Stutzman, who died on Oct. 29, 1980. Surviving are 2 sons (Orvin and Ray), one daughter (Ruth—Mrs. Allen Grieser), 12 grandchildren, 20 great-grandchildren, 2 brothers (John and George), and 3 sisters (Emma Roth, Eva Reeb, and Elsie Stutzman). He was preceded in death by 3 infant children, one son (Earl), and 2 sisters. He was a member of East Fairview Mennonite Church, where funeral services were held on Nov. 14, in charge of Oliver Roth and Norman Beckler; interment in the adjoining cemetery.

Yeackley, Lena, daughter of John and Fanny Sutter, was born in Seward Co., Neb., Nov. 27, 1892; died on Oct. 29, 1980; aged 87 y. On Feb. 9, 1914, she was married to Aaron Stutzman, who preceded her in death. On Mar. 5, 1961, she was married to Fred Yeackley, who died on Nov. 11, 1980. Surviving are 4 sons (Merton, Calvin, Ervin, and Chester), 20 grandchildren, 41 great-grandchildren, 2 great-great-grandchildren, one brother (Ed Sutter), and one sister (Eva Nafzieger). She was preceded in death by 2 sons (Glen and Virgil). She was a member of East Fairview Mennonite Church, where funeral services were held on Oct. 31, in charge of Oliver Roth and Robert McKelvey; interment in the adjoining cemetery.

Correction: In the obituary of *Edward E. Bachman* (Nov. 11 issue) the name of one surviving son was omitted: He is Donald A. Bachman.

Cover by J. S. Edmonson; p. 1017 by Jan Gleysteen.

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29, 1981

items and comments

General Foods defends against TV boycotters

Responding to a church-led boycott, General Foods Corporation says it screens individual episodes of television programs and declines to sponsor those which do not meet its "standards of propriety." Its products and those of two other firms are being boycotted in a campaign organized by the Joelton Church of Christ in Nashville. Since the campaign's start last spring, more than one million persons have signed cards pledging to boycott General Foods, American Home Products, and Warner-Lambert until they discontinue sponsorship of television programs the boycott organizers deem offensive.

Of the programs cited by the church campaign, three are sponsored in part by General Foods—*Three's Company*, *Dallas*, and *Charlie's Angels*. The firm said it stopped advertising more than a year ago on two other programs on the list—*The Newlywed Game* and *The Dating Game*—because "these programs had deteriorated below our standards of good taste."

Methodists vote \$300,000 to aid political victims

The United Methodist Board of Global Ministries has established a \$300,000 fund for emergency relief to aid victims of political oppression and their families. The funds will allow the board to offer immediate relief to political victims and their families in South Africa, Bolivia, and other parts of the world, said Nora Q. Boots of the board's Global Division. The \$300,000 fund was created by three divisions of the United Methodist Board of Global Ministries—World, Women's, and United Methodist Committee on Relief.

Church mounts "discipline" campaign to stem decade-long membership loss

Over 5,000 Lutheran Church-Missouri Synod members from all over North America were joined in St. Louis by nearly that many members of local churches in a rally that highlighted its "Great Commission" convocation entitled "Discipline in the '80s." The convocation—which not only drew members from as far away as West Germany and Brazil—was the first of its kind for the Missouri Synod. It took two years simply to prepare the strategy and agenda for the event held Nov. 6-9. It was inspired by a study created by a special evangelism task force in 1978 which turned up some disturbing facts about the synod's status in the world of the '70s.

"One thing it showed was that our growth

rate during the last 10 years had simply come to a halt," said Dr. Erwin J. Kolb, executive secretary of the synod's Board for Evangelism and staff coordinator for the convocation's 10-member steering committee. The study found that the synod was gaining only about 25,000 new members a year from outside the church during that period, while at the same time, it was annually losing 50,000 of its own members. "We asked ourselves, 'how can we turn this thing around?'" said Dr. Kolb. "We finally came to the conclusion that we needed some kind of great event to focus attention on how to reach the members we are losing, as well as how to reach new members."

Woman, 77, goes to college, says God taught her to read

A 77-year-old woman who says the "Lord taught her to read" is now going to college to learn how to arrange music so she can write religious songs. Mrs. Mable Woods is now attending North Carolina Central University where she is a special student taking beginning lessons in piano. Mrs. Woods was only 9 and in the second grade when her mother died. So she had to drop out of school. "But the Lord taught me to read," Mrs. Woods said.

"She's more advanced than the other kids in the class," her teacher, Mary White, said. "She's cooperative and a very pleasant person. She tries. She's very nice to have."

Wife and mother, says pope, should be main female role

Pope John Paul II has declared that a woman's "specific vocation" in life is that of "mother and wife," and that popular movements should not seek to "liberate" her from that primary role. Instead, said the pope, the function of mother and wife should be elevated in the eyes of society as "authentic professional work that deserves to be recognized." The pontiff made his remarks at a special private audience (Nov. 8) at the Vatican for 1,100 delegates to an international Congress on the Family. The theme of the Rome congress was "The Family and the Situation of Women."

Anti-Semitic taunts land 11 Italian youths in jail

Eleven Italian youths who shouted anti-Jewish epithets at an Israeli basketball team last year were sentenced to prison terms on charges of exalting genocide. After nine hours of deliberations, a court sentenced the youths to up to three years and four months in prison. The sentences were the first imposed under an anti-genocide provision of the Italian penal code. During a championship game between a local basketball team and a Tel Aviv squad in the city of Varese in March 1979, the defendants shouted such slogans as, "Jews to

the ovens!" and "Hitler taught us it's no crime to kill the Jews!" A few days after the game, the Italian Foreign Ministry sent an apology to the Israeli government.

Sojourners magazine takes a stand on abortion

Until its latest issue, *Sojourners* magazine had avoided taking a stand on abortion. "Though *Sojourners* has never been 'for' abortion, we have not been clearly and publicly against it either," editor Jim Wallis wrote in introducing a special issue. The magazine addressed the question in 1976, when it published a proposal by Charles Fager calling for a "legal recognition of fetal humanity, but one which specifically excluded criminal sanctions against abortion as a way of protecting that humanity."

While acknowledging that "we have often been put off by the anti-abortion movement" both because of its attitudes and tactics, Mr. Wallis said "the problems and shortcomings of the anti-abortion movement cannot continue to be excuses for us. Our deepest convictions about poverty, racism, violence, and the equality of men and women are finally rooted in a radical concern for life—its absolute value and the need to protect it."

Christmas Sharing Fund

1980

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Apocalyptic: the vision that will not die

The Bible begins in a garden and ends in a city. Many of us think we understand the garden—though we really don't—but the story of the city comes in the Book of Revelation, the most mysterious book of the Scriptures.

The difficulty of Revelation is made worse by attempts to understand it without taking into account its original intent—to serve as a coded message of encouragement to Christians under pressure for their faith. Reading the Revelation without this background is like finding a map of the route to a buried treasure, but unable to interpret it because it is written in code.

The Revelation is one of two examples of apocalyptic in the Bible. The other is Daniel. There are also parts of other books which are written in this form. Apocalyptic, the term means revelation of something hidden, differs from prophecy in the sense that a prophet is said to have some hope for the present order whereas the writer of apocalyptic assumes that the present system is hopeless and that our only hope is in God. This difference is not absolute, but one gets the idea if one compares the emphasis of Hosea, for example, where the appeal is directed to offenders in the hope that they will repent, with Revelation where the offenders are considered hopeless and only the righteous are addressed.

Accordingly, it has been observed that apocalyptic tends to be written in desperate times and also that the more desperate the times, the more popular is this form of literature. If so, this seems a good year to be reading Revelation. What does the last book of the Bible have that we ought to hear in this year of our Lord?

1. Reading the Revelation gives us the impression that Christians should not be surprised by persecution. This message, of course, is not yet appropriate for Christians in North America, but there are places in the world where it would sound familiar.

2. The Revelation assures us that in spite of the scheming of the wicked, God will win. Thus it is implied that the suffering of the faithful is not in vain because God will eventually reward them. Throughout the book, God is described in the most exalted and powerful terms. The Christ also. But there is also a figure of speech used of Christ which makes His image paradoxical. In chapter 5, the seer is confused because no one has been found to open the scroll and look into it. Then it is pointed out that the Lion of the tribe of Judah can do this. And when he looked for the Lion, "I saw a Lamb standing, as though it had been slain." The Lion who conquered is also a Lamb. Think of that.

3. The Revelation also assures us that the future has begun. In chapter 21, the writer reports his vision of a new

heaven and a new earth and the holy city, New Jerusalem. With considerable detail in chapters 21 and 22, the writer describes this holy city and the relationships there. Included is even a detailed description of the measurements of this city. But it becomes apparent that the writer is using considerable symbolism.

For example, we observe that the new heaven and new earth have no sea. Why no sea? We cannot be sure, but William Barclay remarks that ancient peoples hated the sea. When we recall their frail boats this is not hard to understand. Not only was the sea dangerous, it was restless, mysterious, troubling. A renewed earth should eliminate this vexing feature.

Also missing are the sun and moon. The Hebrews were down on the sun and the moon, for pagans worshiped the heavenly bodies. In Genesis 1, the creation of the sun and moon comes well down in the process, a confession of non-faith in these natural phenomena. In the Revelation, with God present, the sun is not needed.

As further evidence of symbolism, we observe that the holy city is like a bride. Now cities have been called many things—Sandburg called Chicago "hog butcher of the world"—but I think it is not common to refer to a city as a bride. What could John have in mind here? Could it be that for him the holy city is a symbol of the church, the bride of Christ?

If indeed the future has already begun, we should not put all our efforts into preparation for heaven in the future and spend all of our time thinking that far ahead. If looking for the holy city here among us seems too ordinary, we may recall that the Bible at other places predicts in exalted language what upon fulfillment appears quite ordinary. Isaiah 40:3-5 calls for a seemingly glorious action—what seems to our modern eyes a bulldozed road through the desert. But according to the Gospel of Mark, this was fulfilled in the coming of John the Baptist.

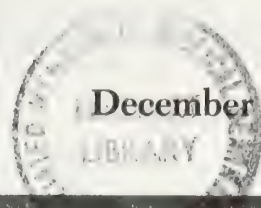
Certainly John was not ordinary, but to our technological minds, his work of spiritual renewal seems less impressive than what we would have expected from the prophecy in Isaiah. Nevertheless, what it accomplished was much greater than any literal road could have provided.

So in pondering the apocalyptic vision, we should beware of too much attention to the technical details or the imagined time frame of the visions in Revelation. Revelation is about the victory of love. Love is a greater thing than a city built of gold.

If we can believe this, we can also have courage to say "peace on earth" even though the newspaper and the evening news keep denying it.—Daniel Hertzler

Gospel Herald

December 23, 1980



"Adoration of the Shepherds" by Jan Steen (Dutch, 1626-1679). The lights of Advent may be more dangerous than darkness.

So many lights

by Bruce A. Yoder

Advent is a season of lights. Candles begin to burn in churches and homes. Bulbs bloom like spring buds from window and door frames. Strands of light are strung around storerooms, crisscrossed over streets, and wrapped around trees. The nativity scenes that pop into view on lawns are flooded with light. The biblical story tells of shepherds blinded by the bright light of God's glory and wise men following a clear and distant star. There are many lights that beckon and call, but there is one light that outshines them

all. "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Is. 9:2).

Advent is a time of hope. For those who dwell in the dark loneliness of painful separation from family, for those who live in a world filled with the dark shadows of emotional illness, for those who know the gray depression of struggling to feed and house their family, upon these persons, proclaims Isaiah, the light of hope has dawned. But is that our

experience at Christmas? No. More often than not persons in distress feel their plight more deeply, the lonely become lonelier, and those who walk in darkness see an even deeper night.

This is not the will of God. The great light that shatters the darkness is a compassionate Christ whose arms are stretched wide to welcome those who are without friends. As all nations will stream to the mountain of the Lord's temple (Is. 2:2), so are persons drawn to the light of God as it enters our world of sorrow and care. Yet during this season especially, that is not what we see. The lights of Christmas fail to welcome the broken, the dispirited, the depressed. Instead, they mark the division between those who are happy and those who are not.

The stereotyped scene from the melodrama may not be far from the truth as we see the close-knit family gathered around the fireplace and well-trimmed tree while the homeless child stands outside in the cold, peering on tiptoe through the frost-edged window. The cold, dark, and smelly stable blazed with the light of invitation and people gathered together to celebrate the presence of Christ in their midst. The neat and cozy living room filled with good smells and warm glow may well hide the one true light in a way the shabby, stinking darkness never could.

Today, as in the days of Noah, most of us are taken up with business as usual (Mt. 24:37). And that is especially true at holiday time! There are more meals to prepare, more family gatherings to attend, more gifts to buy and less money to spend, more church functions to put on the family calendar. When our lives run smoothly, when we have plenty to do to keep us busy, when our grip on life is sure, our lives flicker with activity. The star of extending credit to purchase expensive gifts promises a pleased and smiling child or spouse, so we follow it.

Christmas parties shine and sparkle with the offer of friends and laughter. Well-planned worship services offer light for those trapped by the week's darkness, so the pastor burns the candle at both ends, ignoring his family. Each light beckons. But could it be that as we eye the many lights we are like motorists in a strange city who fail to see the green and red traffic signals that are camouflaged by the many tiny lights decorating the streets?

The presence of so many lights at Advent makes our world more dangerous than if we lived in darkness. The pleasant lights that decorate our lives hide the true light of Christmas. C. S. Lewis, in his essay, "Nice People or New Men," writes, "If you have sound nerves and intelligence and health and popularity and a good upbringing, you are likely to be quite satisfied with your character as it is. [Yet] a world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable world—and might even be more difficult to save."

We cannot see the great light that comes into the world if we are blinded by the little lights of our own niceness. If we sleep content with business as usual, Christmas is bound to be a time of increased loneliness and depression for those who dwell in the land of shadows. What can those who live

in darkness see but that they don't have a family while others do, they don't have the joy or freedom that others possess, they have neither the money nor the gifts that others handle with unthinking ease. If the light we follow does not welcome those who are without light, then the light we follow is darkness. It is not the true light that has come into the world.

The light that is God's love made visible in Christ brings persons together in peace. The tie that binds us to one another is not our niceness, our intelligence, our skin color, our economic class, or our family name. We are bonded together by the love of God. It is the glory of God in our midst that enables us to be the light of the world that shines like a city set on a hill offering refuge, warmth, and care. The community of Christ is not closed. It does not cut down and leave out. It brings in and raises up. It offers a warm reception to those who have been left standing out in the cold.

The place to test that love is within our own fellowship. To paraphrase a familiar portion of John's first letter, "If you do not love the brothers and sisters whom you do see, how can you love the stranger whom you do not see?" If business as usual at Christmastime blinds us to the needs of members of our own fellowship, it should come as no surprise that the lonely and tired who are without fellowship will feel no welcome.

The hard questions of Christmas are: Do you offer a warm cup of kindness to those within your congregation who thirst for acceptance? Do you take time to visit with those who are imprisoned by the pain of their past? Do you wrap your arms around those whose emotions are raw and vulnerable?

When the demands of the holiday season have you chasing many lights, how do you respond to the persons in your own church family who need to be touched in a special way? If we walk past them, we are judged as blind and deaf. And the greater judgment is not that we have failed to see their need but that we have failed to see Christ in them.

The presence of Christ, the great light, shines at Christmastime in small places, like that old, cold, and smelly stable out behind the inn. When we are blind to the true light and follow instead the little nice and pleasant lights, we live in a deep and dangerous darkness that brings division. When we follow the great light, however, accepting and loving persons as different as the shepherds were from the wise men, then the presence of Christ in our midst shines brightly.

So "come, let us walk in the light of the Lord," (Is. 2:5). 

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Christmastime and the foolish conjunction

by Ron Kraybill

The offending word is "and," a mere conjunction—yet foolishness to some and a stumbling block to others. The scene is Advent, the center of history. God's own Son waits in the wings, ready to walk the stage of earth. Angels, those great cosmic narrators, announce His arrival. Their words are cryptic: "Glory to God in the highest and on earth peace among men with whom he is pleased!"

A compound sentence summarizes the mission of Christ. Nothing too provocative about the components!

Human ears—yes, even those of shepherds—have long rung with cries of "Glory to the heavens." Religious visionaries of all kinds roamed the cities and villages surrounding those shepherds of Judea. Then, as always, people sought and longed for God. How natural for the creature to yearn for Creator!

And what of "peace among men on earth"? Has there been a society on earth that has not desired well-being and peace? The tablets of history testify to the eternal quest for perfection. Empires chart their course on the vision of peace and well-being—if not for all, at least for some, for those within the borders. Peace is so worthy a goal that nations go to war to preserve it. Surely the words "peace on earth" fell on the shepherds and the Judean countryside with an echo of familiarity!

Still, on a barren night, what the shepherds heard, and the world did not, was the *and*. Such a foolish little conjunction! Simple men, those shepherds, and perceptive. Somehow they knew that this joining of the familiar into something new, accomplished by a bit of heavenly foolishness, is the stuff of revelation. And they turned in eagerness to Bethlehem.

• • •

The earth does not want for worshipers. How natural and easy, this turning of face to the heavens! What the worshipers do not hear is the *and*. Mark the response of God to the children of Israel, who at times were masters of worship: "I hate, I despise your feasts, and I take no delight in your solemn assemblies. . . . But let justice roll down like waters, and righteousness . . ." (Amos 5:21, 24). There is no glory to God unless there is commitment to peace among men, to loosing the bonds that alienate peoples.

Nor does the earth suffer for dreamers of perfection. How intoxicating, to place all faith in the rightness of one nation's goals and to destroy everything that stands in the way! How seductive, to rely with ultimate trust on human abilities and perceptions, to believe that surely we are masters of our own salvation.

Let the visionary and the peacemaker also hear the *and*. There is no "peace among men" unless there is also glory to God. Let those yearning for perfection recognize the source of their yearning. Let those who seek peace without God

find the very beginning of peace. Let those who suffer from the burn-out of frail human energy seek the fountain of all strengths. Let those who serve godly ends also find God Himself.

• • •

Two deep-lying and familiar human responses—angel voices united them in one foolish conjunction. The shepherds heard and turned to Bethlehem.

They found themselves in the presence of Christ. Christ—man and God joined. Christ the misfit. Christ the misunderstood.

Some would hate Him because He loved people so much. He cared for the poor, the hungry, the captives. His heart was swept away by the needs of people around him. Immediate human needs occupied His attention—no time for religious formalities and social respectability! The revolutionary must die.

Others would hate Him for a different reason—He loved God too much. He claimed the intimacy of sonship and thus the power to forgive sins. He invoked the presence of a kingdom unknown to this world. Surely He was a fanatic. A religious over-reacher, a heaven-stormer bent on destroying religious authority. He must die.

Did the shepherds already understand something of what lay ahead for this child that lay in the manger? How else could we understand them? For they heard and followed and spoke to everyone they met. They "made known the saying concerning this child." And "all who heard it wondered at what the shepherds told them."

What a foolish conjunction—already it created a stir! What a magnificent injunction—within it salvation had come!

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Winter's way

White is winter's way:

with birch branches
white on white,

weeping willows
brave in white,

last summer's nest
filled with white,

last summer's green
numb with white.

White is winter's way.

—Helen Alderfer

Ron Kraybill of Lancaster, Pa., is coordinator of Mennonite Conciliation Service and a staff member of Mennonite Central Committee United States Peace Section.

Guilt is out of fashion, says the author. It is time to bring it back.

Guilt: a prelude to hope

by Levi Miller

Several years ago while leading a study of Jeremiah I suggested that Jeremiah and John Updike had some common qualities as prophets. Both have a feeling for guilt and both are hopeful. Jeremiah was the Hebrew prophet during the time of Judea's decadence and weakening as a people who had served and obeyed God. Jeremiah called for repentance. Judah, however, did not repent and seemed to be on some self-destructive violent trajectory headed for exile.

Are they ashamed of their loathsome conduct?

No, they have no shame at all;
they do not even know how to blush.

So they will fall . . . (6:15, NIV).

Jeremiah compared Judah to a prostitute who presumably does not blush.

John Updike is a contemporary American novelist who until at least his last book (*The Coup*) has taken sex to be a primary metaphor for the American experience. In his novels, husbands and wives swap mates (*Couples*) and ministers adulterate the marriages of their members (*A Month of Sundays*). However, it is always a mixed blessing and the people feel some sadness and remorse for their happy sinfulness. They know it should not be so and the author, one gathers, at least recognizes a certain loss. The decadence of America is, in a sense, important because at least to Updike it is not normative.

This is not to suggest that America is Judah nor Updike Jeremiah. Only, one notes that both recognize guilt. People who feel no guilt or shame do not blush. For such there is no hope.

Guilt, however, has fallen into disfavor in our society and in our religious life. In society perhaps because of our emphasis on good feeling, sensuous expression, and what has become known as the human potential movement, guilt and low self-esteem are seen as problems. Self-love, high self-esteem and anything under the general label of "expressing yourself" is the answer.

Perhaps a prototype of such thought is Virginia Satir's influential book *People-making* (Science and Behavior Books, 1972) in which all problems—from tyrannical parents, premature death, large families, and social conformity, to the atomic bomb—are relegated to "low self-esteem." Her works either ignore or refer negatively to guilt or change based on feeling bad about what one has done (repentance). Although this pop psychology, now also adopted by many evangelical media evangelists ("God wants you to feel good"), can easily be ridiculed for its reductionism and overgeneralization, its impulse is strong in our society.

Consider, for example, an educational system in which you cannot fail (the inflation of grades) and the many "no lose" guides to parenting. Even bombs, the politicians now tell us, are to make us safe and feel good. Economic inflation, one might argue, results from a similar self-indulgent mood.

A welcome relief. Religiously, I suppose, we found Satir and company a welcome relief from the austere revivalism which was a part of our earlier experience. Guilt, the fear of hell, was induced as a preparation for salvation. Recently more of our revivalism has come in regards to social issues: armaments, wasteful living, and impersonal bureaucracy. "It is a sin to build a nuclear weapon." But our answer is ready, "Don't lay that guilt trip on me."

No doubt the earlier eternal fire and the present-day holocaust warnings can become a distorted preoccupation. Emphasis on loving oneself and good feelings are not without their merits. Guilt can become pathological and paralyzing. Psychologically, one does need to feel good about oneself and positive emotions are vital to health and well-being. But I would suggest that emphasizing only positive emotions, or any feelings, for that matter, is inadequate and ultimately self-defeating.

Furthermore, I suspect that we have overstated our supposed lack of feeling. I must say I consider naive and sometimes absurd the easy accusation that Mennonites are a bundle of constipated pent-up prudes. If the Mennonites were half as stuffy and pressurized as some neo-Pentecostals and human potential faddists have made them to be, they would have blown up—or away—a long time ago. The Mennonite communal psyche has shown a preference for a certain decorum, civility, and ritual which often expresses joy, peace, and friendship in more formal ways than hugging, "letting it all hang out," or what one of my friends calls "touchy-feely." For example, it is not clear to me that a congregation has less joy in singing Number 606 a cappella than a neighboring congregation has in singing "God Is So Good" while waving their arms and pounding a piano.

But back to guilt and shame. Doris Longacre in her interesting testimony book *Living More with Less* (Herald Press, 1980) notes that to say, "Let's be careful not to raise too much guilt" may be inadequate. "But what if you *are* guilty? Is there no damage to the psyche of one who clearly recognizes wrong in specific actions but refuses to accept responsibility? Can we squash down the guilt and blame it to another?" (page 25).

Longacre suggests that rather than saying, "Don't make us feel guilty," we should respond like the Judean crowd responded to the guilt-rousing John the Baptist, "What then shall we do?" Such an attitude at least has within it the seeds

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of repentance and change.

The Mennonite psyche is being undermined by an emphasis on seeking happiness, self-fulfillment, and self-esteem. *The Mennonite Reporter* (August 4, 1980) reported on a University of Guelph professor David Apavoo's findings from studying 29 youth in the Markham, Ontario, area. Apavoo discovered in the youth's spontaneous comments that many listed happiness as a major goal in life while only a few wanted "to serve the Lord, help relieve human misery, and be a witness to peace."

We should not be harsh with the youth, of course. To pursue happiness is a constitutional right in the United States. My own father this past summer at my youngest sister's wedding wished the new family "above all happiness." I suppose I should have said something similar, but on second thought I would wish them commitment, humility, health, wealth, and self-giving love. In giving themselves to God, each other, and others, they may be surprised by happiness. In the same way that happiness discovers us at the end of the hardworking day, in the shower in the morning, or after listening to a friend.

The ultimate irony. Ronald C. Arnett in an excellent critique of the human potential movement, *Dwell in Peace, Applying Nonviolence to Every Day Relationships*, (The Brethren Press, 1980), notes that the ultimate irony of self-fulfillment is that the more one seeks it the less one finds it. Conversely, in giving oneself to values and a commitment greater than and beyond oneself one may discover at least elements of it—as a by-product. This, we recall, is what Jesus taught us when He said that it is in losing our lives for His sake that we find them. Happiness, I would suggest, is always a penultimate value.

We are not without resources to encounter the gospel of self-love. For example, I recall within the Puerto Rican Mennonite experience a deep respect for the *humilde*, the humble or modest one. This is not ultimately a description of social status but an attitude of quiet humility and respect for

one's limitations, as well as one's strengths. I was often inspired by this quality in persons such as Raul Rosado, now Mennonite World Conference executive, and José Rosario, a Spanish teacher. They reminded me of the quiet strength of my Amish relatives.

Second, we have within the European Anabaptist experience the understanding of *gelassenheit*. Hans Denck, the Anabaptist mystic, whom we recognize for his statement on following Christ in life, also emphasized our being like Christ in submission and self-abandonment, *gelassenheit*. Denck saw in Christ a complete surrender (*gelassen*) to God and said that this manner is to be the example for the believing community.

Finally, we should not seek guilt; rather we should recognize it. Guilt is not a virtue and is not even a major Anabaptist or biblical theme. Our major emphases should be on a yieldedness to Christ and His community and humbly following after Him. Such is grace and discipleship. Yet our human condition is such that we are often unable to meet God's standards and our reminder is guilt and shame. Unless we adopt a fallen human condition as normative, we need this reminder.

Exposed and ashamed. In the creation story we are told that after seeing their evil, Adam and Eve noted that they were naked and felt ashamed. They were ashamed, we are told, because they were exposed in their sin. Then they recognized that something was not right. This recognition was the beginning of their redemption. This theme would be repeated throughout the biblical story from the patriarchs and the prophets to Jesus and Paul.

Today when, instead of worshiping the true God, we seem intent on polluting our green earth, trading our heritage for a bowl of monosodium glutamated porridge, helping build weapons to destroy all humanity, adulterating our marriages, and eliminating unborn children, the appropriate response is not good feelings, self-esteem, and pride. It is sackcloth and ashes. Now, there is the beginning of hope. 

Hear, hear!

Now is the time to act

Upon reflection about resistance to military registration, the coming draft, and war taxes it appears that the church has not examined sufficiently the separation of church and state in the United States. This concept is central to our national life yet one which is overlooked or ignored by many persons elected and sworn to uphold the Constitution.

The true church is not an institution, it is not a body politic, nor a tax-exempt charitable organization. It is the living and visible presence of Christ in the world.

If we, as the church, are granted certain privileges in this country and do not seize them for the good of mankind, we are being unfaithful to our tradition, our faith, our children, and our constitutional rights in so readily yielding up our money and our youth in preparation for war.

Amendment I of the Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people

peaceably to assemble, and to petition the Government for a redress of grievances."

Nonresistance is a central tenet of the Mennonite understanding of the gospel, indeed so central that without it we just meld into the Protestant wing of the church. This aspect of our faith is violated by these laws now forced on us.

Nonresistance does not mean a quiet acceptance of, or participation in, acts that are meant to harm, terrify, or kill other persons as is the case with military registration of millions of men and the collecting of vast sums of money for war.

We may choose not to resist aggression against our persons. We cannot countenance being the means of aggression against others. This is un-Christian and hypocritical.

The church must stand up and speak out if these constitutional guarantees are to be preserved and if we are to leave to our children any true understanding of what being a Mennonite Christian means.

Refuse war taxes! Refuse registration! Act now, the day is all we have.—Peter Farrar, Andover, Vt.

Too many cookies

by Geraldine Harder

It was a busy Friday before Christmas. In addition to the chores connected with my day-care center I was thinking of our son coming home from college for the holidays, the Christmas letters that needed to be written, the cookies to bake. In fact, I was so busy with my thoughts that I forgot to sing our mealtime prayer song with the children. Halfway through a peanut butter and jelly sandwich Sandra said, "We forgot our prayer, Mrs. Harder."

"Oh, Sandra, I am sorry!" I said. "What helped you to remember?"

"The manger scene," she said. "Look! Joseph and Mary are praying!" The children and I had set up and arranged a large lit-up nativity scene in the day-care room. They all stopped eating to look at it while we sang our thank you prayer together.

I thought of Mrs. Martin Luther who also was too busy one Christmas as she worked feverishly in her kitchen. She was baking cookies and trying to make dinner at the same time. Everything was fine in the Martin Luther household until baby Paul started to cry. Hans, Elizabeth, and Lenchen must have wakened him.

Mrs. Luther asked the older children to bundle up and play outdoors until dinner was ready. Then she carried Paul in his cradle bed to Martin's study where he was working on a Christmas sermon. She told her husband that she could not get dinner ready, bake cookies, and take care of Paul at the same time.

"Katie, are you forgetting about the Christ Child with all of your Christmas baking?" suggested Father. "We don't need so many cookies. It is the Christ Child we want to think about and how precious our own children are."

Katie kept Martin's words in mind on her way back to the kitchen.

Martin hummed a new tune for his little son as he thought about his Christmas sermon. Paul was soon fast asleep.

"Babies are precious," Martin thought to himself. "They bring us delight and joy. The little Lord Jesus came from heaven high to bring everyone delight and joy." Martin thought of words for a new song.

From heav'n above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

To you this night is born a child
Of Mary, chosen mother mild;
This little child, of lowly birth,
Shall be the joy of all your earth.

Glory to God in highest heaven,
Who unto us His Son hath given!
While angels sing with joyful mirth
A glad new year to all the earth.

Martin asked his three older children to learn the hymn so they could sing it for their mother on Christmas Eve. He wanted it to be a present for her. It was hard for the children to keep the hymn a secret.

"That is the most beautiful hymn I have ever heard!" Katie exclaimed after she heard it. "Where did it come from?"

Martin told his wife that the words and music came to him on the day Paul cried and everyone was too busy to take care of him.

"I will try not to be too busy with my pots and pans again," Katie promised. "Next time I will just sit down with Paul and sing your hymn. You and the children have given me a wonderful Christmas present."

Katie and I needed help in remembering important things. What are other important things to remember?

Letters and visits. We will want to write a letter or send a card to someone who has a birthday, is lonely, recuperating, or gravely ill. A letter or card received at the right time can change a gray day into a golden one. It is important to remember to make that phone call. I remember part of a letter from my mother who is alone now. "After you called the day slipped by pleasantly. I had something different to think about."

There is a lonely person in a nursing home who would enjoy a visit, a bright red apple, and a piece of zucchini bread. Marjorie Richter told me that Tuesday is the longest day for her. There are no classes or special activities then. She would especially like a visit on Tuesdays. She wants to show me her chord organ the next time I come.

Woody is always ready for a visit. He likes to reminisce about his jobs on trains and on the dog and cat farm where he worked for ten years. Yesterday he said, "I'm glad you came, exceptionally glad." He appreciated the prayer time we shared together.

You look lovely. Encouraging words and compliments are at the heart of our needs. We need to hear, "You did a good job!"

While on a Greyhound bus trip, my friend, Natalie, and I stopped at a depot in Montana. We noticed a man struggling to say good-bye to his mother. He seemed restless and impatient to get away. He did not once look at his mother although she kept reaching for love and approval.

Dressed in a green and white dress and a lace hat full of roses, the mother looked charming and pretty. The son was

Geraldine Harder is a member of the South Seattle (Wash.) Mennonite Church.

probably all the family she had, and she desperately needed his affection.

My friend Natalie and I were ready to board the same bus. When we finally fell in line with these two people, Natalie turned to the elderly woman and said, "You look lovely!"

"Oh!" replied the mother in pleasant surprise. "Now I know I will enjoy the whole trip."

Immediately the son turned to his mother, smiled for the first time, and started talking. The mother continued to reach out to her son, but this time there was communication and response.

Someone else helped the day to start out right for a mother and her son. Someone else said the three words she had reached out to hear, and the son caught the message. It seemed to me that just then God switched the sundial on to "brightest," if that is possible in sunny Montana, the land of the Big Sky country.

Loving our own children, and others. John Wesley's mother, Susanna, studied the Bible and prayed for two hours each day. This prepared her for her vocation as a mother of nineteen children and minister's wife. She also spent one

hour alone with each child every week. This remarkable woman's son, John, was the writer of 3,000 hymns. The family was poor, their house burned twice, a daughter was deformed, and several died when they were small. Nevertheless, Susanna Wesley's faith was strong because of the time she spent alone with God each day.

If your children go to a day care, you will want to give them breakfast and love before you drop them off at the center. Your day, theirs, and the day care mother's will go better because you fixed a loving breakfast.

God asks us to remember the orphans and the starving children in our town, country, and world. We can remember such children in prayer and with money gifts. Occasionally it is possible for families to share their homes. The Child Welfare League of America states that there are 12,000,000 neglected and hurting children in North America alone and millions more throughout the world.

God nudges us in various ways to help us remember important things. We can be grateful for meaningful reminders: a child's words, a painting, Bible verse, song, chapter from a book, a notice in a magazine, a note from a friend. We do not want to be too busy to see expressions of the true meaning and beauty of Christmas. 

Gifts to the grandchildren

by Helen Good Brenneman

Small children, visiting Greencroft Nursing Center, Goshen, Indiana, are often amazed at the number of grandparents at home there. I decided to quiz these grandparents about what they would like to pass on to their grandchildren.

"If you could give anything you wanted to your grandchildren for Christmas, what would you give?" I asked, telling them that it could be intangible gifts such as peace.

"Life, liberty, and the pursuit of happiness," quickly answered Phoebe, who has reached the age of 80.

Another 80-year-old, Gladys, was a bit more practical. "We used to give our grandchildren clothes or books," she related. "But the clothes never fit and the books were already in their library, so now we give them money."

An aide, Jeanette, 53 years of age, stated that she would like to pass on to her grandchildren the plan of salvation. In fact, she had already talked to them about it.

Ida, who has 24 grandchildren, 50 great-grandchildren, and four great-great grandchildren, says that she would like to pass on her love. And what greater gift could she give?

One characteristic of Greencroft Nursing Home is the numerous Marys who are residents. Mary S., 84, says, "I would like to pass on to my grandchildren a world of peace and harmony."

Mary Y. I. "I have a clock which I got as a wedding gift and it is still running. I want to pass this on. But I would also like to pass on a better world." Turning more serious, she

said, "I often wonder whether I have done anything to bring them closer to heaven."

Mary Y. II. "I would give them the blessings of the Lord. I pray daily for them that God will keep them from the evils of the world and they may think more of eternal things, instead of the perishable things of the world." She added, "I would like to leave with my grandchildren the benediction in Numbers 6:24, 25, and 26 (TEV):

May the Lord bless you and take care of you;
May the Lord be kind and gracious to you;
May the Lord look on you with favor and
give you peace."

Frances, 90—"I'd give them a Bible, a book of Bible stories, and I'd like to give them good, common sense."

Mary S., 84, "A world of peace and harmony."

Carolyn, 99—"Health, happiness, and being true to their God."

Grandfather Clifford—"I would like to instill within them the idea that there is a God who can forgive our sins and take us to be with Him."

Mary Sch., 92, "When I write to my grandchildren, I often say, 'Remember that Christ died that we may live.'"

Christine, 80, would like to pass on to her three adult grandchildren her confidence in them.

And how about myself! I wish I lived closer to my three grandchildren but I would like to pass on to them a sense of humor and a strong faith in God. 



Left to right: Harold Miller, Peter Hammi, MB Board of Missions; Becky Miller, secretary; Wilbert Shenk, MBM; and Roy Sider, BIC; part of the group in the CIM deliberations.

Mission and relief leaders review church world affairs

"There are Marxists who are reading the Bible more than Christians," Bruno Schottstaedt, an East German churchman, told the East-West Task Force of the Mennonite and Brethren in Christ Council of International Ministries (CIM) meeting on Dec. 1 and 2 in Des Plaines, Ill. And, he continued, "I know Marxists who spend all their time living for others." Influenced by Dietrich Bonhoeffer, Schottstaedt has for years been taking the church to the people under the Gossner Mission. One of his more outstanding projects was a trailer ministry.

The upshot of Schottstaedt's comments was that Marxists and Christians can and should learn to live together. Schottstaedt will be making proposals for greater exchange between East German Christians and Christians of the West upon his return. Gerald Shenk, Phyllis Krabill, and Dan Liechty, Mennonite students studying in Yugoslavia, Poland, and Hungary respectively, reported some of their experiences as residents in those countries. From their reports, it was clear that friendships and dialogue are possible. Bill Yoder, stationed in West Berlin, has been relating to Evangelicals in East Germany.

Peter Dyck reported briefly to the total CIM group on the Russian Barclay Bible commentary project being carried out conjointly between Mennonite Central Committee and the Baptist World Alliance and at the invitation of Russian Christians. Mennonite Publishing House, Scottdale, Pa., is responsible for printing the commentaries. Four book commentaries are finished and one, Romans, is at the printers. Henry Wiebe, a Canadian, is editor. He referred to his work as "time-consuming." Dyck commented that all transactions with the Soviet authorities will be carried out "above board."

Paul Kraybill, general secretary of Mennonite World Conference, and Walter Sawatsky, new director of MCC in Europe, discussed relationships with the registered and nonregistered evangelicals. They have decided, with the backing of their respective bodies to relate to both. Although Sawatsky does not see a rosy future for the nonregistered, not merely because of external pressure but also because of internal problems and splits.

In other remarks, Kraybill pleaded for more church-to-church fraternal exchanges on the international scene.

But it was J. Lawrence Burkholder, president of Goshen College, Goshen, Ind., who brought the Far East into focus with an enthusiastic report of what the college's exchange program was accomplishing in Sichuan Province. According to his understanding, this makes Goshen College unique in that there is no other group of North American undergraduates studying in China at the present time. And the Chinese hosts seem to be more than satisfied with the Mennonite students' attitudes and contributions. The Burkholders were given the "red-carpet" treatment during their latest visit.

Professor Eustace Rutiba, of Uganda, gave a gripping account of pressures Christians experienced under Idi Amin and how the church is surviving under complex circumstances.

Roelf S. Kuitse, currently at Associated Mennonite Biblical Seminaries, and Calvin Shenk, head of mission studies at Eastern Mennonite College, updated the group on current missiological thinking through selected book reviews.

The agenda carried other items. And participants decided that the meetings were important enough to call for continuing two a year despite costs. Hershey Lehman was elected chairman of CIM for the next term. CIM is comprised of 13 and relief agencies. The next meeting is scheduled for May 14 and 15 in Winnipeg, Man.

Ambassador visits GC program in China

The American ambassador to the People's Republic of China joined 20 Goshen College students and their faculty advisers for a pre-Thanksgiving dinner at Sichuan Teachers College in Chengdu on Nov. 22.

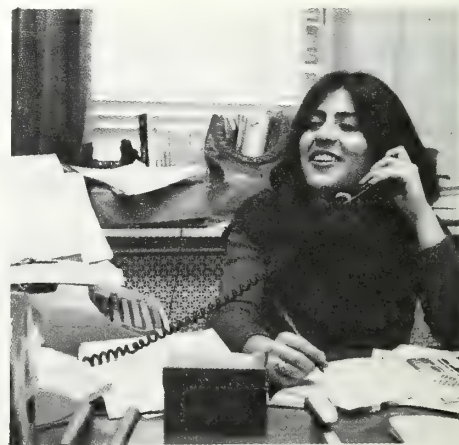
Ambassador and Mrs. Leonard Woodcock paid an unannounced visit to the first American undergraduates to study in the People's Republic in order to learn more about the Goshen College program there. Details of the visit were provided in a letter received late Wednesday, Dec. 3, from Winifred Beechy, faculty codirector with her husband, Atlee, professor of psychology at Goshen College.

"Both the ambassador and his wife asked perceptive questions about our program here—student evaluation of their experience, relationships about Chinese students, teaching of English and general impressions" reported

Mrs. Beechy.

"Ambassador Woodcock seemed well impressed by our program and our students," Mrs. Beechy continued. "He was intrigued by the experiment and its potential for the development of understanding between the Chinese and American people. He confirmed the fact that our students are the only American undergraduates in China at this point."

Woodcock had learned of the program's existence only three weeks earlier as he had been out of the country when the American students arrived in late August. The students will complete their 17-week stay as assistant English teachers in China in late December while eight Chinese professors of English remain at Goshen College until the summer of 1981.



Karen Ventura

Committed to aid Hispanic, undocumented aliens

Mennonite Central Committee U.S. recently adopted a "Policy Statement on Hispanic Immigration and the Undocumented Aliens." According to Harold A. Penner, director of the U.S. program, "it sets down the point of departure for all involved as we engage in and carry out our work in Hispanic immigration concerns."

Karen Ventura of Mennonite Hispanic Immigration Services (MHIS) in Washington,

D.C., explains that she can now respond more clearly to inquiries of MCC's position. Hispanic Mennonites and MCC U.S. can offer a united voice when legislation concerning a new immigration policy goes through Congress next year.

Ventura also believes that the backing of MCC U.S. expresses the interest of non-Hispanic Mennonites in the needs of undocumented aliens. She expects to do more to raise awareness of the needs throughout the Mennonite and Brethren in Christ churches.

According to Penner, the policy statement has implications for MCC's Refugee Resettlement Office, which is helping sponsor some Cuban refugees, and for U.S. Peace Section, whose Washington Office monitors immigration concerns. It is also relevant to MCC's work overseas, in that it calls for efforts to address immigration issues at the source, the immigrants' native land.

The policy statement notes that MCC has responded to the needs of emigrating peoples throughout its 60 years. As an agency of churches which have themselves been immigrant churches.

Southwest affirms growth and leadership

Southwest Mennonite Conference, meeting in annual assembly at the Calvary Mennonite Church in Inglewood, Calif., Nov. 27 and 28, reflected the usual "family spirit over Thanksgiving," according to Allen Yoder, pastor of the Iglesia Menonita Emanuel and overseer of the Hispanic churches, Surprise, Ariz.

Two congregations were taken into full conference membership: Family Mennonite in Los Angeles, Oscar Price, pastor, and the Casa de Oracion Mennonite Church in Tijuana, Baja, California, Mexico, Acosta Garcia, pastor.

Hector Munoz was ordained to the Christian ministry as an evangelist and church planter. He is currently serving in Los Angeles in the capacity of church planter under the direction of the Southwest Mennonite Conference. He was also instrumental in starting the La Luz del Mundo (The Light of the World) Mennonite Church in Los Angeles, and is now working with four other groups in the beginning stages of development.

Stanley Weaver, conference overseer, and Yoder participated in the ordination service during the evening session of the conference assembly on Nov. 27.

Salvador Arana was installed to the Christian ministry as the pastor of the La Luz del Mundo Mennonite Church in Los Angeles, Calif.

One of the current problems the conference faces is that of wanting to start new churches, according to Yoder, and experiencing a greater scarcity of funds as time goes on. Increased funding is one way to help in church planting.

David Mann, Phoenix, Ariz., is conference moderator.



With the help of the Child Sponsorship Program, Indian orphan Hena Dutta was able to complete a teachers training course and is now employed in a mission school.

Sponsorship program brightens prospects of children around the world

Twelve-year-old Joy Dutta Barua hopes to become a doctor someday. He lives with his parents and three brothers and sisters in a small bamboo house in the village of Majebosti, Bangladesh, where his father is a laborer.

Five-year-old Zelania Francisca dos Anjos lives in one of the slums of Recife, Brazil. Her father supports a family of 12 on less than \$55 per month. Now her parents would like her to begin school.

Joy and Zelania are two of the nearly 200 children currently seeking sponsors under Mennonite Central Committee's Child Sponsorship Program. Since its beginning in

1954, this low-profile program has made a difference in the lives of thousands of young people around the world. It allows those who would otherwise not be able to attend school the chance to obtain the academic and career skills they will need to become self-reliant adults.

During the past three years the overall program has steadily grown. Currently, 1,335 students receive assistance, an increase of 159 over last year and 255 over 1977. Along with the larger number, new programs are beginning in two countries and a greater variety of students are receiving aid in others.

MBCM skips October meeting

The officers-only meeting of the 11-member Board of Congregational Ministries, held Oct. 31—Nov. 1 in Chicago, was one of several cost-cutting measures approved by the directors in June.

Since the June meeting David Blake Miller began half-time work as coordinator for the 1981 Mennonite Youth Convention, with employment cost to be covered by convention registrations; twenty pilot congregations in nine conferences are testing Life Planning materials developed during the past year under the leadership of Lavon Welty; a Death and Dying Resource/Study Packet developed by Beulah Kauffman before her resignation in

August was completed and made available for distribution in October.

Some Guidelines for Congregations Relating to Their Leaders—Calling, Supporting, Relating, and Evaluating, a thirty-page document refined by Harold Bauman and MBCM's Leadership Commission, was distributed via conference ministers in August.

Major time was given to reviewing staff reappointments. Arnoldo Casas, who completes his second two-year term in December, was reappointed for another two years as associate secretary for Spanish education and literature. David Helmuth and Lavon Welty, whose current appointments expire next sum-



MCC East Coast held the first of a series of rallies at the Belleville (Pa.) Mennonite School on Nov. 15. Among the day's activities, representatives of local MCC projects in the Big Valley area discussed their activities in a panel. Left to right are: Trennis King, panel moderator; Raymond Peachey, Belleville Thrift and Gift Shop; Caleb Peachey, Mennonite Disaster Service; Peter Greenfield, meat canning; Joyce Bratton, thrift shops; James Brenneman, MCC alumni (since deceased); and Ronald Peachey, relief sale.

mer, were invited to accept reappointment for continuing service. Helmuth's work with MBCM would be extended two years and be divided between his present focus in congregational education and literature and a new focus on family life education. Welty would continue his present half-time work in youth ministries for a new four-year term. A half-time person is being sought for leadership in peace and social concerns beginning next summer.

Staffing projections for congregational evangelism are less clear. The assignment of the Evangelism/Church Growth Resource Team, cosponsored with MBM's Home Missions Department, concludes at the end of the year. The officers agreed that specific training of persons for evangelism should have priority in any new staff arrangements. In view of MBCM's financial limitations, however, it was observed that primary leadership in evangelism may need to be carried by the MBM Home Missions Division and/or the new Center for Evangelism being developed at Eastern Mennonite Seminary.

Evangelism resources and pastoral support recommendations were noted as two of many areas in which MBCM and Mission Board "home" concerns are closely related. The officers discussed a suggestion by the executive secretary of ways in which efforts of the two boards might be more closely coordinated and encouraged him to explore possibilities further.

While all board members received the usual agenda and dockets of supporting materials for the fall meeting, only Gloria Martin Eby,

Kitchener, Ont., president; Martin W. Lehman, Sarasota, Fla., vice-president; and John R. Martin, Harrisonburg, Va., secretary, met with Gordon Zook, executive secretary. Wayne North, General Board associate secretary also participated in the two-day meeting. All actions requiring full board approval are subject to ratification by mail vote.

HS board members define duties and relationships

More than 80 board members and administrators from 11 Mennonite high schools gathered for a workshop at the Laurelville Mennonite Church Center, Nov. 2-4. The topic for the workshop was "The Board Fulfilling Its Responsibility." Primary resource persons were Harold M. Mininger and Henry D. Landes of the Penn Foundation for Mental Health, Inc.; Mininger is chairman of the board and Landes administrator at the Sellersville, Pa., institution. Lee M. Yoder, vice-president of Eastern Mennonite College, responded to issues raised by Mininger and Landes and by school board members and administrators.

"Participants worked at nitty-gritty issues," said Glen Roth, staff person for the Mennonite Secondary Education Council, which sponsored the event. "Board members were told that while they are responsible for policy making, they should not meddle in management and administration." Small groups grappled with the implications of this issue and others.

One special concern aired during the workshop was developing helpful supervisory relationships between boards and head administrators. "Head administrators are often the most poorly supervised," participants were told. "If supervision is good for the faculty it should also be good for the administrator. And supervision should always be in the context of ongoing relationships."

Board members were also told that their role is to define and establish the school's mission and to select an administrator who will keep the school on track. When the defined mission is understood and supported by the local constituency, necessary dollars and other resources can be secured.

Directors of development met in separate sessions with Daniel Kauffman and Gordon Yoder; Kauffman is director (on leave) of college relations and Yoder is director of special and deferred giving at Goshen College. The focus of these sessions was developing understanding of deferred giving in the context of the small school. Time was also spent discussing how to manage long-term development programs.

Workshop participants met in plenary sessions to hear Daniel Kauffman speak on "Building a Sound Financial Base." He especially emphasized balancing capital and operating funds and creating alternatives to tuition increases. In this context, Ronald Blaum of the Christopher Dock Mennonite High School staff shared some perspectives regarding the "Brotherhood Plan" of school support.

J. Lester Kehl, a pastor and school board member from Ontario, led the group in Bible studies.

New Call to Peacemaking supports nuclear freeze

Participants of the New Call to Peacemaking Conference, held at Green Lake, Wis., last October, urged active support for a moratorium on the production, testing, and deployment of further weapons by the United States and the Soviet Union. Such a moratorium, or freeze, has been proposed by the Institute for Defense and Disarmament Studies of Brookline, Mass., and is being endorsed by a growing number of national religious, academic, and scientific leaders. The freeze would terminate underground nuclear tests, the testing, production, and deployment of all new missiles and aircraft for the delivery of nuclear weapons, and the production of fissionable materials for weapons purposes.

The New Call to Peacemaking action calls for a united effort of Mennonites, the Church of the Brethren, and Friends with Sojourners, the Fellowship of Reconciliation, World Peacemakers, and Pax Christi to gain "congrega-

tional support for a U.S.-initiated nuclear weapons moratorium." In a letter proposing that Christians should support the nuclear freeze, Mernie King of *Sojourners* said, "The need is to speak of nuclear war as a theological as well as a political issue. The arms race is first and foremost a matter of faith."

Linking the moratorium to the task of evangelism, King said, "Any anti-nuclear effort by Christians should be an attempt to call forth faith in Christ and to build the church. We should be calling the church to prayer as the ground of peacemaking and the foundation of all our action, and to build communities that will be environments of peace and schools for peacemakers."

Meeting Nov. 21 and 22, the annual meeting of Mennonite Central Committee U.S. supported an action of its Peace Section to work at the congregational dimension of the call for a moratorium. MCC U.S. Peace Section will provide a part-time staff person for this effort.

A nuclear weapons freeze is a limited goal, but a necessary first step, according to planners of the moratorium. As Mernie King put it, "Granted, moratorium is but a small step, but the arms race must be stopped before it can be reversed."

New dean at G C

The appointment of Victor E. Stoltzfus as the 12th academic dean in the 86-year history of Goshen College was announced by President J. Lawrence Burkholder on Nov. 24.

Stoltzfus, a 1956 graduate of Goshen College who is now chairman of the department of sociology and anthropology at Eastern Illinois University, Charleston, was appointed by the board of overseers following a yearlong review of the college's administrative structure and an active search for a new dean this fall.

On July 1, 1981, Stoltzfus will succeed John A. Lapp, who will have held the positions of both provost and dean for two years. The current president-provost-dean administrative structure will be retained, with the dean having primary responsibility for the college's academic program.

"Victor Stoltzfus will bring to the office of the dean a combination of academic interests and personal skills," Burkholder commented. "His experience as a scholar, pastor, administrator, and particularly his ability to understand process within a community will enable him to assist in the formation of policies and the implementation of programs at a time when colleges such as Goshen will be forced to

think both in terms of retrenchment and innovation.

"We welcome him as one who may worthily join a succession of Goshen College deans that included Noah Oyer, Harold S. Bender, Carl Kreider, and John Lapp," Burkholder added.

Iowa group gets into camping

The southeast Iowa Mennonite Camp Association chose Crooked Creek Christian Camp as the name for its 66.3-acre campground at its first annual meeting on Sunday, Nov. 16. The meeting was held at the Washington (Iowa) Mennonite Church building. The camp is located four miles south of Washington and is bordered on the north by Crooked Creek. Another 140 acres, now in transaction, will complete the camp area.

Three major projects are targeted by mid-1981: topographical layout, a fund and membership drive, and a master plan. Church representatives are researching their respective congregations on 1) present programs and 2) for expertise in camping skills.

The Association is comprised of 200 members of the Conservative, Mennonite, and General Conference Mennonite churches, probably the first of its kind, according to A. J. Metzler long associated with the Laurelville Mennonite Church Center. These members come from 22 congregations having a potential membership of 4-5,000.

The present board is made up of Roger Roth (MC), Mt. Pleasant, president; Chester Miller (Con.), Kalona, v.-president; Ted Widmer (MC), Wayland, treasurer; Phyllis Litwiller (MC), Washington, secretary; Frank Yoder (MC), Kalona; Donald Payne (GC), Pulaski; Gerry Klopfenstein (GC), Wayland; Paul W. Miller, Kalona; and Roger Wyse (GC), Bloomfield.—Roger Wyse, Bloomfield.

Volunteers study leadership

Twenty-six household leaders of Voluntary Service units met at Camp Hebron, Halifax, Pa., Nov. 2-5, for a workshop in leadership training. They came from 17 locations in Eastern coast states, where the Eastern Mennonite Board of Missions, Salunga, Pa., administers Voluntary Service programs.

Resource persons were Harold Stauffer, training and development manager for Weaver Poultry, New Holland, Pa., and Harold Reed, Eastern Board personnel secretary. Stauffer outlined various models of leadership and encouraged participants to analyze their own leadership styles. Reed gave biblical studies on servant leadership as modeled by Christ. Both speakers emphasized that servant leaders do not demand from others or seek to control them but respect persons and encourage them to use their gifts and abilities.

VS director Sam Thomas sees leadership

training as a vital part of a Voluntary Service experience. He points out that household leaders not only counsel the volunteers and help them find meaningful employment, but they also facilitate the household in working together to become a caring Christian community. Household leaders serve as a link between the VS office and the local church and agencies employing the volunteers.

A leadership workshop is planned by the VS department every 18 months. VSers in leadership roles usually serve for a two-year period. Currently 100 volunteers are engaged in service assignments.

Curriculum supplement for the handicapped planned

The Foundation Series Task Force on Developmental Disabilities, meeting on Nov. 7 and 8, proposed seven recommendations for the development of Christian education and congregational resources on the handicapped.

Meeting at Church of the Brethren offices in Elgin, Ill., the task force reviewed a sample curriculum supplement prepared by Frieda Dirks of Wallaston, Mass. A single-page supplement of lesson helps directed at the special needs of developmentally disabled children would be prepared for each lesson in grades three through six of The Foundation Series.

Other recommendations included the development of teacher training material; a resource directory for pastors, teachers, and congregations; a pamphlet for parents and teachers on the handicapped child entering church life; and a special curriculum unit on handicapping conditions written for youth.

A major proposal involves the preparation of a study book for use by Sunday school classes and congregations. This book, together with a study guide, would be written by numerous authors to provide information on handicapping conditions and would aim to create greater awareness of theological, philosophical, and practical implications.

The task force also supported efforts to highlight the International Year of Disabled Persons through publication of human interest and awareness-raising articles in Mennonite periodicals.

Other task force agenda included a preliminary report from Dean Bartel, Developmental Disabilities Consultant with Mennonite Mental Health Services, on a churchwide survey on handicaps. The survey of 500 churches and 78 families gave strong support for the development of curriculum and awareness resources.

Kathryn Anderson of Valparaiso, Ind., shared a research proposal with the task force. She plans to research and write her doctoral dissertation on the attitudes of Mennonites toward mental retardation and how religious beliefs affect their acceptance of persons with mental retardation.



Victor E. Stoltzfus

Eastern Seminary to get master plan

Richard Detweiler, new president of Eastern Mennonite College, Inc., will be able to oversee a study of questions related to leadership development and types of training programs the church will call for in the coming decade, thanks to a Lilly Endowment planning grant of \$25,000 to the seminary, announced George R. Brunk III.

Detweiler will also study developments necessary for EMS to qualify for full accredited membership in the Association of Theological Seminaries.

During the grant funding period, Dec. 1, 1980, through Sept. 30, 1982, Detweiler will meet with conference executives and leadership commission people of the constituency to develop a "Model for Ministry." He will also visit selected seminaries and conduct seminars to assist in developing a seminary master plan that will focus on purpose and philosophy of the institution in harmony with the Mennonite Church's history and theological understanding. According to Brunk, this master plan will affect administration, educational structures, curriculum, and faculty.

In August 1981, the seminary faculty will meet with Detweiler during a week-long seminar to begin developing the master plan. Following a year of refinement of the plan, the faculty will set the master plan into action during a four-week working session in July 1982.

Detweiler's inaugural readied

Inaugural ceremonies for Richard C. Detweiler, sixth president of Eastern Mennonite College and Seminary, will dovetail with the 1981 homecoming weekend, Apr. 24-26.

According to Vice-President Lee M. Yoder, the inauguration will take place outdoors at 11:00 a.m.

on Apr. 25 and "is planned as a people event that is open to alumni, parents, and friends of the college along with specially invited guests."

J. Lawrence Burkholder, president of Goshen (Ind.) College, will give the inaugural address. The program will be followed by a buffet lunch and reception on the student center plaza.

The special weekend will open with a multi-media program on Friday night, Apr. 24, depicting the growth and direction of EMC&S. It will repeat Saturday afternoon. A homecoming/inauguration concert will be

given on Saturday night and again on Sunday afternoon.

At the Sunday morning worship service President Detweiler will respond to the inaugural address and outline priorities for his administration.

Maple Grove Mennonite Church, Atglen, Pa., will host another Winter Bible School, Jan. 19-30, 10:00 a.m.-3:00 p.m. daily. Sanford Shetler, Hollsopple, Pa.; Dale Stoltzfus, Bronx, N.Y.; Amos Bontrager, Bart, Pa.; Paul King, Atglen, music director; and Herman Glick, Atglen, principal, will be the instructors. Child care will be provided.

A seminar on "Who Gets the Family Business?" will be held at Laurelville Mennonite Church Center from Jan. 30 to Feb. 1. Leonard Geiser, executive secretary of Mennonite Industry and Business Associates, and Calvin Redekop, professor of sociology at Conrad Grebel College, Waterloo, Ont., will speak to such questions as: Should the family business survive? How can a family fight be avoided when only one of several sons and daughters is interested in taking over? Both Geiser and Redekop have experience in business. Sunday morning, the resource persons will speak on "Affirming the Gifts of Business Persons in Church Decision-Making." The entire program is flexible so that participants can get their own agenda items on the front burner. A brochure is available by writing to the Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, PA 15666, or by calling (412) 423-2056.

As homeowners sift through charred remains left by the fires that devastated large areas of southern California, Mennonite Disaster Service (MDS) is exploring ways it can assist some of the more needy victims. Currently surveying the damage and establishing contacts with other organizations are MDS representatives Wilbur Wittmer of Montgomery, Ind.; Randy Franz of Henderson, Neb.; and Harold Groff and Merle Musser of Upland, Calif. They will soon be joined by other short and longer-term volunteers, as MDS, the American Red Cross Disaster Services, the Southern California Council of Churches' Domestic Disaster Programs, and other groups help with the major task of rebuilding.

Dwight L. Roth and Herbert L. Steffy were licensed to serve as copastors of the Rocky Mount Mennonite Church on Nov. 30 in an afternoon service at Rocky Mount, N.C. About 80 persons were in attendance at the congregation's temporary worship facility rented from the Seventh-Day Adventist church on 1024 Tarboro St. Daniel M. Smucker, pastor of

Traditional homecoming activities—such as class reunions, athletic events, and the "alumnus-of-the-year" recognition—will be held as usual "with special effort being made to bring everything together thematically," Lee F. Snyder, assistant dean, said.

mennoscope

Ridgeway Mennonite Church, Harrisonburg, Va., delivered the main message. Simon Schrock, pastor of the Faith Christian Fellowship, Catlett, Va., along with Paul M. Roth, minister and father of Dwight L. Roth also participated in the service. Edward Godshall, overseer of the Tennessee-Carolina District of Virginia Mennonite Conference officiated. The church's membership of seven is affiliated with the Tennessee-Carolina District of Virginia Mennonite Conference.

Eastern Mennonite Seminary will sponsor "seminary day" on Jan. 19 to give firsthand information on available programs to prospective students. Norman Derstine, director of seminary admissions, said the day is designed "to answer questions for anyone who has ever considered enrolling but is not sure what is involved." Participants will be able to attend EMS classes, talk informally with faculty and current students, and get information on costs and financial aid. Overnight lodging will be provided for persons coming from a distance. The annual "Ministers' Week" program will begin the evening of Jan. 19 and continue through Jan. 22. More information on "seminary day" is available by calling Derstine at (703) 433-2771, ext. 209 or 470.

A "Suggested 1981 Support Schedule for Full-Time Pastors" is now available. This year for the first time the support schedule was produced by the Mennonite Board of Congregational Ministries. Previous "Home Missions Pastors Support Schedules," based on salaries and fringe benefits recommended for pastors working under mission board assignment, were made available by the Home Missions department of the Mennonite Board of Missions. MBCM's new role was proposed by the churchwide Salary Policy Advisory Committee and confirmed by the General Board. The new document is closely tied to recommendations for Mennonite Church agency staff persons and suggests several im-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$161,087.35 as of Friday, Dec. 12, 1980. This is 21.5% of the total needed. 241 congregations have made contributions. Seventy individual gifts have been received amounting to \$27,691.55.



Richard C. Detweiler

portant benefits not previously included on the pastor's schedule. While the material is written in terms of full-time ministers, the provisions can be easily prorated for part-time pastors. It is available by sending a self-addressed, stamped envelope to MBCM, Box 1245, Elkhart, IN 46515. The same information is also available from the conference minister or conference secretary.

A chaplain search committee has recently been appointed by the directors of Virginia Mennonite Retirement Community, Inc. (VMRC), Harrisonburg, Va. This full-time staff position has opened up because of the resignation of A. Lloyd Swartzendruber, present chaplain of Virginia Mennonite Home and because of the major expansion program of the Home. Swartzendruber has served as chaplain for the past nine years and his wife, Mary, assisted with visitation and program planning until her recent illness and death. VMRC is the umbrella corporation formed to coordinate the services of four affiliated corporations and a commission. Virginia Mennonite Home will continue to provide health care in the 90-bed facility. Heritage Haven, a 150-unit apartment building for the elderly and handicapped is expecting to start admitting residents in January 1981. Work on an expanding retirement cottage section is to start in the spring of '81. Persons interested in this opportunity to serve the spiritual needs of the residents of this growing retirement community should contact Dewitt Heatwole, R. 10, Box 28, Harrisonburg, VA 22801, immediately.

A peace church seminarian's discovery of the Jewish Peace Fellowship culminated Oct. 31-Nov. 1 in a Shalom Consultation featuring one of the JPF's major spokespersons, Rabbi Everett Gendler. Gendler also serves as rabbi of Temple Emanuel of Lowell, Mass. Sixty students and other interested persons registered for the gathering held at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Chaired by conference coordinator AMBS student Daniel Smith and with the efforts of the Student Committee for Peace and Justice at AMBS, the gathering featured in addition to Rabbi Gendler, John Kampen, PhD candidate at Hebrew Union College, Cincinnati, Ohio; Murray Wagner, Bethany Theological Seminary, Oak Brook, Ill.; Hugh Barbour, Earlham School of Religion, Richmond, Ind.; and John H. Yoder, AMBS and Notre Dame University.

Job opportunities: Chemistry position open. One-year appointment. Analytical or physical PhD preferred. Teach general chemistry and quantitative analysis. Contact Dean Albert N. Keim, Eastern Mennonite College, Harrisonburg, VA 22801. Belleville Mennonite High School will have an opening for a boy's physical education teacher and varsity basketball coach for 1981-82. Additional assignments may include Bible instruction or guidance, depending on training and interests. Experience preferred. Call or write: John H. Yoder, prin-

cipal, Belleville Mennonite School, Belleville, PA 17004; (717) 935-2184.

readers say

Were it not for the kind of support mentioned in Wayne North's article "Have a Surprising Christmas" (Dec. 2 issue), many students such as myself would not be receiving a college education that prepares them to serve the Lord in pastoral, administrative, and other leadership positions in the Hispanic Mennonite Church. Currently there are about eight Hispanic congregations in urgent need of pastors. The program here at Goshen College is preparing students to meet these needs.

Those of you who have or are currently serving as pastors know that there are difficult situations in any congregation that need to be dealt with in wisdom and knowledge. If it weren't for the Hispanic Ministries Program, I would never have felt qualified to assume a position as pastor of a congregation. For this reason I thank the Lord for giving the opportunity to prepare myself for the struggles and blessings of pastoring and serving the Lord in the Mennonite Church.

I thank you who by helping the Black/Hispanic Leadership Education Program (BHLEP) with your prayers and financial support, are giving myself and others the privilege of receiving a college education. May the Lord keep pouring His blessing on your lives, supplying your every need whether it be spiritual, physical, or material.—Héctor Vázquez, Goshen, Ind.

. . .

Thanks a lot for the article "An Anabaptist View of Spirituality" by J. C. Wenger (Oct. 28). I enjoyed the article a great deal. I also appreciate J. C. Wenger very much and feel he has a great deal to say about what it means to be a Mennonite and an Anabaptist, to all of the Mennonite conferences.—Gordon Nickel, Associate Editor, *Mennonite Brethren Herald*, Winnipeg, Man.

. . .

Thank you for the well-written article "Take Pleasure in Our Bodies" (Nov. 25) by Willard Krabill.

I think part of the problem of the theology of the body lies in the fact that in some places in the English KJV Bible the word flesh is used when it means the carnal, depraved human nature. Evidently the flesh that is to be crucified (Gal. 5:24) is not the flesh in which we glorify God (Gal. 2:20). In some cases newer versions are helpful.

Perhaps you could publish an article sometime showing us where the word flesh means body and where it means the depraved human nature. It would be helpful to those of us who do not read Greek.—Jonas Ramer, Baden, Ont.

births

Beachy, Kenneth and Nancy (Wolfer), Woodburn, Ore., third child, first daughter, Sara Janelle, Dec. 3, 1980.

Benfield, Brent and Ruth Ann (Landis), Perkaspie, Pa., third child, first son, Brian Lee, Nov. 28, 1980.

Britsch, Calvin and Cherly (Gross), Archbold, Ohio, second child, first daughter, Kari Lynn, Oct. 10, 1980.

Chupp, Arthur and Donna, West Unity, Ohio, second child, first daughter, Jill Marie, June 24, 1980.

Cressman, David and Nancy (Hunsberger), Souderton, Pa., fifth child, first daughter, Tina Michelle, Dec. 3, 1980.

Dyck, Gary and Linda (Itarder), Mesa, Ariz., third child, second son, Brendan Matthew, Nov. 17, 1980.

Foth, Leroy and Janet, Archbold, Ohio, fourth

child, third son, Michael Aaron, Nov. 7, 1980.

Herschberger, Olen and Chris, Broomfield, Colo., third son, Philip Daniel, Nov. 14, 1980.

Hersberger, Ernie and Janice (Miller), Hartsville, Ohio, second daughter, Kara Elizabeth, Nov. 28, 1980.

Hoover, Jay and Debbie (Brenneman), Elida, Ohio, first child, Joshua Jay, Nov. 25, 1980.

Hunsburger, Joseph and Rosa (Kurtz), Middlesburg, Pa., second child, first son, Joseph Chris, Sept. 27, 1980.

Jantz, Kent and Rosa (Beachey), Walton, Kan., second son, Troy Nathan, Oct. 17, 1980.

Kraybill, Elvin and Esther (Graber), Lancaster, Pa., third child, second daughter, Megan Esther, Nov. 9, 1980.

Montgomery, Bob and Carol, Archbold, Ohio, fourth daughter, Megan Dawn, Nov. 8, 1980.

Nissley, Milford and Marian (Miller), Mifflinburg, Pa., first child, Craig Allen, Oct. 13, 1980.

Ozor, Chibuzor (Vincent) and Chima E. (Nwobi), Ann Arbor, Mich., second child, first son, Chinedu Nnanyerugo Chukwuzitere Nzeocha, June 4, 1980.

Schroyer, Mark and Judy (Maust), Accident, Md., first child, Michelle Leanne, Nov. 26, 1980.

Shinall, Tim and Vicki (Amen), Morton, Ill., second child, Michael Donovan, Nov. 24, 1980.

Unruh, Loren and Lyn, Sedalia, Colo., third son, Britt Christopher, Nov. 16, 1980.

Wyse, Sam and June, West Unity, Ohio, second child, first daughter, Alyssa Marie, June 20, 1980.

Yoder, Ed and Ruthann, Fayette, Ohio, third son, Douglas Edward, July 19, 1980.

York, Larry and Mary Lou (Freed), Hatfield, Pa., second daughter, Melissa Beth, Dec. 1, 1980.

marriages

Ammons—Martin.—Allen Ammons, Columbiana, Ohio, Lutheran Church, and Loretta Martin, Columbiana, Ohio, Leetonia cong., by Leonard D. Hershey, Nov. 1, 1980.

Ashlock—Huck.—Billy Bob Ashlock and Stephanie Huck, both from Protection, Kan., by John Heyerly, Aug. 5, 1980.

Bair—Mummert.—Lauren K. Bair, Hanover, Pa., Hostetter cong., and Joyann M. Mummert, Hanover, Pa., Brethren Church, by Merle Bievenour and Omar Martin, uncle of the groom, Aug. 16, 1980.

Birkey—Oberg.—Loren Birkey, Amboy, Ind., Santa Fe cong., and Anita Oberg, Marshfield, Wis., Baptist Church, by Eugene Headings, Nov. 29, 1980.

Bontrager—Beachy.—Don Bontrager and Barb Beachy, both of Goshen, Ind., East Goshen cong., by Cliff Miller, Nov. 29, 1980.

Bosomworth—Dufendacher.—Robert Bosomworth, Alma, Ont., United Church, and Linda Dufendacher, Elmira, Ont., Bethel cong., by Gerry Vandeworp, Oct. 24, 1980.

Breslau—Martin.—Robert Kinsie Breslau and Jane Martin, Bethel cong., Elora, Ont., by Ervin Weins, Nov. 7, 1980.

Frye—Hunsecker.—David Lynn Frye, Mercersburg, Pa., Williamson cong., and Marcia Marie Hunsecker, Marion, Pa., Marion cong., by Merle Cordell, Nov. 23, 1980.

Good—Egli.—Scott Good, Rantoul, Ill., Fisher cong., and Marla Egli, Wolcottville, Ind., Plato cong., by Marion Bontrager, Nov. 29, 1980.

Hiller—Shantz.—Steven Hiller, Elmira, Ont., and Kathy Shantz, Elmira, Ont., Bethel cong., by Gerry Vandeworp, Oct. 11, 1980.

Lehman—Miller.—Darrel Lynn Lehman, Dalton, Ohio, and Catherine Lynne Miller, Apple Creek, Ohio, Wooster cong., by Bill Detweiler, Sept. 13, 1980.

Miller—Fry.—Dale Miller and Cynthia Fry, both of White Pigeon, Mich., Emma cong., by Etril J. Leinbach, Nov. 29, 1980.

Miller—Walker.—Perry Miller, Jr., Amboy, Ind.,

and Linda Walker, Kokomo, Ind., both of Howard-Miami cong., by T. Lee Miller, Nov. 15, 1980.

Nauman—Yoder.—Dale Nauman, Sarasota, Fla., and Connie Yoder, Sarasota, Fla., Ashton cong., by Ken Nauman, Nov. 27, 1980.

Shetler—Yoder.—Sanford C. Shetler, Holsopple, Pa., Stahl cong., and Dorothy M. Yoder, Holsopple, Pa., Blough cong., by Marvin L. Kaufman and Aldus J. Wingard, Nov. 29, 1980.

Sprinkle—McMichael.—M. Kenneth Sprinkle, Lancaster, Pa., and L. Elaine McMichael, Lancaster, Pa., New Danville cong., by David N. Thomas, Nov. 28, 1980.

Steckly—Glick.—Brent Steckly, West Zion cong., Carstairs, Alta., and Jan Glick, Holyrood cong., Edmonton, Alta., by Keith Hostetler, Aug. 30, 1980.

Stoltzfus—Blowers.—Timothy D. Stoltzfus, Goshen, Ind., Waterford cong., and Donna J. Blowers, Goshen, Ind., College cong., by Elmer Stoltzfus, grandfather of the groom, and Del and Charlotte Glick, Nov. 20, 1980.

Werner—Headings.—Steven Werner, Belleville, Pa., Maple Grove cong., and Sharon Headings, West Liberty, Ohio, Oak Grove cong., by Paul H. Stoltzfus, Nov. 29, 1980.

Witmer—Yutzy.—Robert Neal Witmer, Orrville, Ohio, and Waunita Kay Yutzy, Orrville, Ohio, Wooster cong., by Carl Newswanger and Glenn Steiner, Nov. 29, 1980.

Yordy—Berg.—Scott Yordy and Nancy Berg, both of Morton, Ill., First Mennonite cong., by James Detweiler, Nov. 29, 1980.

obituaries

Breneman, Clara, was born in East Zorra Twp., Ont., July 24, 1895; died at Cambridge Memorial Hospital on Nov. 21, 1980; aged 85 y. She was married to Amos Breneman, who died on Apr. 14, 1980. Surviving are one son (Elton), 2 daughters (Edith Breneman and Helen—Mrs. Gordon Lichty), 8 grandchildren, and 6 great-grandchildren. She was a member of First Mennonite Church, where funeral services were held on Nov. 24, in charge of Glenn Brubacher and Vernon Zehr; interment in First Mennonite Cemetery.

Brenneman, J. James, son of Jacob and Barbara Elizabeth (Stauffer) Brenneman, was born at Milford, Neb., Sept. 5, 1911 of a massive heart attack at Lewistown (Pa.) Hospital on Dec. 4, 1980; aged 69 y. On Sept. 9, 1939, he was married to Maude E. Hartzler, who survives. Also surviving are 3 daughters (Cecile—Mrs. Kenneth Willet, Gwendolyn—Mrs. Phillip Rich, and Brenda—Mrs. Kerry Mitchell), one son (J. James, Jr.), 11 grandchildren, and 4 brothers (Harvey, Joseph, Titus, and Paul). He was preceded in death by one daughter (Yvonne French, Mar. 19, 1963). He was a member of Maple Grove Mennonite Church, where funeral services were held on Dec. 7, in charge of Kenneth G. Good; interment in Allensville Mennonite Cemetery.

Bullard, Mabel Louella, daughter of Edward and Lillian (Wenzel) Farmer, was born in Hugoton, Kan., Nov. 29, 1902; died at Harper, Kan., Nov. 28, 1980; aged 78 y. In April 1920, she was married to Roy Spain, who died on Mar. 8, 1931. On Sept. 27, 1931, she married Emetta Davidson, who died on June 7, 1947. On Mar. 7, 1954, she married Lee Bullard, who survives. Also surviving are 3 children (Winifred, Maxine, and James), 2 stepsons (Leo and Lynn Bullard), 15 grandchildren, 14 great-grandchildren, 2 sisters (Thelma McLirath and Thora Curtis), 2 half brothers (Wayne and Richard Farmer), and one half sister (Leona). She was preceded in death by 2 children (Pauline and Roy). She was a member of Pleasant Valley Mennonite Church. Funeral services were held at Harper Funeral Home Chapel on Dec. 2, in charge of Elmer Wyse; interment in Harper Cemetery.

Ebersole, Bessie Ella, daughter of Abraham and

Mary (Weaver) Cockley, was born in Oronogo, Mo., Dec. 13, 1889; died at Hesston, Kan., Nov. 3, 1980; aged 90 y. On June 23, 1912, she was married to Roy A. Ebersole, who died on June 10, 1960. Surviving are one daughter (Ethel Lind), one son (Lester), and 7 grandchildren. She was preceded in death by one sister and one half sister. She was a member of Hesston Mennonite Church, where funeral services were held on Nov. 6, in charge of Paul A. Friesen; interment in Hesston City Cemetery.

Martin, Aaron H., son of Christian and Katie (Hornig) Martin, was born in East Earl Twp., Pa., Mar. 12, 1891; died at his home in Reinholds, Pa., Sept. 27, 1980; aged 89 y. On Nov. 14, 1915, he was married to Alice G. Weber, who died on Dec. 12, 1972. Surviving are 3 daughters (Lucy W. Martin, Esther—Mrs. Lester Gehman, and Viola—Mrs. William Weaver), 4 sons (Paul W., Carl W., Weaver W., and Warren W.), 27 grandchildren, 18 great-grandchildren, one brother (Noah H.), and one sister (Susan H.—Mrs. Amos Zimmerman). Two infant daughters preceded him in death. He was a member of Gehman Mennonite Church. Funeral services were held at Bowmanville Mennonite Church on Sept. 30, in charge of Luke Horst and Alvin Martin; interment in the adjoining cemetery.

Martin, David L., son of Denton T. and Mary (Reecher) Martin, was born at Smithburg, Md., Jan. 20, 1902; died at Menno Haven Rest Home on Oct. 29, 1980; aged 78 y. On Nov. 11, 1922, he was married to Rhoda M. Diller, who survives. Also surviving are 3 sons (Nelson L., Elwood R., and Warren E.), 5 daughters (Vera—Mrs. Harold Kuhns, Isabel—Mrs. Martin Bumbaugh, Lovina—Mrs. Stuart Baer, Wilma—Mrs. Richard Martin, and Elva—Mrs. Eugene Stouffer), 3 brothers (Adam R., Melvin, and George R.), and 5 sisters (Edna Martin, Iva Martin, Margaret Eshleman, Emma Williams, and Mary Weber). He was preceded in death by 4 brothers and one sister. He was a member of Cedar Grove Mennonite Church, where funeral services were held on Nov. 2, in charge of Harold Eshleman, Martin Rudolph, Nelson L. Martin and Dennis Kuhns; interment in Cedar Grove Mennonite Cemetery.

Miller, Lonnie Ray and Bernadine, son and daughter of Oren J. and Mary Miller, both died in a motorcycle accident in Sarasota, Fla., Nov. 24, 1980. Lonnie was born at Goshen, Ind., Oct. 14, 1963; aged 17 y. He was a member of Ashton Mennonite Church. Bernadine was born at Goshen, Ind., Jan. 23, 1972; aged 8 y. Surviving are their parents, 2 brothers (Glen and Orlin), one sister (Wilma—Mrs. Marvin Miller), and grandparents (Eli and Elizabeth Miller and Elmer K. Miller). Funeral services were held at Ashton Mennonite Church on Nov. 28, in charge of Ken Nauman; interment in Palms Memorial Park.

Mummau, Almeda, daughter of Jacob and Carrie (Risser) Risser, was born in Mt. Joy Twp., Pa., Sept. 28, 1904; died at Mennonite Home, Lancaster, Pa., Nov. 27, 1980; aged 76 y. She was married to Levi R. Mummau, who survives. Also surviving are 3 sons (Levi, Jr., Robert, and James), one daughter (Rachel—Mrs. Arthur Kauffman), 16 grandchildren, 7 great-grandchildren, and one sister (Emma—Mrs. Charles Hershey). She was a member of Elizabethtown Mennonite Church, where funeral services were held on Nov. 29, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Musselman, Laura, daughter of Peter and Susanna (Kratz) Hunsberger, was born at Lederach, Pa., Oct. 22, 1901; died of a heart attack at Telford, Pa., Nov. 30, 1980; aged 79 y. On Feb. 16, 1924, she was married to John R. Musselman, who survives. Also surviving are 4 children (Harold H., Arlene—Mrs. Levi C. Alderfer, Robert H., and Laverne H.), 15 grandchildren, and 17 great-grandchildren. She was a member of Salford Mennonite Church, where funeral services were held on Dec. 3, in charge of Willis Miller, John L. Ruth, and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Peachey, Arie M., daughter of Abram and Re-

becca (Byler) Zook, was born in Mifflin Co., Pa., Sept. 29, 1893; died at Fairmount Rest Home, Ephrata, Pa., Nov. 15, 1980; aged 87 y. On Dec. 2, 1914, she was married to Amos L. Peachey, who died on Oct. 14, 1979. Surviving are 2 daughters (Linda and Verda) and 2 sons (Raymond and Allen). One daughter preceded her in death. She was a member of Conestoga Mennonite Church, where funeral services were held on Nov. 18, in charge of Nathan Stoltzfus, Harvey Stoltzfus, and Millard Shoup; interment in Conestoga Mennonite Cemetery.

Snyder, Walter, son of Roger and Bessie (Hampton) Snyder, was born at Clearfield, Pa., Feb. 21, 1907; died at Boardman, Ohio, Sept. 29, 1980; aged 73 y. In 1924 he was married to Emma Swatsworth, who died in 1968. Surviving are 2 sons (George and Kenneth), 3 daughters (Mrs. Maxine Kerr, Mrs. Jean Lockard, and Mrs. Joann Wilson), 19 grandchildren, 25 great-grandchildren, and 3 sisters (Mrs. Edgar Beardmore, Mrs. Nels Johnson, and Mrs. Jack Murray). He was a member of North Lima Mennonite Church, where funeral services were held on Oct. 1, in charge of Richard Bartholomew; interment in North Lima Mennonite Cemetery.

Swope, John A., son of Emanuel and Margaret (Burkholder) Swope, was born at Dayton, Va., Sept. 11, 1896; died of a heart attack at North Lima, Ohio, Oct. 22, 1980; aged 84 y. On Aug. 13, 1919, he was married to Mabel Basinger, who survives. Also surviving are 2 sons (James W. and John R.), one daughter (Mrs. Martha Graft), 8 grandchildren, 8 great-grandchildren, 3 sisters (Mrs. Mary Steiner, Mrs. Nannie Lehman, and Mrs. Margaret Lehman), and 6 brothers (Oliver, Herman, Joseph, Paul, Emmanuel, and Cleo). He was a member of North Lima Mennonite Church, where funeral services were held on Oct. 24, in charge of Richard Bartholomew; interment in North Lima Cemetery.

Yoder, Susan L., daughter of Levi A. and Anna Miller, was born at Arthur, Ill., Nov. 27, 1904; died of cancer at Arthur, Ill., Nov. 1, 1980; aged 75 y. On Dec. 28, 1924, she was married to Joe J. Yoder, who died on Jan. 28, 1970. Surviving are 2 daughters (Anna—Mrs. Albert Kauffman and Irene Yoder), 3 grandchildren, 7 great-grandchildren, and 4 sisters (Katie—Mrs. Menno Yoder, Saloma Miller, Anna—Mrs. Omer Yoder, and Edna—Mrs. Noah Helmuth). She was a member of Arthur Mennonite Church, where funeral services were held on Nov. 4, in charge of Wayne Hochstetler; interment in Arthur Cemetery.

Yordy, Ezra B., son of Joseph and Elizabeth (Roeschley) Yordy, was born at Flanagan, Ill., Apr. 6, 1892; died at Mennonite Hospital, Bloomington, Ill., Nov. 9, 1980; aged 88 y. On Dec. 16, 1915, he was married to Carrie E. Good, who survives. Also surviving are one son (Maurice), 4 daughters (Ethel Troyer, Alta Graber, Dorothy Yordy, and Ruth Keller), 16 grandchildren, 15 great-grandchildren, and one brother (Jonas). He was preceded in death by one daughter (Florence—Mrs. Orval Schrock). He was ordained to the ministry in 1917 and served at the Roanoke Mennonite Church. He was a member of Roanoke Mennonite Church, where funeral services were held on Nov. 12, in charge of Norman Yutzy, Robert Harnish, Richard Yordy, and Edwin Stalter; interment in the church cemetery.

Cover by Three Lions, Inc.; p. 1032 by Lynn Roth.

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981
Ministers' Week, "Relating the Gospel of Matthew to Congregational Issues," EMC, Harrisonburg, Va., Jan. 19-22, 1981
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981

items and comments

Consumer group offers clergy guide to economical funerals

The typical American family may spend more on a funeral than any single expenditure other than houses, cars and college. Yet few people are prepared when death comes to their family. As an aid to clergy and religious leaders who want to be able to provide useful information to their congregations, the Consumer Funeral Information Project, under a federal grant from the Administration for Aging, has designed a resource booklet called: "A Multitude of Voices: Funerals and the Clergy." (It is available for \$1.00 from CAFMS, 1828 L Street NW, Suite 1100, Washington D.C. 20036. More than 100 copies: 50 cents each.)

Catholic church is called third largest U.S. phone user

The Catholic Church is the third largest user of telephones in the United States. Only the federal government and General Motors spend more in the aggregate talking on the phone than the \$110 million the church spends each year. That startling piece of information was given the American Catholic bishops at their meeting in Washington by Michael J. Dempsey, a Brooklyn television expert charged with setting up a multi-million dollar communications network that will hook together the 170 Catholic dioceses in the United States via satellite.

Marriage and divorce set new U.S. records

Marriage and divorce both set new records in the United States during 1979, federal vital statistics show. An annual report by the Department of Health and Human Services shows 2.4 million couples were married in the United States in 1979—exceeding the previous high of 2.3 million marriages set by returning World War II GI's in 1946. The 1979 marriage total is an increase of two percent from the year before. Marriages increased in 31 states and the District of Columbia, and decreased in 15 states. Nevada had the highest marriage rate. At the same time, nearly 1.2 million couples were divorced in 1979, an increase of 3.5 percent over 1978. The report showed divorces increased in 32 states and the District of Columbia and decreased in 11 states.

Deer Hunter roulette game kills two New Jersey youth

The influence of television programming on youth was tragically and dramatically

demonstrated when, following the broadcast of the movie, *The Deer Hunter*, two teenagers in Central New Jersey became losers in the game of Russian roulette. On Nov. 12, 19-year-old Mark Anderson of Jackson Township in Ocean County died in Paul Kimball Hospital, Lakewood, from wounds he suffered, according to police, while imitating characters in the film. On the following day, 13-year-old Gottfrey Saganowski of Trenton was rushed to St. Francis Medical Center with a gunshot wound in his head. He succumbed to his wounds on Nov. 17 in the intensive care unit of the hospital, where his parents had kept vigil since the accident.

Half of colleges which closed reported to be church-related

More than half of the independent colleges and branch campuses that closed during the 1970s were church-related, according to a study released in Washington. The report, published by the National Institute of Independent Colleges and Universities, said that 78 of the 141 private colleges that closed in the period 1970-1979 were church-affiliated. In addition, it said, 34 "specialized" Roman Catholic institutions or branches were closed during the decade. Of these, 14 had the word "seminary" in their name.

Adventist prophet's critic loses his ministerial post

Seventh-day Adventist Church officials have lifted the ministerial credentials of a pastor whose research showed apparently extensive plagiarism in the prolific writings of Adventist prophet Ellen G. White (see "Items and Comments," Dec. 2). Elder Walter Rea, 58, said that the basic reason for his dismissal was that he granted an interview on his findings to *The Los Angeles Times*. "They're upset it got out," he said. A specially appointed committee of the 3.5 million-member denomination met with Mr. Rea to review his work last January. Church leaders have acknowledged many parallels between the White writings and those of other 19th-century writers, but have denied she was any less an inspired prophet for that.

Electronic church accused of letting followers down

Big-time television preachers have failed their constituencies, Catholic broadcasters were told in Washington, because of their "inadequate understanding of the gospel" and their failure to take seriously the "demonic nature of commercial television." The so-called "electronic church" has embraced all the "inhuman and un-Christian" values of narcissism, power and wealth so successfully propagated by commercial TV, said William F. Fore, the National Council of Churches assistant general secretary for communication.

He singled out the "successful people technique" and the "give to get ploy" as examples of how the electronic church perverted the Christian message to raise vast sums of money. Both techniques promised success and material prosperity to converts and donors, he said, but they brought "greater depression and alienation" when those unrealistic promises fell through.

Antiwar group pressing Reagan to abolish draft registration

The Midwest Office of the Clergy and Laity Concerned is promoting a petition calling on President-elect Ronald Reagan to abolish peacetime draft registration in accordance with earlier campaign promises. The 40 Clergy and Laity chapters in 25 states will circulate copies of the letter to churches and synagogues across the country for petition signatures. The Midwest Office hopes to gather enough signatures before Mr. Reagan's inauguration on Jan. 20 to convince him to end the draft registration.

The antiwar group warned that conventional conflicts threatened to develop into nuclear war and that "peacetime registration and the draft increase the probabilities of triggering such a tragic conflict."

Christmas Sharing Fund

1980

"For God so loved . . . that He gave . . ."

Send your gift to:

MENNONITE CHURCH GENERAL BOARD

528 East Madison Street or 131 Erb St. West
Lombard, Illinois 60148 Waterloo, Ontario N2L 1T7

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ELKHART IN 46514

Brother, can you spare \$10.60 . . .

. . . for the mission of the church? It is true the dollar is not what it used to be. The prices of food, gasoline, and coffee seem to have gone into the clouds. But the work of the church continues to call for rather modest contributions. For example, it was pointed out recently that in Allegheny Conference we can meet all of our commitments, both to district work and to churchwide mission for about \$127 per member per year. In other words \$10.60 a month (I cite Allegheny as an example because it is more familiar to me and I assume the needs in other district conferences are roughly comparable. All of us contribute to the same churchwide mission.)

Constructing a conference and churchwide budget involves no higher mathematics. You simply add up the needs and divide by the number of members. Simple arithmetic. Determining how to meet it is another matter.

In part I think the problem involves different ways of responding by different people. Some of us think of giving as a spiritual discipline, a kind of joyful obligation. We start with the tithe as a base and move up from there. Others prefer to give to causes. When they learn of a specific challenging need, they dip into their pockets to help. Still others may prefer to give as the Lord prospers and some find fulfillment in fund-raising activities such as relief sales.

There are a number of valid responses to the needs of the church and the world. The point is that we understand the needs and make responsible contributions. However we approach giving, I think it is important to look honestly at the needs and our own ability to respond. I visited a church last spring where they take an offering only once a month. Made up of largely professional people with stable incomes, this group sees no need to take four offerings where one will do. Indeed one member said he makes his basic contribution once a year. Having taken care of this, he can then respond to special needs with an extra offering.

Many others of us are not quite that flexible in our financial management and find it useful to break down the responsibility into smaller segments. I note that a number of charitable groups are using the monthly quota as a pattern of response. I believe the Christian Children's Fund works this way and I understand this method is being used to support the electronic church. Also I recently heard fund raisers for our local public service radio station speaking in terms of monthly quotas. This is what led me to title this editorial as I did.

It has not been a good year in Canada and the U.S., the richest nations on earth, and so for some it is not as easy to

contribute as it once was. This means we need to give more thought to why and how much we give. I affirm again that the amount of the church's appeal is not large and almost any of us can respond fully if we determine to do so.

According to statistics compiled annually by Ivan Kauffmann, Mennonites give on an average about half a tithe (*G.H.* Aug. 19, p. 661). Each year he asks gently whether this is an adequate response in light of God's blessings to us and the needs of the world. I will be more blunt than he: It is not an adequate response. The Seventh-Day Adventists give much more than we. I have not studied them carefully, but it is my impression that they are middle-class professional and working people.

Of course there are those among us who can give much more than \$10.60 a month to work beyond the local congregation and should do so. Some ought to give \$106; others \$1060, or more. The Spirit provides discernment on these matters for any who will listen. But for many \$10.60 (or something close to that depending on the budget of your own district conference) is a monthly figure we can use to measure our dedication to the gospel as proclaimed and practiced by the Mennonite Church.

There is one thing missing, of course, perhaps two. I understand that when you pledge to the Christian Children's Fund, you get a picture of a child to put on your nightstand. And if you pledge substantially to our local station, you get a copy of their magazine, discounts on records, and your name mentioned over the air.

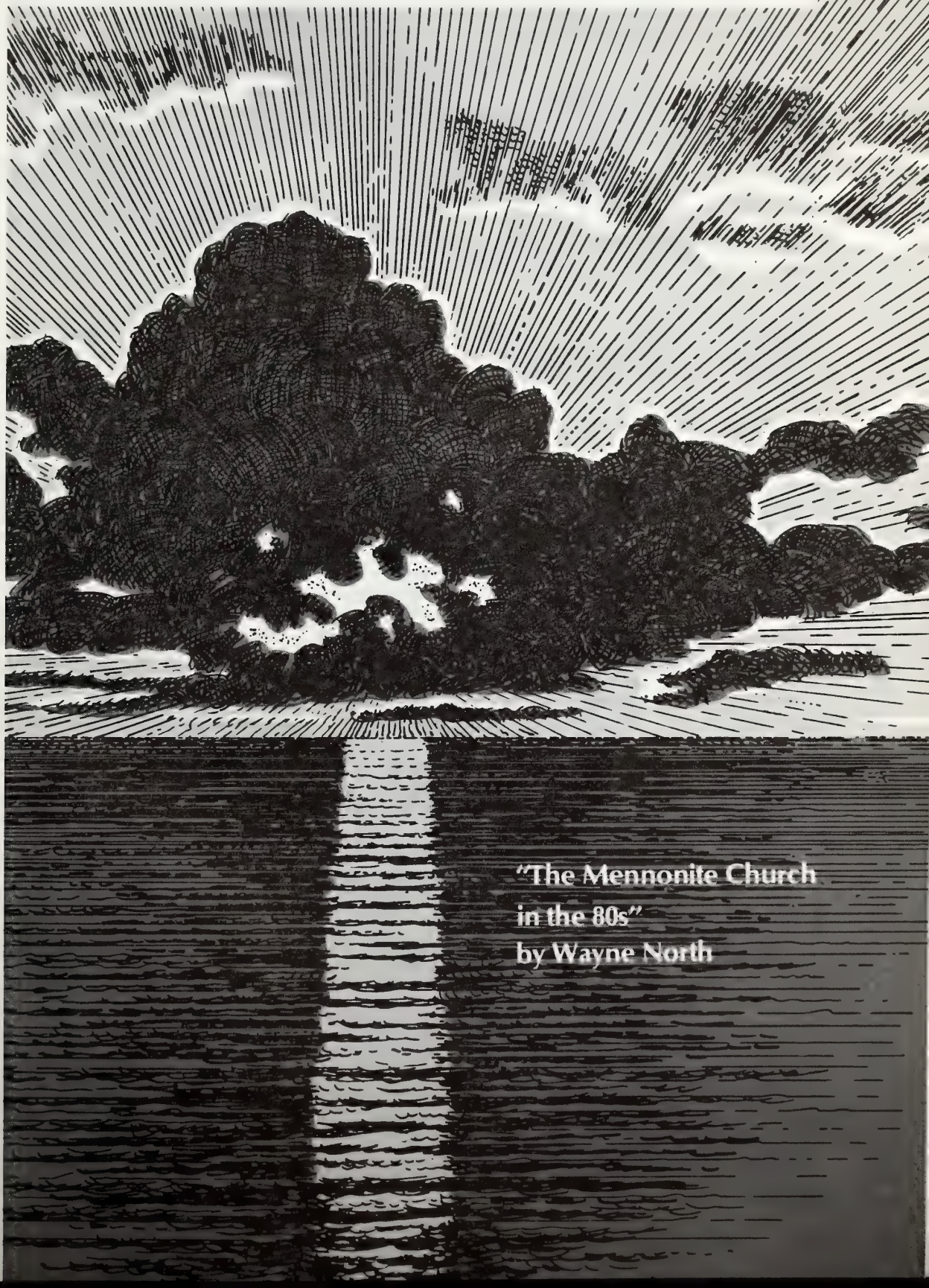
No such tokens are offered by the Mennonite Church for giving generously. Should there be some rewards? If so, what might they be? Should congregations which fulfill their commitments be placed on a conference honor roll? Do they deserve a free sermon by the moderator or a free copy of Milo Kauffman's book, *Stewards of God*? Should a conference which gives generously be given freedom to pick any one of the church board staff members as its annual speaker free of charge? Or have Ivan Kauffmann for a day?

I am at least half serious. It may be that we Mennonites have taken giving too much for granted. Of course, giving to an institutional church program is not the only form of righteousness. Some will wonder if the money is properly used. If so, we can find out since all of our boards and agencies publish their records.

Sisters and brothers can you spare \$10.60 a month? This is not for the support of only one child or only one radio station. This is for the mission of the Mennonite Church beyond your congregation.—Daniel Hertzler

spel Herald

December 30, 1980



"The Mennonite Church
in the 80s"
by Wayne North

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Gospel Herald

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"The Mennonite Church
in the 80s"
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The Mennonite Church in the 80s

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If we are to know where we are now as a fellowship of believers and where we are going in the near future, we will do well to know where we have just been and the factors that are impinging on our development. It is true that to look back with longing is unworthy, even dangerous, but to refuse to look back for fear of self-understanding is equally hazardous. To observe history is helpful not only to avoid repeating mistakes but also to see what it is that has brought us to this point. I will limit my observations to my own lifetime, although these factors have been operative longer than that. Here are some things which have happened to us recently.

What we have come through. The Mennonite Church has gone through very rapid change in the past 40 years. With the passing of more conservative, authoritarian leadership in the 40s and 50s came a new openness to surrounding influences that seemed to change the face of the church almost overnight. The time of the rapid change varied from area to area but hardly one corner was bypassed. Recently I heard an observer say that in his conference some left one conference to join another only to discover after they moved that their new church home was already beyond where they thought it was.

At the same time, some Mennonites have become wealthy. Generally closely tied to the land, Mennonite people have benefited from soaring real-estate prices and profitable farming operations. This frugality paid off and brought the resources to make a comfortable—sometimes

astounding profit. Scratching and scrambling out of the 1930s depression many found themselves on the crest of a wave of new wealth. And while mutual aid and helpfulness never died, an independence was now possible that felt good and a way of life opened that was once left to the world—leisure, gadgets, and investments, entertainment, and travel. The force of these influences is to propel us out of isolation toward acculturation. The North American pattern of living has been tried on and while the sports jacket and pantsuit seemed to bag or stretch at a few points, they fit. We may not have always known when to wear them, but we surely knew we'd learn. A generation who lived in quiet desperation through legalistic nonconformity and occasionally broke a rule or two themselves saw their children kick up their heels at all the fences and indulge in all the forbidden fruit. In some almost indefinable ways, differences remain between us Mennonites and our neighbors, but the obvious ones are nearly all gone in many areas. Now we are becoming acceptable in general society.

Having been embarrassed by our identity for so long, to be received with approbation is a delicious feeling. Now we can move around through American society without hoping no one will notice us. Or a Catholic, Jew, or Presbyterian might speak approvingly of some Mennonite trait and we are ready to give them honorary membership. Our acceptance has extended to areas we thought were exclusively our own and when opposition to war was picked up by some off-beat people we didn't know how to handle that. Some rejoiced in the common support of an ethical position while others saw this as a dangerous identification. In any case acceptance has become so far-reaching that it has reached the point of embarrassment at least.

Wayne North is associate general secretary, Mennonite Church General Board.

What has influenced us. There are also specific religious influences that have come to bear on Mennonite life and thought. Our thinking in the recent past has been influenced by an amalgam of five distinct and sometimes contrasting emphases. Fundamentalism has exerted a major influence on Mennonite thought and life. This movement codified major doctrines that Mennonites had always held, then slipped in a few extra and provided a special vocabulary that seemed useful in telling the good guys from the bad guys. The church as a whole has never felt quite comfortable with Fundamentalism, but if you had to choose . . .

Yet Mennonites have also felt strongly drawn to certain liberal positions. Volunteerism in membership, social service, and emphasis on spirit rather than letter were points at which there was strong attraction. Liberal approaches to biblical studies appealed to some intellectuals as well as the liberal concern on ethical questions. Political activism caught the attention of some Mennonites and seemed to fit either as a way of witness to government or in the form of compassion for world need. The liberal lack of personal commitment to Christ always meant an uneasiness with the relationship that forbade identification just as discomfort with Fundamentalism led to only a loose alliance.

More recently, the charismatic movement has become the most significant force to have impact on Mennonites. Across the entire church in every conference I have visited, the marks of the charismatic movement can be seen. The songs, worship style, testimonies of individuals, and vocabulary give evidence of its influence. While in some locations there have been divisions, the more significant response has been tolerance if not acceptance and/or enthusiastic participation. Renewal conferences have replaced Bible conferences in many areas and evidences seem to point to continued vigor.

We have also had a swing toward anti-authoritarianism. In the past thirty years the Mennonite Church was saying clearly, "We have had enough of authoritarian leadership." Following World War II returning CPS men wanted to have a more active part in the church. If their service projects had been a meaningless marking of time, they were determined that would not be the case back home. About that time or shortly after, the older leaders who had so skillfully led the church for three decades were declining. The mood was now toward participation.

The young leaders responded to that mood with all the tools that current training was beginning to provide: group dynamics, discussion methods, and interpersonal relationships. In the late sixties I preached a sermon in which I tried to redefine "discipline." I discovered the congregation wasn't even willing to have the word mentioned even though one might give it a different twist.

Nevertheless, numbers among us have been attracted by our Anabaptist roots. It was partly the 450th Mennonite anniversary year, partly that much more research was made available, and partly the current widespread interest in roots that has given many church members renewed understanding and appreciation for their denominational heritage. While some were annoyed by what they called "self-adulation" of anniversary celebration, others heard stories and caught a glimpse of a theology that made them take their identity to their heart. There have always been the dropouts—those who find the Mennonite "thing" a drag. In

the sixties there were perhaps more than normal. But recently the resurgence has been to claim and feel comfortable with the Mennonite Church.

My predictions for the 80s. This briefly and much too simplistically describes some of the more obvious influences that have and are shaping the Mennonite Church. From this I think we can gain some clues as to the direction we are going. These are some things I expect during the next nine years as the Lord may delay His coming.

1. *Strains on unity.* The Mennonite Church never was as monolithic as might be imagined. But with increasing pluralism, wide divergence is even more apparent. No longer are only a scattered few in urban areas. An increasing number are at home in cities. Even though the percentage of Mennonites having higher education is not up to the national average, many have had at least some college experience.

There is an increasing number of Mennonites who are of the minorities. There are many more Mennonites who come from non-Germanic Mennonite backgrounds. Having become more mobile along with the U.S. population, many congregations have a number of members who are not native to the area. There are a host of other factors that make a congregation or area or conference varied in background, viewpoint, and outlook.

2. *Loss of Mennonite identity.* Here and there the issue of Mennonite identity has long been a problem. The Mennonite name has been seen as a barrier to evangelism. More recently there has been increasing attraction to para-church mission programs and involvement in non-Mennonite agencies. A few congregations have quickly taken to pastors with no Mennonite training and very little Mennonite acquaintance. Very recently the electronic church and other big name organizations have captured the interest and even loyalty of an increasing number.

This will eventually lead to some congregations just fading out of the Mennonite scene. While those of current generation may still consider themselves Mennonite and some attempt to redefine Anabaptism according to their current interest, their children will most certainly move away from any identification with the denomination.

3. *The double thrust of evangelism and social action.* As the decade unfolds, the deterioration of the world condition will become even more apparent. In spite of many brave promises by the candidates, the U.S. will find a number of crises continuing, including the economic one. Recently an analyst said that even the angel Gabriel could not save the U.S. economy from eventual depression.

There will be ample opportunity for sacrifice and service and the Mennonite Church will respond in its usual way. Both social service and evangelism will receive attention. There is something deep within the Mennonite soul which will not tolerate a partial ministry. There is increasing concern for direct evangelism and this will continue to be coupled with a strong social conscience.

4. *A new emphasis on authority.* Mennonites have too deep a sense of community to permit the pendulum to swing beyond reach, but there will be definite movement away from the non-leadership stance for its pastors. There is increasing concern that leaders lead and exert more direct

We rest assured

Men's lights go out
when the sun,
which You spoke, Lord,
challenges the darkness.
In persistence it reaches
the sprouting wheat
and heats the soil
to kernel new life.
We need no one but You, Lord,
to dispel our dark unrest
and to bring out the best in us.

—Jean Rasmussen

influence on decisions.

5. *Personal experience emphasis.* I see a new pietism developing. This will be partly in response to an emphasis in evangelicalism that is promoted by books, periodicals, and other media. The charismatic influence will also move Mennonites in this direction. Personal experience will continue to be examined and a particular encounter sought after. As life becomes increasingly complex with social instability threatening, the subjective experience will have ever greater attraction.

6. *Congregational dependence.* Simultaneous with the personal experience emphasis will occur an increasing appreciation for the congregation. As material insecurity increases, members of the congregation will turn to each other for support and comfort. This will have a moderating effect on the personal experience trend. There will be a new appreciation for mutual aid. Mutual discipline may follow but that will come more slowly if at all. But if external social structures deteriorate enough, even mutual discipline may follow.

7. *Political frustration.* Frustration with this sector is not new but this will increase. As evangelicals become increasingly energetic in politics, promoting candidates, lobbying for causes and programs, Mennonites will find greater distance between themselves and the conservative, evangelical bloc than may at first have been apparent. On the other hand, liberal lobbies will have been equally ineffective and Mennonites tend to retreat from both systems. As the political parties fail to cope with the massive problems, Mennonites will find a traditional posture quite natural and let the world structure supervise its own collapse.

8. *Demise of the electronic church.* Currently the so-called electronic church seems to intrigue many Mennonites. No one knows how much money flows from Mennonite homes to the big TV ministers. I see this as diminishing, probably not because members of our congregations are convinced otherwise, but because these ministries are going to fall upon hard times. If you think our denomination has financial woes, ours are nothing compared to what will befall Pat Robertson, Rex Humbard, Oral Roberts, and the rest. As these religious enterprises have bought into the big business mode, they will suffer the fate of a declining economy. In

boom times they really swing, although even then their position is not always secure. In lean times they swing but by a very slender thread, and unlike Chrysler Corporation, they do not have Uncle Sam to bail them out. There is more than one reason why Jesus cautioned His disciples about the hazards of riches, of positions of power, and the praise of people. Empire building is what the people tied to this world find satisfying, but it is spiritual suicide and self-destructive. We had better learn that lesson well lest we fall into the same trap.

9. *Moral issues.* There will continue to be the sophisticated, intriguing issues that some people will debate—creation of life in a test tube, genetic engineering, and such. There will likely be some new ones to surface now and again but the critical ones will be the old ones. Marital infidelity, sexual aberrations, war, and matters of personal integrity will constantly beset us. How to stretch vital resources will be troublesome. Stewardship of our environment will take on a new urgency. While some rural congregations wonder what the fuss is all about, other areas will be in a crisis of survival.

10. *Church growth.* God always has surprises and He may have a few here for us too. I do not see phenomenal growth for the Mennonite Church in the near future. However I believe there will be a surprising increase. Minorities may well lead with congregations springing up across North America. Congregations will take new interest in reaching out to others around and there will be positive response. This will not be brought about by a great national campaign but through the fervor and commitment of congregations and small groups.

As the social fabric decays, there will be a turning to the church for security. There will be a disaffection on the one hand with formal religiosity and on the other with the independent Fundamentalist type that promises so much and delivers so little. As the Mennonite Church can offer an authentic alternative, it will be eagerly sought.

The biblical peace position will also be sought by other Christians. As the horror of a nuclear war hangs heavier, those with conscience will desperately search for other answers. If our feet are shod with the gospel of peace, there will be many to respond.

I have been superficial simply because I just can't be profound. Whether I am right or wrong you and history will judge. But I am concerned that I be faithful. It is to this that I invite you to join me. 

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Power and the gospel

by Katie Funk Wiebe

I tremble when I see the Christian gospel identified with political power. My concern holds whether the identification is between liberal theologians and liberal politics or conservative theologians and conservative politics. While I rejoice to see Christians of all kinds fighting sin and evil in systems and structures of society, including the powerful multinational corporations in Third World countries and laxness of pornography laws in our land, I become fearful when church and state become one body. Such coupling has, in the past, usually ended in outright violence to maintain control and the subsequent humiliation of the church and the name of Jesus Christ.

The alliance of religious zeal with political power easily intensifies to dogmatism and intolerance. The worth of human beings as persons made in the image of God becomes a secondary matter when power and position must be maintained.

In the past, when the church strove for and finally achieved political power, it tended to use that power to ensure its survival as an institution rather than to promote the good news of Jesus Christ. And when legislated, the good news changes character and becomes a message of darkness instead of remaining light. It can't be otherwise, for if the gospel is forced on people, it doesn't remain the gospel, but becomes law.

The Pharisees exemplified this pattern. As religious rulers of the Jews, they combined their powers to rid the world of the new teacher whom the crowds identified as the Messiah. They could not tolerate His threats to their power. That story ended at the cross. The Apostle Paul picked up their cause, until Christ met him on the Damascus road. Then he became a spokesman for God and worked at bringing God's message of truth to the people through love rather than force.

In the fourth century, the triumph of the church as a political power was one of its dearest bought victories in its history, writes one historian. Constantine the Great made Christianity a lawful religion, and many rejoiced that finally Christians had room to grow and live their faith. Constantine's reign liberalized the faith so much it weakened to a faint whisper.

During the Middle Ages, the Crusades, and then, later, the inquisitions and persecutions of protesters of the state church, show how religious leaders, when threatened, cannot resist using force to maintain their hold on the people.

The pattern continues with a group of evangelical Anabaptists at Münster, in Westphalia. They set themselves up as a political, yet messianic kingdom, and lost their lives in a bloody orgy of fighting. Their combination of zeal, ignorance, and political power is one of the smudges on the annals of the church. Tourists in Münster still gawk at the three metal cages attached high to the steeple of a church where the bodies of three of these Anabaptist leaders were displayed as a warning to the people.

Though we decry the persecution of Protestants by "unspiritual" state church leaders, history shows that when those who were sure they had the truth of God's Word gained power, they used the same harsh tactics to keep it and to ensure their understanding of this truth would persevere.

In early American life, Congregationalists countenanced the hanging of Quakeress Mary Dyer on the Boston commons. Roger Williams and Anne Hutchinson (Baptists of a kind) were exiled from the original colonies because of their divergent beliefs regarding state religion. Other people received brutal treatment at the hands of the state-controlled church if their moral behavior did not meet its standards.

Our own Mennonite history has similar examples of how violence became an instrument of church policy when religion joined the state. During the pietistic movement in Russia about 1860, when the Mennonite Brethren church was developing, members of the mother church, who were also the civic rulers in the Mennonite villages, came to meetings of the dissenters "with clubs and whips, storming and cursing." History books tell of "bloody floggings," imprisonment in cold, dark cellars without food and warm bedding, banishment, and financial ostracism to persuade the secessionists to repent. But if one reads between the lines, it seems the punishment was inflicted to maintain power.

Example after example shows that when religious zeal is teamed with political power, there is a strong temptation to go for the jugular vein to force conformity. The reasoning is "I am on God's side. What I am doing helps his cause. God must not be allowed to be defeated, even if it takes force."

The task of the church is to continue fighting evil in all structures, including the evils of immoral living and the forces which weaken the family, but also the evils of violence, war, and weapons escalation. At the same time it can't identify with the system which perpetuates the evil, or it becomes the evil system.

Going up in smoke

by Simon Schrock



The pictures show a handsome man and a beautiful young woman smiling with their white teeth conspicuously displayed. They are to be an image of a "silky smooth, truly satisfying taste." Another scene is of a smiling, husky man by a lake of appealing clear water with a snow-covered mountain in the background. The message, "the taste of country fresh." The smiling lady with a twinkle in her eyes, dimples on her cheeks, and white teeth says, "I'm more satisfied."

Others are a "remarkable experience," "never harsh tasting," "the proven winner." That's the kind of advertising the public gets from a recent "family" magazine. It contained 17½ pages of cigarette ads. The subscribers were paying for over 13 percent of its contents filled with deceptive cigarette advertising. The American people are being fed deception at their own expense.

I watched a lady ahead of me at the checkout buy a pack of cigarettes. Deep wrinkles in her face represented the effects of years of smoke. Another cigarette was one of the last things she needed. Just a few feet away from her was the cigarette representative restocking the shelf. He was a young-looking man dressed in coat and tie. There was a vast difference in the image of the promoter and the life of the user.

This is camouflaged advertising, the kind used on the first people on earth. The forbidden fruit was made to look good and advertised to be something more than what it really was. The truth was hidden by the advertiser. He lied to sell his goods. The camouflager—the devil—still uses his lying method to sell his bill of goods.

Cigarettes are shown to be cool and refreshing. You are invited to relax. We are shown a beautiful young couple by a rippling stream, happy and enjoying life because they smoke the right brand.

It's a lie but it works, because more than one third of the total U.S. population has been hooked on smoking.

Another look, thirty years later. Why don't they show the victims thirty years later coughing and gasping for breath? Why don't they show a polluted lung being eaten away by cancer? In the book *Why Not Smoke*, Dr. J. DeWitt Fox describes a clinical picture of the truth on smoking: "The death throes of a patient suffering with lung cancer are beyond description. The agonizing gasping for air is outside the comprehension of anyone whose lungs are whole. The victim suffers a high fever and toxic misery from his infection. Pneumonia lurks behind a cancer that refuses

to let the secretions be coughed up. The patient clutches at his chest as big beads of perspiration ring his forehead. From day to day the ashen face looks out of gaunt, hopeless eyes, and life ebbs away with the oxygen at hand that his wonderful God-given respiratory system cannot utilize."

The polluted lung—there is the real "Marlboro Country." Perhaps seeing such a spectacle of suffering helps explain why only 19.2 percent of American doctors smoke cigarettes today compared to 38.6 percent in 1959. Why is the truth withheld by the advertiser? The answer is simple—it would hurt his profits. In biblical terms, "The love of money is the root of all evil" (1 Tim. 6:10).

Look at the upper-middle-aged man at the hardware store trying to find a part while sucking on a cigarette. He draws smoke into his lungs, blows it out his nose, squints his eyes and wheezes as he breathes. His skin is brown and dry with wrinkles setting deep. According to "Cigarette Smoking—the Facts About Your Lung," published by the American Lung Association, he will likely be a statistic with the 300,000 Americans who die prematurely each year from the effects of smoking. The association says, "Just a few puffs can hurt. Just one cigarette speeds up your heartbeat, increases your blood pressure, upsets the flow of blood and air in your lungs, causes a drop in the skin temperature of your fingers and toes. A few puffs also slow down the action of the cilia inside your bronchial tubes. These tiny hairlike bodies normally work like brooms to sweep out germs, mucous, dirt from your lungs. One cigarette makes them sluggish. Inhaling over long periods paralyzes the cilia completely. Then your lungs are exposed to all kinds of infections. That is the reason why smokers are sick in bed an estimated 88 million more days each year than nonsmokers."

Americans are aware of the danger. A 1975 national survey revealed that 90 percent of the population believes that smoking is harmful to health, and 80 percent think the smoking problem is so severe that some action should be taken.

Yet in spite of this, the American people continue to consume tobacco products at the estimated total of \$17.1 billion annually. During 1977 the U.S. consumed 620 billion cigarettes. That would equal 4,064 per person eighteen or older. The U.S. also exported over 66.8 billion cigarettes valued at \$615 million to over 150 foreign countries. Dr. J. DeWitt Fox says, "We burn more dollars for cigarettes than we spend for high school salaries, all public charities, and churches of all faith."

Smoking doesn't only affect the smokers' lungs and savings account, it causes suffering to those around him. According to the ALA publication, "Secondhand Smoke," rats

Simon Schrock is from Fairfax, Virginia.

exposed to secondhand smoke for 45 minutes a day for six months showed twice as many lung tumors as a control group. Dr. Thomas Mulvancy, of the Harvard Medical School, estimates that American smokers send nearly forty tons of solid air pollution into the skies each day in the form of smoke particles.

Politicians are involved in the tobacco industry. As a resident of Virginia, I find that the politicians from my state justify the government's price-support program for tobacco. One congressman provided this view of price supports, "Tobacco is the second largest tax producer in our national economy, producing annually over six billion dollars in taxes at the federal, state, and local levels. It provides a livelihood for over 600,000 families. It is a major industry in six states, and adds greatly to the economy of 20 others. Tobacco is, after all, a legal commodity and it is only fair that the price-support system be adequate for the farmer to earn a living for his efforts." He holds that "the price-support program for tobacco has cost the taxpayer only \$52 million in losses since 1933." I think that's a lot of cash.

The politician's dilemma. During fiscal 1978, nonrecoverable expenditures by the USDA for tobacco-related activity amounted to \$24.2 million. This also is a sizable figure for just one year's activities. An additional outlay of \$149.4 million was made under various loan programs, which according to the report will be recovered as borrowers repay the debts. This does not take into account for \$220 million it cost the federal government over a seven-year period to provide export assistance for tobacco. Neither does it take note of the administrative cost for managing the price-support program of \$10.3 million in fiscal 1978.

On the other hand, it also does not acknowledge the federal funds being spent to discourage smoking, to investigate the health effects, and to provide medical care for

people suffering from smoke-related illness. In the Department of Health, Education, and Welfare, a massive, national anti-smoking health program has been initiated to discourage smoking. The fiscal 1981 budget calls for \$13 million to be spent to educate communities, and especially young people and minorities, of the health consequences of smoking. The U.S. government spends taxpayers' money to aid in production of tobacco on the one hand, and then spends more tax money telling people it is dangerous to their health. All this provides jobs and gives people money to spend.

The politician is in a dilemma. He is interested in a good economy for his district, especially in an election year. The dollar often calls the election. Therefore, the politician from the tobacco states endorse the price support program because it keeps the dollar moving and his constituency in jobs.

One might ask whether he doesn't see the patient on the operating table with the surgeon trying to salvage enough good lung for survival? Or the deprived family because so much of the paycheck went up in smoke. Does he take into account the pollution caused annually by over 625 billion cigarettes and cigars and 47 million pounds of smoking tobacco?

Some political leaders do see the paradox. Senator Hatfield holds this view: "We must not forget that cigarette smoking is the largest, single preventable cause of illness and premature death in the U.S. It seems to me that the federal anti-smoking campaign that has been authorized by Congress is inconsistent with the objectives and programs of the Department of Agriculture in promoting non-recourse loans, marketing quotas, and export assistance to tobacco producers. I am convinced that if we fully study the effects of the two programs that exist in USDA and HEW, the analysis will indicate that the two programs are inherently inconsistent with each other."

Hear, hear!

Burdens and the law of Christ

We Christians are often embarrassed by burdens. Whether these "heavy things" are emotional, familial, or financial, we tend to conceal them from one another. Perhaps bitter experience taught us not only that many of our peers want us to hide our burdens—in some cases, we'd be alienated if we did not!

To make matters worse, the religious person frequently develops a theology which supports this inclination to hide problems: "Good Christians (it is said) have laid all their burdens at the feet of Christ—now their lives are filled with His peace." From this limited viewpoint, there is no coexistence between Christ's peace and burdens. Our life then among those who see it this way can easily take on a "hide to survive" mentality. For example, when these religious friends ask, "How are you?" they also have a way of letting us know they can accept only one answer, "Oh, I'm fine."

Understanding this doesn't excuse hiding. Instead, it should give great determination to break out of our typical phony responses. When honesty calls for it, we must cer-

tainly gain the courage to say, "I feel terrible" and/or "I'm really in a mess." Discretion need not be forgotten, but hypocrisy needs to go.

To strengthen your purpose, meditate a moment with me on a familiar yet nonetheless amazing sentence found in Galatians 6:2: "Bear one another's burdens, and so fulfil the law of Christ." "Law" here refers to the way a thing or a person acts. In the "law of gravity," for example, we mean the way gravity functions. "*Law of Christ*" could read "*way of Christ*." Now notice "burdens"; in the apostle's words, the latter are here . . . given a position of near honor! Far from an embarrassment, they are shown as a key ingredient toward fulfilling the law of Christ itself. As we bear others' burdens and permit others to help to carry our own, the dynamic way of Jesus Christ is again revealed. Take burdens away or hide them from view and no such clarity is possible. The law of Christ can't be understood—can't be completed (fulfilled)—in this kind of world without burdens.

Perhaps we could imagine ourselves in a world without burdens. In that situation, the law of Christ's life would need to be made clear without reference to burdens. However,

While I appreciate the position of Senator Hatfield, I do not believe the church should expect the government to clean up the tobacco problem overnight. The government policies may look like foolish contradictions. However, this is not a call for a campaign to straighten up the government. It is a call for the church to clean house. Putting it in New Testament terms, "judgment must begin at the house of God" (1 Pet. 4:17).

Neither food, nor vitamins, nor fruit. Tobacco is not food for survival, vitamins for health, clothing for the body, or medicine for infections. Neither is it a fruit of the Spirit. It isn't love, joy, or peace. It doesn't come from a vine and branch relationship with Jesus. It doesn't flow from God's Spirit into our lives. It's from the spirit of this world and doesn't mix with discipleship.

I do not believe God is calling on the politician to dictate morals and ethics and set the pace for the church. He only echoes and reflects the morals that are already there. I don't believe God is as concerned about the law of the land as the life of the church. The challenge to the huge claws of the tobacco industry is up to the people who claim to be the people of God. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). When I think of the

that's not the case here where our lives—yes, fortunately, that includes the lives of Christians—are filled with heavy experiences. I say fortunately, for were Christians exempt from this part of life there would be no laboratory for testing whether this new way Christ introduced has any relevance for the problems of our neighbors.

Burdens, then, are the church's opportunity! To the extent we hide these pressures and frustrations we simply postpone the fulfillment this Scripture text promises. What a terrible waste! Pity the preacher who tries to explain the way of Christ from his pulpit Sunday after Sunday in the absence of burden-bearing within his congregation. Explanation without demonstration is dead—absolutely dead!

Furthermore, consider the tragedy of a theology which, instead of supporting the sharing and mutual bearing of burdens, simply drives those problems underground. When we hide our burdens, on the one hand, and refuse to assist one another with them on the other, we really "turn off the lights." We black out the most essential and probably the most beautiful picture of Christ's law which could ever exist.

The irony in all this hiding is that, in broad perspective, we never really accomplish it! Setting out to conceal our burdens we are always either inconsistent, insincere, or both. We can't and probably don't even try to keep family burdens from family, and emotional or spiritual problems from others. A few people get thus overloaded with our burdens. Others in our life are left then with an unreal picture. These suppose us to be "victorious" over the weights which are so very real in their own personal lives. Never being trusted to participate in our burdens, they become all the more certain theirs must remain hidden. What miserable pretense!

If your life among pious religionists seems to force you to "hide to survive," think again. At least avoid defending your pattern of hiding by the use of the Scripture. Be assured that

government's tobacco policies, sometimes I feel a spark of indignation within me.

Then I think of the impact on the tobacco industry if only Christians would stop giving their offerings to the tobacco industry. I think of the impact if pastors devoted time to exposing it. I think of the grief, misery, and guilt that could be turned into joy as the victims are directed to forgiveness and release from the habit as they discover new life in Christ.

A lady who appeared to be in her sixties was at a grocery store with a cigarette between her fingers. A fellow, who began smoking at the age of ten, told her, "You had better lay that thing down or you'll burn your fingers."

"Oh, no I won't," she replied.

"You ought to stop that; it'll stunt your growth, he said."

She retorted, "It's easier said than done."

"Oh, no, it's not," he said, "I used to smoke three packs a day."

Her eyes opened wide as she asked, "How did you do it?" Many people really want to know how to quit. Help them find help. Perhaps you can direct them to a stop-smoking clinic.

In the name of Jesus, and through the power of His Spirit help the hooked become unhooked from the habit and the claws of this greedy industry. 

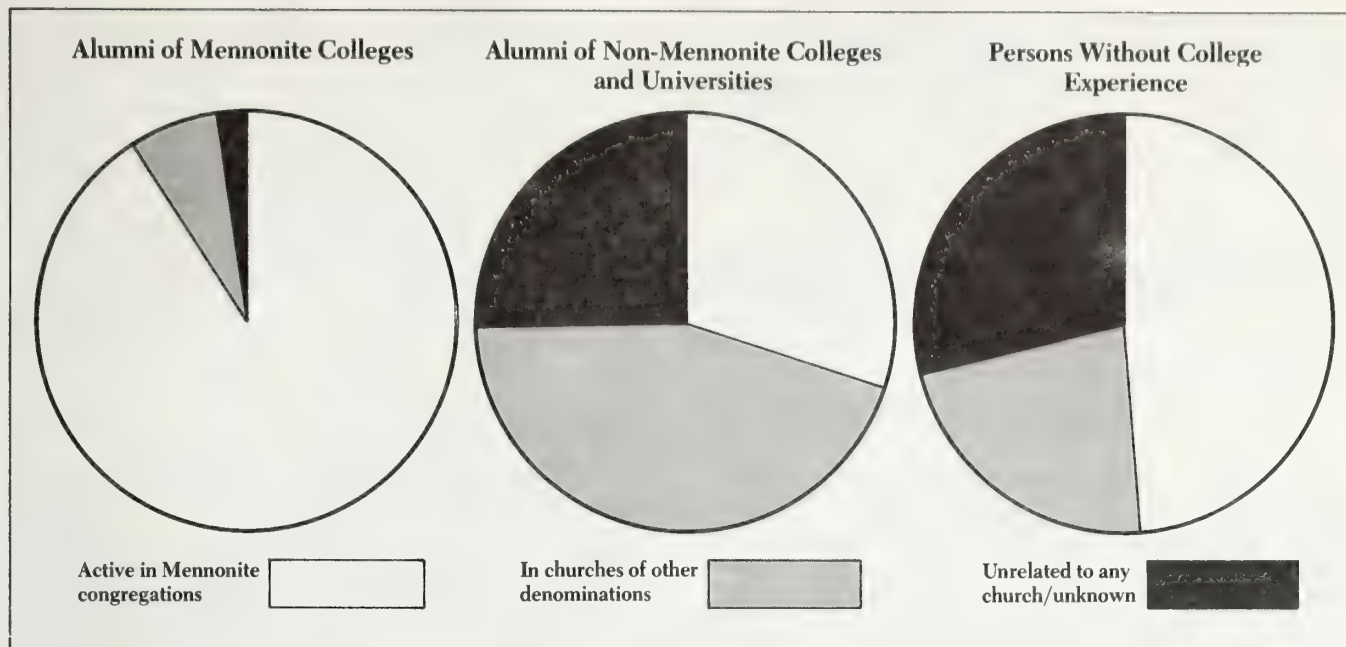
your burdens are never an embarrassment to Christ and should not be to His people. My recent ministry has shown me again the "good news" which results from bringing together burdens with the inclination to assist in carrying them.—**Dan Longenecker, Souderton, Pa.**

Forget the ERA

I am grateful for my Mennonite heritage and I don't want to lose it. Our traditional patterns of church leadership, men and women roles have been well grounded on the Scriptures. I think it is good to review them once in a while. However, I think sometimes the Mennonite leaders try to make changes for the sake of change. I see no problems in our present pattern of exercising control or leadership. God is our supreme authority. He tells us He is our Father. He is not neuter, nor female. Our highest authority positions—the head of the home, the pastor—shall be filled by the male person. As God the Father is our Head, so shall we have a father who is the shepherd of our homes and churches.

I think we are allowing ourselves to be over-influenced by the world's affairs. ERA should not have any bearing on our thinking that we should place a woman in authority. Woman was created as a helpmate to the male in Genesis; there were helpmates in the Pauline churches, but always the father or male voice was final. We cannot have effective leadership with two leaders. For we will love the one and hate the other. Why did not Christ allow us to follow the world as well as Himself? What would happen if God was neuter? This would allow man to man, woman to woman relationships of any kind. Male and female are two very different distinctions.

(continued on page 1051)



Education and Oak Grove Church

by Don Garber

Does it make a difference where our young people attend college? Is choosing a college a concern of the church?

Peter Wiebe, pastor of Oak Grove Mennonite Church in Smithville, Ohio, answers both questions with a resounding "Yes!" A recent study in his own congregation has confirmed his belief that Mennonite colleges are important in preparing young people for membership and leadership in the church.

According to the study, 187 young people from the congregation were graduated from high school in the past 20 years. Of these, 55 percent went to Mennonite colleges; 21 percent attended non-Mennonite colleges and universities; 24 percent did not continue beyond high school.

Of the 102 who enrolled at Mennonite church schools, 93 are active members in Mennonite congregations today. Seven, some of whom live where there are no Mennonite congregations, are active in other denominations.

Of the 40 who went to non-Mennonite schools, 30 are active in the Christian church today. And, of these, only 12 are in the Mennonite Church.

As the graphs above show, 98 percent of the Mennonite college alumni are active in the church, 91 percent of them as Mennonites. Among alumni from non-Mennonite colleges and universities, only 75 percent remain in the Christian church; 30 percent in Mennonite congregations.

Those who attended Mennonite church colleges accepted many service assignments in denominational programs. Very few who did not attend Mennonite schools were in church service programs, excepting I-W service during the draft.

Don Garber is staff associate for communication, Mennonite Board of Education.

"When I got the results of the study I was astounded," says Wiebe.

"I believe more strongly than ever," he continues, "that Mennonite education is mission. The dollar cost may be high, but our congregation is committed to supporting our young people's education at colleges which nurture our vision of peoplehood and which take seriously the discipleship dimensions of the gospel so needed for our time.

"Is choosing a college really a concern of the church? My answer is simple: Whatever affects the spiritual life and commitment and growth of our members is of concern to the church. And that includes our young people."

What about those young people who choose not to pursue higher education? Are young people more likely to stay in the church if they do not go to college at all? Should the decision to go or not to go to college also be a concern of the church? Of the 45 who did not go on in formal education, 22 continue to relate to the Mennonite Church and 10 relate to other churches. Thirteen are unrelated to any church.

Thus, among those who did not pursue higher education, the church dropout rate is 29 percent; half of the total (49 percent) remain in the Mennonite church.

"Our congregation may not be typical," admits pastor Peter Wiebe. "We have had members preparing for life and work in college longer than some other congregations. But I think this will be true of many congregations in the future.

"Our Mennonite congregations used to be relatively isolated. But now we are all being bombarded by more influences from the outside. Our young people need solid and intensive preparation for life. Our Mennonite colleges can play an important role in helping them find their place as Christians in today's world."

Nuclear energy again

by Bill Bryson

The March 25, 1979, *Gospel Herald* contains pro and con arguments on "The nuclear energy question." H. David Brandt argues that "no one died and no one was injured" at Three Mile Island, and favorably compares that incident with the 1979 Chicago airplane crash that killed 274 people.

"Surely," I thought, "after the plane had crashed and the debris settled, the killing was over, while a full-scale nuclear meltdown would have killed—who's to say how many—and would have continued to kill for months, years, even decades later as people died of cancer directly related to the meltdown."

That was as far as my thinking went until I read "The Silent Toll" in the Canadian magazine *Harrowsmith*. In this article Associate Editor Thomas Pawlick addresses himself to a letter from reader Wendy Watson of Afton, Virginia. Ms. Watson asked, "What about all the babies that have been born in the Harrisburg area with malformed thyroid glands or who died shortly after birth?"

To answer this question Pawlick draws heavily on information accumulated by Dr. Ernest J. Sternglass, Professor of Radiation Physics at the University of Pittsburgh and an instructor in the history and philosophy of science at Indiana University. What follows is drawn from Pawlick's article.

Sternglass believes that the near-meltdown of the nuclear reactor at Three Mile Island is having demonstrable health consequences in North America and that the constantly repeated public relations statement "No one died at Three Mile Island" is untrue, and he has the statistics to prove it.

If Sternglass and the scientists who support him are right, not only did the Three Mile Island accident cause the outright death of hundreds of infants in Pennsylvania, New York, and possibly Canada, but its radioactive emissions—so strong that government monitors went completely offscale during the early stages of the near meltdown—may make their presence felt in hospital statistics for decades, perhaps generations to come.

After the accident, Sternglass sought every pertinent health statistic he could obtain and subjected them to critical analysis. Many statistics were not available to him, either because they had not yet been gathered and totaled or because government officials simply refused to release them. But what he could obtain was ominously significant.

In a paper presented to the Fifth World Congress of Engineers and Architects on January 25, 1980 Sternglass reported "An examination of the monthly changes in infant mortality in Pennsylvania and the nearby areas of upstate New York as given in the U.S. Monthly Vital Statistics reports indicated that the mortality rate rose significantly shortly after the Three Mile Island accident in the direction where the plume of radioactive gases was known to have moved.

"The number of reported infant deaths per month rose from a minimum of 141 in March of 1979 just before the accident to a peak of 271 in July. . . . This is an unprecedented and highly significant rise of 92 percent in the summer months when infant mortality reaches its lowest level.

"In the four-month period following the accident, there were 242 infant deaths above the normally expected number in Pennsylvania and a total of about 430 in the entire Northeastern area of the United States.

"The hypothesis that this abnormal rise was associated with the gaseous releases from Three Mile Island is shown to be strongly supported by the following considerations. First, large amounts of radioactive iodine-131 were released from the plant, estimated by the utility's own radiological consultant to have amounted to 14 curies (a curie is a unit of measurement of radioactivity) together with 10 million curies of other fission gases, most of the activity escaping in the first two days before the order to evacuate pregnant women and young children was issued.

"Second, infant mortality peaked three to four months after the initial releases took place. This corresponds to the period required for infants to be born whose thyroid glands were most active in taking up the radioactive iodine while producing growth hormones when the accident occurred, thus explaining the large rise in the number of immature and underweight infants that died of respiratory distress as indicated by an examination of hospital records.

"Third, the greatest rise took place in areas closest to the plant, decreasing with distance away from Harrisburg and the state of Pennsylvania, until, for states well to the west and south, there was a decline in infant mortality rates.

"Thus, while Pennsylvania increased from 10.4 deaths per thousand live births in March to 18.5 in July of 1979, the United States rate as a whole declined from 14.1 to 12.5. The rise moved Pennsylvania from well below the U.S. average to the highest infant mortality rate for any state east of the Mississippi River."

Bill Bryson is a member of the Danforth-Morningside Mennonite Church, Toronto, Ontario.

In short, Sternglass had taken the government's own data and, in direct refutation of the "no harm to anyone" claim, laid the blame for a minimum of 430 infant deaths in the United States on the occurrence of Three Mile Island.

Infant mortality statistics released later by Dr. Gordon MacLeod, Pennsylvania's Secretary of Health at the time of the accident, and by Harrisburg Hospital Administrator Warren Prelesnik amplified Sternglass's thesis that health damage had been done. Also, an independent analysis by a research group from Japan's Kyoto University Nuclear Reactor Laboratory showed that emission totals reported by the U.S. Nuclear Regulatory Commission constituted a "gross underestimate" of the actual emissions. Where the N.C.R. and various government commissions were placing the "collective dose" to the population in the Three Mile Island area at 2,000 to 3,500 person/rem of radiation, the Kyoto study set the figure at 16,200 person/rem—four to eight times higher.

Metropolitan Edison, the power-generating company, admitted as much in its June 15, 1979, *Report to the Met-Ed Community*. On page nine the reactor operator published a table showing that within a two-mile radius of the plant the average individual dose was not 1.5, but 34 millirems.

Not long after Sternglass's January 1980 paper was presented, he received unexpected support from MacLeod, no longer Pennsylvania's Secretary of Health. In an interview with a reporter for the *Washington Post*, MacLeod revealed that 13 babies (later corrected to 14) in three Pennsylvania counties in the path of the radioactive plume had been born with hypothyroidism—10 more than would normally have been expected. This initial figure was later

expanded to include a total of 27 post-accident hypothyroid cases throughout the whole state in the nine months following the accident.

This disclosure prompted the Pennsylvania State Department to release its own figures, which confirmed that an unusual cluster of cases of hypothyroidism had been noted in the county immediately downwind of TMI.

On March 30, 1980, MacLeod went further. In a controversial speech delivered at Pittsburgh's First Unitarian Church, he stated that "recent data collected by the Pennsylvania health department show an increase in infant mortality within 10 miles of Three Mile Island when compared with the same population in the same time period for the preceding two years." He pointedly noted that this information had not been made public by the Department of Health.

That is my response to H. David Brandt's "small amounts of nuclear radiation were released" and "no one died and no one was injured" as a result of Three Mile Island.

This information was taken, much quoted directly, with permission, from the June 1980 issue of *Harrowsmith*, a magazine produced in the interests of ecologically sound living. Serious issues other than mortality were also dealt with in Pawlick's article and I strongly recommend that the reader obtain this magazine, issues number twenty-eight and twenty-nine, by sending \$4.00 to *Harrowsmith Magazine*, Camden East, Ontario, Canada, K0K 1J0, and read the larger story of what has happened and is still happening around Harrisburg, Pennsylvania. 

Editor's note: See Readers Say for a response from H. David Brandt to this communication.

Hear, hear continued

Yes, God did create us equal, but with two distinctively different responsibilities and roles. We must not allow man's philosophies to change that teaching. We must stand up and be firm. Let's face the persecution, leaders. Let's be claimed narrowminded, unbudging. Jesus Christ did not budge once; nor shall we. Let them call it tradition. If it is well grounded, we have no business changing to please the world. Our beliefs will not conform to this world. Let's not let the ERA influence our thinking that we need a woman on the boards and committees just because she is a woman. We want qualified Christian men and women. Forget the ERA, and look to the Bible, the Word of God.—**John D. Leichty, Wayland, Iowa**

Throw out television

Television is destroying the church, along with the better aspects of Western society. Indeed, democracy itself is crumbling before the power of shallow thinking that the "blue-light civilization" creates on every hand. The time has come for Mennonites to accept this fact and act upon it.

The weak reform efforts of some church groups avoid the real problems stemming from television. The main problem

is not that TV pours pornography, violence, materialism, and abnormal values into our homes, but that it makes us idle and shallow people, takes us out of touch with our neighborhood, our countryside, and our inner selves.

I call on all readers to throw out this idol. Don't sell it (lest someone else be degraded): Destroy and bury it!

Become involved anew with persons: family, children, the elderly, the sick. Volunteer/charitable organizations everywhere are in bad straits because of the present dominant force in our society, that of "the me generation." I contend that television has been the major shaping force of that generation and is the single most destructive force in the West today.

We shall never be able to create a better society or revive a fading church if we allow TV to warp and blur our thinking. The great challenges to us today of war, hunger, pollution, and destitution demand clear minds that are exercised and built up, not ones that are lulled into quick-fix solutions or apathy.

We cannot wait for television to reform itself. We must change now to make a society where it is easier to be good, one fit for the present and coming kingdom of God.

The easiest, most dramatic step on this journey is to rid our homes of television.—**Peter Farrar, Andover, Vt.**

Menno reps meet Argentine Nobel Prize winner

Adolfo Perez Esquivel of Argentina was named 1980 Nobel Peace Prize winner on Oct. 13 in Oslo, Norway. On Nov. 21 two Mennonite Central Committee representatives, Herman Bontrager, Latin America secretary, and Urbane Peachey, Peace Section executive secretary, met with the Nobel Prize winner along with 100 others at the Philadelphia headquarters of the American Friends Service Committee. Esquivel addressed the assembled on his concerns.

Perez Esquivel, head of *Servicio Paz y Justicia* (Service for Peace and Justice) in Latin America, is a Roman Catholic human rights leader who has been instrumental in coordinating human rights efforts throughout Latin America. The former professor of architecture was jailed by Argentina's military government in April 1977 and released 15 months later without charge. In spite of the torture and brutal treatment he received and his organizational confronts, he is firmly committed to non-violence.

The Nobel Prize citation says: "Perez Esquivel is among those Argentines who have shone a light in the darkness. He champions a solution of Argentina's grievous problems that dispenses with the use of violence, and is the spokesman of a revival of respect of human rights."

Bontrager describes Perez Esquivel as a "humble, unassuming man who fittingly symbolizes the quiet strength of nonviolent action



Adolfo Perez Esquivel (left), Argentine Nobel Peace Prize winner

to achieve justice in Latin America. He is also a deeply religious man who believes liberation and dignity are achieved only when people recognize their humanity and that they are children of God."

In his Philadelphia speech, Esquivel observed that President Carter's emphasis on human rights has had a very positive impact on human rights observance in Latin America and expressed concern that the new administration not lose this emphasis. He said that if human rights are not observed on a higher standard, the situation in Latin America will become even more explosive: "People in Latin America have undergone a great change during the last decade and in their self-discovery as an oppressed people have become sharply politicized."

In his concluding words Perez Esquivel said, "For me prayer is fundamental. The force of love is the force of God, giving us the power to act. The greatest thing about prayer is that we experience the strength of the Spirit even under torture."

Discipleship VS, an equal partner at the Mission Board

Discipleship Voluntary Service will become a separate MBM program, according to a decision made on Dec. 5 by the Relief and Service Committee of Mennonite Board of Missions.

The committee agreed with the Relief and Service director, Rick Stiffney, that Discipleship VS would be strengthened and better managed if it were freed from the administrative framework of VS. So, beginning next August, Discipleship will be an equal partner with VS and Out-Spokin' in MBM's Relief and Service Department.

Discipleship VS was started nearly five years

ago to make the most of the personal and spiritual growth aspects of VS. In addition to household living and jobs with service agencies—two things in common with most other VSers—Discipleship VSers emphasize the disciplines of study, reflection, retreats, and regular sharing with spiritual mentors.

Some 30 persons are currently part of four Discipleship units in Phoenix, Ariz., and Richmond, Va. Some of them receive academic credit from Mennonite colleges. The Phoenix codirectors are Gene and Mary Herr, and the Richmond director is Marty Kolb.

Symposium nourishes continued

To assess Mennonites' past involvement in Eastern Europe and to nourish those who continue to work and quietly witness there, the Institute of Mennonite Studies and Mennonite Central Committee Peace section held a Symposium on Anabaptism and Marxism in Eastern Europe at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., Nov. 24-26. The event brought together Mennonites currently living in Eastern Europe, representatives of Mennonite mission boards and MCC, Anabaptist scholars, and Bruno Schottstaedt, a churchman from the Evangelical Church of the German Democratic Republic (East Germany).

The conference was held for several reasons. Mennonites in North America generally have a limited understanding of the church in Eastern Europe, and there has been little effort by Anabaptist scholars to deal with the challenge of Marxism, said an MCC spokesman. At the same time, a highly placed MCC executive let it be known the Mennonite press would not be welcome to attend.

There is increased interest in the status of East European Christians and an awareness that church life there is alive and diverse. Although communist leaders of East Europe have been saying for the past 40 years that religion is disappearing and is only being perpetuated by a diminishing number of old people, observations indicate the opposite is true.

Recent Mennonite experience in Eastern Europe has been enriched by persons studying in Poland, Yugoslavia, Bulgaria, Romania, and Hungary. The students participate in the life of local congregations and communities where they live. Their experiences, along with the diversity of Mennonite contacts in Eastern Europe, helped prompt a call for an event to look critically at the way Anabaptist-oriented Christians relate to socialist societies in Eastern Europe.

Reflecting on his life in the German Democratic Republic, Bruno Schottstaedt, director of the Gossner Mission in the GDR for 25 years, said, "We want to be a church not against or beside socialism, but within socialism; this means we are for people, who are builders of God's society. Witness and service are the tasks of Christian existence in our socialist society. We support life in solidarity with the poor."

Schottstaedt identified the task of peace as a "great link between Christians and Marxists in the GDR," in which both groups can work together.

Schottstaedt challenged North American peace churches not only to dialogue with churches in Marxist societies, but even more importantly to dialogue with Western churches around them which follow false values. He noted that a broad concern for worldwide peace and brotherhood is missing in many North American churches. During his year in

Involvement in Eastern Europe

the U.S., he heard prayers for worldwide peace in only four churches, two of them Mennonite.

Gerald Shenk, Eastern Mennonite Board of Missions worker studying in Yugoslavia, discussed the "Social Expectations of Christians in a Marxist Society." The socialist Yugoslavia of the past 30 years is the first deliberately secular state in Yugoslav experience, yet open religious activity continues. The general attitude of the churches toward the state has developed to one of open practical support for the system.

A response to Shenk's discussion was that Christians should not despair when the state assumes functions which religions may formerly have had, such as administering hospitals, clinics, and schools. Rather the church should rejoice in being freed to find new ways of meeting human need. Marxism may help free the church to deal more directly with human beings rather than meeting needs institutionally.

The Symposium affirmed North American involvement in East Europe, based on Mennonite concern for peacemaking, Mennonite historical roots in East Europe, and the biblical call to mission.

One Goshen College executive reported the meetings were not all that exciting and found time to attend only two of the sessions.

Nevertheless, the group suggested that it is increasingly important for Mennonite congregational leaders to understand clearly their own commitment to Anabaptist and biblical faith. That is the perspective from which bridges of understanding can be built to people in socialist societies.

The *Mennonite Quarterly Review* plans to publish the major presentations of the Symposium in a 1981 issue.

Alberta strong in relief among provinces

After eight years in office space donated by a local businessman, the Mennonite Central Committee (Alta.) has decided to build its own facilities for the ever increasing program. That decision, which may eventually cost \$200,000, was made at the Annual Meeting of MCC (Alta.) in Calgary on Nov. 28-29.

The 133 delegates (plus 80 guests) also approved a plan to let an Edmonton group work as a subcommittee of the MCC in its program with Asian refugees.

The special speaker, C. J. Dyck, historian and man of God, did much to promote the theme, "The MCC Story—God at Work." He told of his personal work with refugees in Europe and World War II and also in South America. Although MCC workers were not supposed to evangelize, their Christlike living was the seed that started many churches.

A program that is unique to Alberta is the Youth Orientation Unit, a farm in Warburg for delinquent youths. Peter Rempel, the originator of this concept reported enthusiastically



Stanley Shirk, missions secretary of Virginia Mennonite Board of Missions and Charities, hands over his board's first check of \$5,000 for Kenyon Street House. Accepting it is Arleta Litwiller, a VSer who serves as house manager.

Kenyon Street House dedicated in Washington

Some 30 people participated in a dedication service on Nov. 16 for the Kenyon Street House in Washington, D.C.

Used jointly by Student and Young Adult Services (SYAS) and Voluntary Service (VS) of Mennonite Board of Missions, the three-story structure was purchased for \$106,000 last summer by MBM. Virginia Mennonite Board of Missions and Charities contributes to the project account.

The dedication of the house, which opened on Sept. 1, included singing, prayer, and in-

formal sharing. Stanley Shirk, missions secretary of the Virginia board, strongly emphasized his board's support for Kenyon Street House and its goals.

Clair Hochstetler, VS Eastern regional director for MBM, invoked the words of Jeremiah the prophet: "Seek for shalom in the city, for in its shalom will you find your own."

"We are here to plant some seeds," Clair said, "seeds of hope and faith in times of pressure and anguish, seeds of love where people get angry at 'the system,' the seeds of our own gifts which will sprout into wholesome relationships in this city."

Three residents of Kenyon Street House reported the current status of the household from the inside. "The household is coming together in a beautiful way and we are all feeling at home," said Arleta Litwiller, a VSer who serves as house manager. "I feel blessed to be a part of this project."

The upbeat nature of the dedication service grows out of several months of concentrated effort to establish the household and to get acquainted with the neighborhood. Also evident was a strong sense of unity brought about through recent difficulties experienced by household members.

Several Mennonite congregations and organizations in Washington were represented at the dedication.

Currently three VSers and four working young adults and students live in Kenyon Street House.

The basement of the house serves as office space for Washington SYAS and *Forum*—the North American inter-Mennonite magazine for students and young adults.



Mennonite Central Committee oriented 30 new volunteers Nov. 4-14. Eleven will be serving in assignments overseas; 19 will be working in North America. Front row (l-r): Mary Bender, Millbank, Ont., to Poplar River, Man.; Lucie and Larry Kurtz, Salem, Ohio, to Hindman, Ky.; Eloise Sommers, Lakewood, Colo., to Bangladesh; Tina Dyck with Peter and Barbara, Boissevain, Man., to Montreal, Que.; second row: Karen Grasse, Calico Rock, Ark., to Whitesburg, Ky.; Ruth and Alan Nickel, Brandon, Man., to Montreal, Que.; Myron Sommers, Lakewood, Colo., to Bangladesh; and Derek and Ernie Dyck, Boissevain, Man., to Montreal, Que.

What's happening to the regional structure idea?

The average Mennonite couldn't care less how the denomination is organized (just ask someone how the program boards are selected and structured) as long as the business runs smoothly and the "feel" is right.

But people are asking questions about the regional organization instituted at the 1971 Kitchener, Ont., assembly. Regionalization, instead of dividing the work more functionally, seemed to jolt the district conferences—Ohio, Illinois, Southwest, Pacific Coast, and more than a dozen others—into a new awareness of their strength. Nothing exceptional has happened on a regional level in Regions I-IV. The General Board has now gone back to representation by conference.

The exception to weak regional organizations is Region V, the whole eastern seaboard of the U.S. Forty percent of the denomination's membership lives in this region. Region V assemblies demonstrate a vitality of their own and they draw a large attendance.

Some fears exist that Region V could become a church beside a church. General Board secretary Ivan Kauffmann, invited board member Luke Stoltzfus, of Philadelphia, Pa.,

How Mutual Aid Fraternal Projects are chosen, funded, and how they work

Twenty-eight Mennonite-sponsored projects to "improve the quality of life" and "strengthen the diaconate ministry" received approval for grants from the Mennonite Mutual Aid board of directors in late November.

The special projects will share \$68,125 in Fraternal Project Grants, available because of Mennonite Mutual Aid Association's tax-exemption as a fraternal benefit society.

The Mennonite Urban Experience will be studied as one of nine fraternal projects bearing the inter-Mennonite label. The research, to be administered by Mennonite Board of Missions, Elkhart, Ind., is expected to provide models for Mennonite Church growth in the 1980s.

Mennonite Mental Health Services, under the auspices of Mennonite Central Committee, plans to use its grant for a history and evaluation of Mennonites as sponsors and operators of mental health programs since 1947.

Training administrators and accountants for Jeff-Vander-Lou Housing in St. Louis, Mo.; a book about 12 noncooperators in the Vietnam conflict; establishing an inter-Mennonite congregation in the rapidly-growing Tempe-Mesa-Chandler, Ariz., area; developing a West Coast Mennonite Central Committee Disabilities Committee; a documentary film on *Mennonites Around the World*; supporting the work of the Jubilee Center for the retarded in Silver Spring, Md.; and a Jubilee peacemaking-alternative service program also will share

the \$20,600 inter-Mennonite grants.

Because the Fraternal Project Grants are based on denominational membership in Mennonite Mutual Aid Association programs, Mennonite Church projects received the largest share: \$26,000.

Included in the Mennonite Church projects are pastors' housing aid, black leadership training, inner-city educational consultant, scholarships for the 1981 youth convention at Bowling Green, Pacific Coast Conference archives, conference ministers' workshop, minority family life seminars, and in-service training for conference peace and social concerns personnel.

General Conference Mennonites will use \$13,000 in fraternal grants for research on the call and recall of pastors, Indian leadership education, Jubilee peacemaking-alternative service program, leadership skill development for pastors, and scholarships for seminary students.

Mennonite Brethren, third in MMAA membership, will use their \$6,500 for a new congregation's Mennonite history and doctrine library, older member housing assistance, Spanish teacher training, audio cassette ministry, and retirement fund for the Latin American Mennonite Brethren Conference.

The Evangelical Mennonite Church was granted \$2,025 to assist with the printing of an EMC history, written by Stan Nussbaum.

EMCs, Brethren in Christ, and Evangelical

Mennonite Brethren will share in MMAA fraternal grants every three years on a rotational basis, according to action taken by the MMA directors at their meeting in Chicago Nov. 21-22.

"As a fraternal benefit society, MMAA is committed to increasing the effectiveness of the local branch, which for MMAA is its members in the local congregations," J. Marvin Nafziger, fraternal activities director, indicated.

Sharing \$50,660 in congregational fraternal grants were 418 congregations which include members of MMAA health and life plans. A large majority of the congregations added their grants to local deacon funds. Families caught in financial crises received considerable support also.

Benefiting, too, were refugee families sponsored by the congregations, and the Congregational Health Improvement Program (CHIP).

Primary funding for Fraternal Project Grants, a part of the larger Mutual Aid Sharing Fund, comes from a percentage of the premiums paid by MMAA life and health plan members and from a portion of MMAA's investment earnings, Nafziger explained.

Applications for the denominational grants were directed to the Fraternal Activities Committee. Those projects selected by the committee were submitted to the entire MMA board for final approval.

to represent the General Board in a meeting with the Region V executive council to discuss the question, "Why should Region V assemblies and activities continue?" In his written report to the General Board last month, Stoltzfus identified five questions contributing to the major question:

(1) Can a denomination the size of the Mennonite Church afford the kind of regional organization which was envisioned when the present organization was established? (2) Are the organization and activities of Region V a threat to other regions where regional structure and organization has been very minimal? (3) Does the fact that Region V has about 40 percent of the membership of the total North American membership influence the questions that are being raised, and if so, how should that affect the response? (4) Does the structure and organization of Region V work negatively in how much is contributed in finances to the budget of the churchwide boards? (5) Is it really a problem if there is variation in the development and nature of structure and organization of the various regions in the Mennonite Church?

In response, the executive council made a number of observations. Region V is not a power structure; rather the emphasis has been on fellowship. The budget cost for the region was about 17 cents per member for the current year, and the costs of this year's assembly were fully covered during the assembly. The region has no staff persons to pay since most regional expenses are covered by the conferences when and where they are involved. "Region V Assembly and activities probably help the average church members think more positively in terms of the total Mennonite Church and the need for broader Mennonite Church organization."

There are four coordinating councils for the region: leadership coordination, WMSC, youth ministries, and home ministries. The heads of these coordinating councils are a part of the executive council, and each of them supports the continuation of Region V.

The evaluations of the executive council tended toward a go-ahead for Region V. "The coordination that is happening through coordinating councils feels good and seems necessary...."

The group feels the region is encouraging awareness of and support for churchwide structures. They feel that urbanization is further advanced in their area than in the other regions and that region-wide attention to related problems will be helpful internally and perhaps for the rest of the church in the future.

"Region V," continues Stoltzfus' report, "is committed to hear the brotherly counsel of the larger church and other regions. It seeks to avoid any tendencies toward Region V structures and organization being 'empire building.' It will continue to work hard at strengthening relationships between the larger church structures and individual congregations and their members."—David E. Hostetler

Health care, a continuing Christian responsibility

"Claiming Our Responsibility Toward Health" will be the theme of the first annual convention of The Mennonite Health Association when it meets in San Antonio early next year.

Being an association of Mennonite health-oriented professions, organizations, and institutions, the Mennonite Health Association is inheritor of the traditions and history of its predecessor organization, The Mennonite Health Assembly, which has been holding an-

nual conventions for 30 years, but has now been dissolved.

Meeting dates are Feb. 28 to Mar. 4. The place will be the Menger Hotel, San Antonio, Tex.

Addresses, special-interest group meetings, social occasions, consultations, and several events shared with the Protestant Health Assembly which will be meeting concurrently, will provide the rich inspirational and learning opportunities of the convention.

The opening evening, Feb. 28, will feature Robert W. Hartzler, president of the Association and longtime executive director of Greencroft, in Goshen, Ind., who will speak on the convention theme. William B. Olgesby, Jr., professor of pastoral counseling at Union Theological Seminary, Richmond, Va., and a special guest of the convention, will speak Sunday morning on "Health, A Religious Concern." On Monday, Mar. 2, Jack Hahn, president of Methodist Hospital, Indianapolis, will address a joint Mennonite-Church of the Brethren luncheon "Health, A Concern of the Church." And Willard Krabill, MD, of Goshen, Ind., will address the closing session Tuesday evening, Mar. 3, on "Health, A Medical Concern."

A special feature of the convention will be the consultation services offered. These services will be available both to institutions and organizations represented at the convention, as well as to communities which may be considering the launching of a nonprofit health-oriented program and who wish to send delegations to the convention. Areas to be covered by these services include the following:

Issues involved in launching a Health Care Program—consultants present will be prepared for in-depth discussions of the problems of sponsorship, definitions of purpose, board of directors development, financing, pros and cons of utilizing the federal programs, architectural design and services, management, and related issues. These consultants will include officials of The Mennonite Health Association, as well as representatives of the Lead Group, Inc., a management firm, and Troyer Associates, Inc., an architectural firm.

Issues to be considered in the daily management of a Health Care Program—Oakwood Associates, the management segment of the Oaklawn Psychiatric Center, Elkhart, Ind., will have present representatives prepared to provide consultation in the areas of motivating employees, supervising upper-level personnel; developing and maintaining a working organization; developing teamwork; effecting increased productivity while remaining sensitive to human needs, integrating religious and work values and other management and organizational issues.

The Mennonite Mutual Aid Association will have representatives on hand with information on their several health programs.

Italy earthquake victims

A Nov. 23 earthquake near Naples, Italy, has left over 3,000 dead, as many as 2,000 missing, 8,000 injured, and 200,000 homeless. Mennonite Central Committee, in cooperation with Mennonites in Europe, is among the many agencies responding to the needs of Italy's earthquake victims.

The Italian government is asking for house trailers to provide shelter for survivors in areas which are too high in altitude, and too cold for tents. It is requesting 1,000 for the city of Potenza alone.

Mennonite Central Committee is buying two trailers at a cost of \$20,000. The Evangelical Alliance of Italy, whose chairman, Elio Milazzo, is a Mennonite, will determine where the trailers will go and which families will use them. In addition, five trailers which MCC helped provide after a previous earthquake in 1976 will be moved to the present disaster zone.

MCC is coordinating its efforts in Italy with Europe's International Mennonite Organization (IMO), with the Mennonite Church in Italy, and in consultation with the Virginia Mennonite Board of Missions.

Soon after the earthquake Ken Horst of the Virginia Board and a member of the Palermo, Sicily, congregation traveled from Sicily with a vanload of food, clothing, and blankets.

Volunteer Jon Nofziger, located in Schepershof, Velbert, Germany, will also be traveling to Naples with a truckload of clothing donated by a church in Germany. MCC is paying transportation costs. The Conservative Baptist Mission in Naples will distribute the clothing.

The initial budget of \$30,000 for response to the earthquake includes funds to help particularly needy people such as widows and orphans. MCC and IMO jointly responded four years ago to provide temporary homes for victims of another earthquake in Italy. IMO is appealing to Mennonite churches in Europe for funds which will be available for disaster relief.

"MCC and IMO are holding open the possibility of a bigger rebuilding program," says Edgar Stoesz, associate executive secretary for overseas services. He notes however that local authorities doubt that a serious rebuilding effort can begin before spring, due to weather and a shortage of building supplies.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

The annual **House Church Retreat** will be held Feb. 13-15 at Laurelville Mennonite Church Center. The retreat, open to anyone interested in the house church movement, will look at "Components of a Healthy House Church" and discuss the "Possibilities and Limitations of the House Church as a Setting for Dealing with Emotional Problems." Resource persons are Ralph Lebold and Harold and Elizabeth Bauman. For more information contact the Laurelville Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A course on "Education in the Local Congregation" is being offered Feb. 2-27 by Eastern Mennonite Seminary in cooperation with the Mennonite Publishing House, Laurelville Mennonite Church Center, and the Mennonite Board of Congregational Ministries. The course is a rare opportunity for ministers, Christian education leaders, teachers, and others to expand their knowledge and competency in curriculum development teaching methods and education models. The course will also spend time at MPH and LMCC. It is open to persons of varied educational backgrounds and seminary credit is available. For more information on costs and financial aid possibilities call EMS: (703) 433-2771 ext. 266.

PRINTED RESOURCES

In **Yahweh Is a Warrior** Millard C. Lind challenges conventional wisdom about biblical warfare. He systematically reexamines the biblical texts from Genesis through 2 Kings to support the view that Israel saw God alone as delivering the people, without a corresponding human warrior. Yahweh who alone is Israel's deliverer is alone Israel's king. The Old Testament tradition of faith in Yahweh's immediate political leadership formed the foundation for Christian pacifism in the New Testament. Lind shows how warfare and power politics are transformed in the Old Testament and lead forward toward their fulfillment in the new kind of leadership which Jesus provides in the New Testament. \$9.95 (U.S.)/\$11.55.

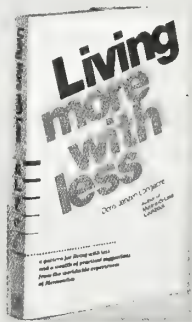
Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Alcohol and the Bible by Howard H. Charles is being brought back into print for further discussion by the church. Originally issues in 1966 the book attempts to set "the physical and social effects of the use of alcohol in the light of the revelation of God's will and purpose for us." \$1.50 (U.S.)/\$1.75 (Canada) from Provident and other bookstores.

A "Suggested 1981 Support Schedule for Full-Time Pastors" is now available for the asking. This year the support schedule was produced by the Mennonite Board of Congregational Ministries. Previous "Home Missions Pastors' Support Schedules" were based on salaries and fringe benefits recommended for pastors working under Mission Board assignment. The provisions can be easily prorated for part-time pastors. Send a self-addressed, stamped envelope with your request to MBCM, Box 1245, Elkhart, IN 46515. The same information is also available from conference ministers or conference secretaries.

AUDIOVISUAL RESOURCES

Living More with Less is a cassette recording produced by MCC to accompany the new book of the same title by Doris Janzen Longacre. Side one (14 min.) introduces listeners to the book or can serve as an additional resource for a speaker or workshop leader speaking on More-with-Less themes. Side two (19 min.) was recorded by Doris Longacre to assist persons leading workshops on the *More-with-Less Cookbook* and is applicable to the new book as well. Included with the cassette are four workshop outlines on the following topics: "Entertaining Simply," "Combining Proteins to Get More with Less," "Theology in the Kitchen," and "How Busy Homemakers Get More with Less." Rental is \$1.50 for one week from MBCM Audio-visuals, Box 1245, Elkhart, IN 46515.



Asunción Center transferred

For almost 40 years it has been a place for Mennonites in Paraguay to gather informally, a place to learn to know, trust, and work with each other. It has offered lodging and meals at a moderate price, plus various services for Mennonites living in Paraguay's capital. It has been a home away from home for those living in the colonies.

The Mennonite Home in Asunción, begun by Mennonite Central Committee in 1943, will continue to be all these things, but under the ownership of Paraguayan Mennonites themselves. Last August, MCC completed sale of the Home to the Paraguayans, who have been administering it since 1965. The two parties had considered such a transaction for over a decade and had actively pursued it since 1978. The Home is self-supporting and has operated at a profit for many years.

The Mennonite Social and Economic Committee (CSEM), nonprofit official representative of Mennonite colony interests, is now the legal owner of the Mennonite Home. However, a committee appointed jointly by the inter-Mennonite Church Committee (*Gemeindekomitee*) and CSEM will administer it. In February 1980 the two adopted operating guidelines which stipulated that MCC would clear any major change in function or any intent to sell the Home in the future.

Sale price of the facility is \$405,000, which CSEM will pay over a period of 15 years. At MCC's suggestion, however, the funds will stay in Paraguay for use in church-run development or mission programs, as will profits from operation of the Home.

Possible projects include services for mentally handicapped of the colonies and an agricultural training center for Indian youth in the Chaco. The government of Paraguay has agreed that participation at the training center would qualify as an alternative to military duty for Indian Mennonites.

"Knowing that the Home will continue to serve all the Mennonites of Paraguay gives us great satisfaction and affirms the correctness of the transfer," says Herman Bontrager, Latin America secretary.

By the 1970s, Mennonites in Paraguay had survived and prospered. There are approximately 15 varieties, with a total community of 23,000. Says Bontrager, "Why should MCC be managing something like the Home when they manage huge properties, including whole colonies?" He adds that the various groups are working together much more than they did at first.

The Mennonite Home has probably contributed to the colonists' working together as much as any other factor. "I don't know what Mennonites would have done if they hadn't had a central meeting place," says MCC board member Marie Wiens of Hillsboro, Kan., who with her husband, Frank, ran the Home from 1950 to 1965.



The front of the Mennonite Home, Asunción, Paraguay, which MCC owned from 1943 to 1980 and has now sold to Mennonites in Paraguay.

Forest Hills congregation initiates money issues emphasis

Sunday morning messages on the use of money, and the setting of congregational priority issues for the next year, headed a weekend on money and financial stewardship at Forest Hills Mennonite Church on Dec. 6 and 7.

Dan Kauffman and John Rudy of the inter-Mennonite task force on money and economic concerns served as resource persons and discussion leaders for the Leola, Pa., congregation.

The weekend marks the beginning of a yearlong congregational emphasis on what it means to follow Jesus in economic matters. Forest Hills is one of a dozen Mennonite Church and General Conference congregations to participate in a "Special Project on Money and Economic Concerns," sponsored by Mennonite Mutual Aid in consultation with the Mennonite Board of Congregational Ministries.

Among the goals of the project, Kauffman and Rudy said, is the encouragement of positive attitudes toward money and how it can be used for good. "Too long we have talked about unrighteous mammon. Money can be useful stuff in the hands of a Christian," said Rudy, vice-president, financial services, at MMA and Kauffman's supervisor on the project.

At the same time, money is "foreign currency" for a Christian, Rudy said in his Sunday morning sermon on "New Testament Insights into Money Matters." Moreover, "All the money we hold is a short-term deposit."

"Faith must have an effect on our pocketbooks," Rudy continued. He noted that how an individual uses money is an important indication of that person's priorities. And he said Christians should lead what Myron Augsburger has called "the symbolic life,"

reflecting their commitment to Christ through their lifestyles.

Money is both a controversial and very personal topic, said Kauffman, who is on a one-year sabbatical from Goshen College, where he serves as director of college relations. But the director of the economic concerns task force said he hopes that the project will lead to increased sharing of money concerns and personal money matters among Forest Hills members.

Throughout the weekend, Kauffman and Rudy emphasized that the congregation should develop its own agenda for the project. "We'd like to tailor our work to your situation," Rudy said.

At a Saturday evening meeting, some 30 invited persons met in small groups to discuss issues at which they would like to see the congregation work during the project. Under the supervision of Kauffman and Rudy, the total group present then set seven congregational priorities. These included providing more teaching on stewardship principles and application, providing counseling within the congregation for members with serious financial concerns, and helping members discern which organizations are worthy of financial support.

The weekend at Forest Hills was the second such weekend held so far as a part of the economic concerns project. Kauffman held similar meetings earlier this fall with members of Salford Mennonite Church, Harleysville, Pa.

In addition to congregational meetings, ongoing activities of the economic concerns project include regional consultations geared for business people, pastors' meetings, articles in the Mennonite press, and regional meetings in connection with Mennonite Industry and Business Associates.—Dave Graybill

Grain reserve legislation passed at urging of church

A bill providing for an emergency grain reserve for use in times of famine was signed by President Carter on Dec. 3. Passage of the legislation came after Bread for the World and several other religious groups had waged a three-year uphill struggle seeking establishment of the reserve.

The grain reserve legislation was approved by the Senate on Oct. 2 and by the House on Nov. 17. The bill sets up a reserve with the four million tons of grain the U.S. government bought from American farmers during the current Soviet embargo. This grain reserve is authorized for use only in famine or other emergency situations when food aid needs cannot be met through normal channels.

"Our efforts were combined with those of other church-related groups in working for passage of the reserve," says Arthur Simon, executive director of Bread for the World. "We see the reserve as a crucial step toward providing insurance against famine."

Bread for the World is a Christian citizens' movement with 35,000 members nationwide, of whom approximately 275 are Mennonite. Myron Augsburger, former president of Eastern Mennonite College, serves on the board of directors.

The Mennonite Central Committee U.S. Hunger Concerns office has encouraged Mennonites to join Bread for the World. MCC U.S. contributes to the organization financially and provides a staff volunteer to its Washington office.

A resolution at MCC's 1974 annual meeting in Hillsboro, Kan., "urged MCC staff to give attention to how our governments use our agricultural resources," notes Paul Longacre of Hunger Concerns. "We feel that working through Bread for the World is one of the best ways to do this."

As part of the effort to establish a grain reserve, members of Bread for the World wrote, visited, and telephoned their congressmen throughout the several-year effort.

MBM notes

Construction began on Dec. 2 for OrrVilla, a Mennonite retirement community in Orrville, Ohio. The \$1.5 million first phase of the project is 50 Farmers Home Administration (FHA) rent subsidy units, or OrrVilla Manor I. A ground-breaking ceremony was held on Nov. 30, followed by a reception at Orrville Mennonite church. The project is sponsored by the Health and Welfare Department of Mennonite Board of Missions, Elkhart, Ind. Peter Wiebe, pastor of Oak Grove Mennonite Church in Smithville, Ohio, is chairman of the OrrVilla board.

Eugene and Louella Blosser arrived on Nov. 23 in Hong Kong—site of their marriage 31 years ago—to begin a long-awaited visit to

China, where they served as missionaries until they were forced out in 1951 during the communist takeover of the country. Blossers are nearing retirement age and plan to return to North America next year. "We are indeed excited to be able to visit a country and meet friends we haven't seen for 30 years," Blossers said.

Jacob H. Flisher, administrator of Beth-Haven Nursing Home in Hannibal, Mo., since 1975, has been named executive director of Mennonite Home Association, the controlling body for the nursing home as well as Beth-Haven Shelter Care and the soon-to-be-completed Beth-Haven Terrace—-independent apartment living for the elderly. Steven A. Ringenberg, former shelter care administrator, is the new administrator for the nursing home. Raymond E. Ressler, formerly of Louisville, Miss., has been named shelter-care administrator.

Joe Haines was elected general secretary of the United Christian Council of Israel recently during its annual conference. Joe succeeds Paul Swarr, another MBM worker. Joe is a chaplain at a Christian hospital which serves the predominantly Arab population of Nazareth. UCCI, composed of numerous Protestant churches and agencies, has had heavy Mennonite involvement since its start in 1956.

Gerald and Valetta Kaczor, workers in Brazil since 1968, arrived in North America on Nov. 29 for a three-month furlough. They are currently self-supporting overseas mission associates living and working in Paulinia, Sao Paulo. Kaczors' furlough address until Dec. 30 is c/o Kenneth Aschliman, R.R. 1, Box 158, Archbold, OH 43502.

Bookrack plan drafted for congregations

Inner-city and rural congregations will have access to inspirational paperbacks through a bookrack plan being worked out by Mennonite Publishing House and the Media Ministries office of Mennonite Board of Missions, reports Paul A. Yoder, director of Choice Books.

Ben Cutrell and Mark Moyer of MPH and Paul met Nov. 14 at Breezewood, Pa., to develop a plan for congregations to make quality inspirational titles available to their members.

"Inner-city congregations often lack access to religious books or find that bookracks placed in secular stores are vandalized," Yoder says.

"Congregations in remote rural areas often do not have easy access to religious books, and our congregational plan will help to solve these problems," he added.

The new ministry picks up from an old plan that never materialized—to make Spanish literature available to Hispanic congregations.

A test program for congregations is expected to be in place by spring, 1981. Before then, Choice Books will need to approve the plan.

Harold D. Thieszen, currently pastor of the West Zion Mennonite Church, Moundridge, Kan., will begin work on Jan. 2 as area representative for Mennonite Mutual Aid. He will have his headquarters in the MMA field office in Hesston, Kan. Thieszen will serve congregations, individuals, and businesses in northern and western Kansas, and in the Rocky Mountain Mennonite Conference in Colorado and New Mexico.



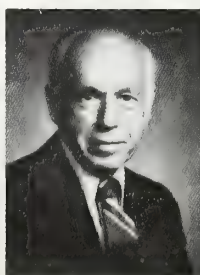
Harold Thieszen

The College-Seminary Student Conference will be held at Associated Mennonite Biblical Seminaries on Feb. 20 and 21. This conference for prospective students will focus on the theme: The Study of Theology and the Life of Shalom. Persons considering church ministries or seminary training are encouraged to attend. For further information and registration contact the Admissions Office, AMBS, 3003 Benham Avenue, Elkhart, IN 46517, or call (219) 295-3726.

Leon Stauffer reminds would-be Mennonite-Your-Way registrants that the deadline is Jan. 26. The address is Mennonite-Your-Way, Salunga, PA 17538.

Robert J. Baker, Elkhart, Ind., and **Wally Kroeker**, Hillsboro, Kan., and **Phyllis Good**, Lancaster, Pa., will speak at the People's Place Writer's Conference, Jan. 23 and 24, in Intercourse, Pa. Baker will draw on his own experience as a writer to explain his work habits, how he gets his ideas, and his relationship to editors. Kroeker, editor of the Mennonite Brethren *Christian Leader*, will tell what editors expect and will discuss news writing and interviewing people. Good, editor of *Festival Quarterly* and writer, will address the conference on "What Makes Poetry Good?" For a program and additional information, write The People's Place, Intercourse, PA

Robert Baker



Wally Kroeker



17534, or call (717) 768-7171.

Loraine Buckwalter of Birdsboro, Pa., has begun a three-year term with Mennonite Central Committee in Bulawayo, Zimbabwe. Loraine is working as a nursing supervisor for a Brethren in Christ hospital and two clinics. She previously served with the Brethren in Christ from 1972 to 1978 in Zambia and Zimbabwe.

Goshen College has developed a minor in computer science, which has received the approval of the faculty, the overseers, and the Mennonite Board of Education. Students may combine the minor with a variety of academic majors. It is designed to equip students to use the computer during their college years and to introduce them to applications in settings beyond the campus. "I cannot think of having legitimate academic programs in many disciplines without the aid of computer support," said Ed C. Epp, assistant professor of computer science and director of the new program.

As of Nov. 30, total income for the Mennonite Board of Congregational Ministries was up only one percent compared to the same period a year ago. A 6 percent increase over 1979 is needed by the end of the year (Jan. 31, 1981) to meet the revised budget, and an additional 6 percent to erase the board's beginning deficit. The Mennonite Board of Congregational Ministries office will be closed on Friday, Jan. 2, as one of several scheduled days which are a part of a staff "layoff" approved by the MBCM Board of Directors to help balance the 1980 budget.

Opportunities: Three nursing faculty positions will be open at Goshen College for the fall of 1981. Master's degree in nursing required and teaching experience preferred in either maternity, mental-health, or medical-surgical nursing. Opportunity to team teach in an integrated, NLN-accredited baccalaureate program in a church-related liberal arts college. International education component required of all students. Send résumé, three letters of recommendation (one from your pastor) and graduate transcripts to John A. Lapp, Dean, Goshen College, Goshen, IN 46526, or call (219) 533-3161 for details. Camp Deepark, Westbrookville, N.Y., couple for maintenance, food service, and hosting. Résumés to Miriam Cruz, 2931 Mickle Ave., Bronx, NY 10469. The Associated Mennonite Biblical Seminaries, Elkhart, Ind., are seeking a person with primary teaching and research interest in church history. Applicants should be prepared to teach in the area of general church history as well as in historical theology other than Reformation and 16th century. Related areas of interest and teaching should also be in-

licated. Please send applications and résumés to Willard M. Swartley, Acting Dean, 3003 Benham Avenue, Elkhart, IN 46517.

New members by baptism: one at East Bend, Fisher, Ill.; nine by baptism and two by confession of faith at Lititz, Pa.; fifteen at Stony Brook, York, Pa.; two by baptism and one by confession of faith at Greenmonte, Greenville, Va.; six at Listowel, Ont.; nine at Iglesia Menonita Emanuel, Marion, Ind.; seven by baptism and one by confession of faith at Locust Grove, Burr Oak, Mich.

Change of address: Milton Brackbill from Paoli, Pa., to 2767 Floyd St., Sarasota, FL 33579.

readers say

I agree with Joel Kauffmann's cartoon in the Dec. 2 *Gospel Herald* criticizing people who oppose abortion while supporting capital punishment. However, I think that people who support abortion while opposing capital punishment need to be criticized even more. After all, over a million unborn babies are murdered every year in the United States alone. This body count dwarfs the Nazi holocaust.

It is impossible to tell, judging from Joel Kauffmann's cartoon, exactly where he stands on the abortion issue. Many pro-abortionists like to stereotype pro-lifers as hypocrites who support capital punishment. Though I am second to none in my firm belief that capital punishment is never justified, I can understand the feeling of revenge which leads many people to support capital punishment for rapists and mass murderers. What I can't understand is why anyone who feels a sense of compassion for people on death row would have such a callous disregard for the lives of millions of innocent, defenseless babies. Anyway, most of the pro-life people I've talked to say they are against capital punishment.

There is no room for disagreement on the abortion issue. The only position consistent with our nonviolent heritage is to say that abortion is never justified, not even when the mother's life is endangered. Since we make no exceptions to our opposition to war and capital punishment, we should also make no exceptions to our opposition to the killing of unborn babies. If we claim to be nonviolent and simultaneously support the killing of unborn children under certain circumstances, we are not genuine pacifists. We are wolves in sheep's clothing.—Jerry C. Stanaway, Oak Brook, Ill.

A response to Bill Bryson

Daniel Hertzler passed on to me a copy of your

letter responding to my article regarding nuclear energy. I am not personally familiar with *Harrowsmith* magazine nor with Mr. Thomas Pawlick whom you quote extensively. I find it somewhat difficult to respond since your references are ones that in my opinion are not at all definitive. I do not know where these numbers come from since I live in the Harrisburg area and read local newspapers quite carefully, I think. I realize that former Secretary of Health, Dr. Gordon MacLeod, disagrees with the Department of Health on several statistics. There were articles on this matter in tonight's paper which indicated once again that these differences are not of a substantial nature.

I am still at this point forced to conclude that the Pennsylvania Department of Health is correct in its statement that no infant death can be attributed to the accident at Three Mile Island in March of 1979. I suspect that you and I come from somewhat different perspectives on this issue and, hence, I am not sure that a lengthy debate would be particularly fruitful. I plan to obtain a copy of the *Harrowsmith* article to which you refer. I think it can be a bit dangerous to rely so heavily on one article. There certainly is a great deal written both pro and con on this issue and I believe that we as Christians have the responsibility to read both sides rather carefully before reaching conclusions.

Should I find the *Harrowsmith* magazine to be changing my mind, I would like to get in touch with you again. I would be happy to hear from you further if you wish.—H. David Brandt, Messiah College, Grantham, Pa.

I would like to commend brother John M. Drescher for his fine article "Validating Our Peace Position" (Oct. 14). It would seem to me that from a Christian perspective secular, humanistic, or political energies for peace are quite second rate and more often than not end in futility. I would like to suggest that brother Drescher's article be considered as the SHEMA for all district conference Peace and Social Concerns Committees, Peace Section of Mennonite Central Committee, and the Peace and Social Concerns division of the Mennonite Board of Congregational Ministries.—Melville Nafziger, Phillipsburg, N.J.

I experience a deep sadness and a little anger when I see an article such as "God Has Appointed Man" (Dec. 9). I would hope that at this time the Mennonite Church as a whole would be more affirmative of its sisterhood. Instead it seems many have chosen to bury their heads in the sand and perhaps hope those women who feel as I do would just go away. For the sake of the next generation of Mennonite women, I hope this doesn't happen.

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28, NIV).

We have all read this verse numerous times and yet many of us do not seem to comprehend. God created man and women to complement one another. Nowhere in the Bible does God give man authority over woman. It's amazing to me that so many Mennonites wish to believe and promote such a fallacy.

If God wished that I as a woman be in a subservient relationship with a man to find my fulfillment, then perhaps He would have neglected to gift me with intelligence and reasoning as I would have no need to make decisions about anything.

My life and commitment to God have nothing to do with the presence or absence of a man in my life. I alone came to Christ and I am alone responsible for my relationship to God and others in the Christian family.—Kathy Kauffmann, DeKalb, Ill.

I want to thank you for printing the article *Take Pleasure in Our Bodies* by Dr. Krabill. Too long we have held to the false theology of the body. I would encourage more articles such as this. A hearty amen to the article.—Lucile Hochstetler, Hesston, Kan.

Thank you for the Dec. 2 issue of the *Gospel Herald*. I used the poem "Itinerary" in our Christmas letter this year, and read the short article by Wayne North, "Have a Surprising Christmas" to our Ladies' Sewing group as part of a talk I was asked to give on Keeping Christ in Christmas. "Zachariah's story" by David Mann was also very good.

We wouldn't want to be without the *Gospel Herald* in our home.—Mrs. Paul Gingerich, Pigeon, Mich.

In response to Bro. John H. Mosemann's article (Nov. 11) "Agenda for Change in Congregational Life" it would be enlightening if Bro. Mosemann were more specific. He says, "We have borrowed much from Protestantism" and "adopted the latest fads." In this end time why are we not on TV ourselves? Impossible?—Albert Ziegler, Columbiana, Ohio

births

Bauman, Dale and Miriam (Jantzi), Waterloo, Ont., first child, Jason Richard Jantzi, Nov. 29, 1980.

Bender, Kenneth and Carolyn (Hawes), Neudorf, Sask., second child, first daughter, Kendra Joy, Nov. 13, 1980.

Dingledine, Butch and Becci (Sutter), Marquette Heights, Ill., first child, Kelli Nicole, Nov. 22, 1980.

Gascho, Glenn and Carol (Elliott), Zurich, Ont., third son, Adam John, Nov. 11, 1980.

Hostetter, Roger and Karen (Lantz), E. Peoria, Ill., first child, Derrick Ray, Sept. 15, 1980.

Jantzi, Doyle and Chelle (Sperling), Wood River, Neb., second son, Nathan Gene, Nov. 21, 1980.

King, Delmar and Sandra (Glick), Belleville, Pa., third child, first son, Brent Michael, Nov. 22, 1980.

Landis, Marvin and Anita (Klassen), Conestoga, first child, Talitha Klassen, Sept. 15, 1980.

Mast, Lamar and Julie (Johnson), Akron, N.Y., first child, Carmen Louise, Dec. 4, 1980.

Mast, Merl and Carolyn (Bontrager), Goshen, Ind., first child, Philip Anthony, Dec. 8, 1980.

Mast-Burnett, Tom and Tina, Ephrata, Pa., first child, Kevin, Oct. 2, 1980.

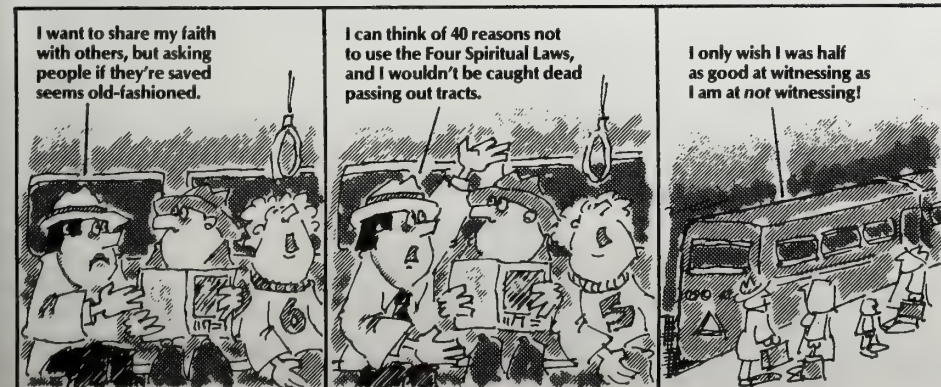
Oberholtzer, Clair and Mae Laverne (Kreider), Elizabethtown, Pa., third and fourth children, first and second sons, Brian Keith and Brent Karl, Oct. 8, 1980.

Schwartz, Marvin and Geraldine (Eichorn), Sturgis, Mich., third child, second daughter, Laura Lanae, Nov. 15, 1980.

Shantz, Gordon and Roberta (Cox), Harrisonburg, Va., second child, first daughter, Sarah Elisabeth, Dec. 1, 1980.

Sisters and Brothers

by Joel Kauffmann



Smith, Larry and Cindy (Franks), Pekin, Ill., fourth child, third daughter, Jenny Sue, Sept. 2, 1980.

Tennefoss, Joseph E. and Dorothy L. (Benner), Wyoming, Del., fourth child, third daughter, Christa Rae, Dec. 2, 1980.

Whitcher, Sidney and Kathy (Erb), Hesston, Kan., second child, first daughter, Mindy Diane, Nov. 2, 1980.

Wright, Randy and Lorraine (Park), E. Peoria, Ill., second child, first son, James Lee, Aug. 18, 1980.

marriages

Anderson—McCune.—Jeffery Lee Anderson, Hagerstown, Md., Catholic Church, and Dena Marie McCune, Hagerstown, Md., Cedar Grove cong., by Nelson L. Martin, Dec. 6, 1980.

Forry—Peebles.—Marvin E. Forry and Deborah Ann Peebles, both of Zephyrhills, Fla., North Tampa cong., by Lloyd L. Hollinger, Dec. 6, 1980.

Hill—Heidorn.—Mark Hill and Elaine Heidorn, both of Springfield, Ohio, Northridge Christian Fellowship, by John Miller, Dec. 7, 1980.

Hostetler—Kandel.—Arlen Troy Hostetler, Smithville, Ohio, Oak Grove cong. and Jean Louann Kandel, Millersburg, Ohio, Berlin cong., by David R. Clemens and Peter Wiebe, Dec. 6, 1980.

Korenstra—Mishler.—Keith Korenstra, Elkhart, Ind., and Becky Mishler, Middlebury, Ind., Bonnevillie cong., by Boyd Nelson, Sept. 20, 1980.

Roth—Burkey.—David Roth and Debbie Burkey, both from Wood River (Neb.) cong., by Cloy Roth, Dec. 6, 1980.

Tursack—Stoltzfus.—Robert Tursack, Jr., and Eileen Stoltzfus, both of Elverson, Pa., Hopewell cong., by Merle G. Stoltzfus, Dec. 6, 1980.

obituaries

Diener, Mary, daughter of Benjamin F. and Mary (Musselman) Buckwalter, was born in Lancaster Co., Pa., July 24, 1891; died at Harrisonburg, Va., Nov. 16, 1980; aged 89 y. On Sept. 15, 1918, she was married to Edward Diener, who died on Oct. 25, 1953. Surviving are 5 sons (Menno B., Roy E., Eber G., David A., and Alvin D.), 5 daughters (Esther Kroeker, Lydia Weber, Margaret Jantz, Viola Stahl, and Rosa Johnson), 18 grandchildren, 35 great-grandchildren, and 2 sisters (Martha Guengerich and Esther Yoder). She was a member of Lindale Mennonite Church, where memorial services were held on Nov. 17, in charge of Moses Slabaugh and Art McPhee. Funeral services were held at Wellman (Iowa) Mennonite Church on Nov. 20, in charge of Emery Hostetler; interment in Lower Deer Creek Cemetery.

Gingrich, Jesse C., son of Henry and Veronica (Cressman) Gingrich, was born in Woolwich Twp., Ont., Mar. 25, 1908; died at K-W Hospital, Kitchener, Ont., Nov. 23, 1980; aged 72 y. On Nov. 22, 1941, he was married to Perceda (Reist) who survives. Also surviving are 2 sons (Merle and David), 2 daughters (Grace—Mrs. Earl Brubacher and Jean—Mrs. Noah Martin), and 6 grandchildren. He was preceded in death by one brother (David) and 3 sisters (Judith, Rebecca, and Lydia). He was a member of St. Jacobs Mennonite Church, where funeral services were held on Nov. 26, in charge of Richard Yordy and Dave Brubacher; interment in the church cemetery.

Good, Robert Marvin, son of Leonard and Rachael (Speicher) Good, was born at La Crosse, Ind., Dec. 3, 1934; died of heart disease at St. Margaret's Hospital, Hammond, Ind., Nov. 21, 1980; aged 45 y. On Aug. 7, 1961, he was married to Dietlinde — who survives. Also surviving are one son (Stephan), 2 daughters (Regina and Rebecca), his parents, 3 brothers (Glen, Jerold, and

Carmon), and one sister (Brenda Kohler). He was a member of Valparaiso Mennonite Church. Funeral services were held at Hopewell Mennonite Church on Nov. 24, in charge of Samuel S. Miller; interment in Mennonite Cemetery, Kouts, Ind.

Keeler, Edith, daughter of Daniel and Esther (Detweiler) Leatherman, was born at Blooming Glen, Pa., Mar. 14, 1903; died at Eastern Mennonite Home, Souderton, Pa., Dec. 3, 1980; aged 77 y. On Sept. 2, 1922, she was married to Henry Keeler, who survives. Also surviving are 2 daughters (Ada—Mrs. Clyde Myers and Shirley—Mrs. Merle Groff), 3 sons (Earl, Donald, and Carl), 23 grandchildren, and 12 great-grandchildren. She was a member of Towamencin Mennonite Church, where funeral services were held on Dec. 6, in charge of Harold M. Fly; interment in the adjoining cemetery.

Miller, Glen R., son of Lewis J. and Sarah (Stutzman) Miller, was born at Wellman, Iowa, May 6, 1902; died of heart failure at Goshen, Ind., Dec. 1, 1980; aged 78 y. On Dec. 24, 1926, he was married to Pearl K. Klopfenstein, who survives. Also surviving are 2 sons (John Keith and Jerold). He was a member of College Mennonite Church, where funeral services were held on Dec. 4, in charge of Arnold C. Ruth and John Mosemann; interment in Violet Cemetery, Goshen.

Mueller, Lillian Margaret, was born in Chicago, Ill., Dec. 6, 1893; died at Schowalter Villa, Hesston, Kan., Dec. 9, 1980; aged 87 y. On Jan. 12, 1921, she was married to Wilhelm Mueller, who died in November 1954. Surviving are one daughter (Ruth Margaret—Mrs. Dalton Marten), one son (George Nelson), 6 grandchildren, 4 great-grandchildren, and one brother (Robert Nelson). An infant son (Edward Paul) preceded her in death. She was a member of Whitestone Mennonite Church. Funeral services were held at Wichita, Kan., Dec. 11, in charge of Paul Brunner; interment in Maple Grove Cemetery, Wichita.

Musselman, Lizzie M., daughter of Calvin and Mary (Freed) Musselman, was born at Souderton, Pa., Oct. 8, 1897; died at Rockhill Mennonite Community, Sellersville, Pa., Nov. 28, 1980; aged 83 y. On Aug. 29, 1929, she was married to William F. Musselman, who died on Feb. 3, 1958. Surviving are one son (William K.) and 2 daughters (Mrs. Betty Landis and Mrs. Sara Nice). She was a member of Blooming Glen Mennonite Church. Funeral services were held at Robert Moyer Funeral Home, Souderton, Pa., Dec. 2, 1980, in charge of Sheldon Burkhalter and Mark Derstine; interment in Blooming Glen Mennonite Cemetery.

Ristenbatt, Sherwood E., son of John and Mary (Lutz) Ristenbatt, was born at Lebanon, Pa., Mar. 23, 1924; died at Lancaster General Hospital on Oct. 12, 1980; aged 56 y. On Oct. 5, 1946, he was married to Mabel W. Wenger, who survives. Also surviving are one daughter (Ruth A.—Mrs. Elvin Burkholder), one son (David E.), 4 grandchildren, and 2 sisters (Mrs. Mildred Ritchie and Mrs. Shirley Martin). He was a member of Lititz Mennonite Church. Funeral services were held on Oct. 15 at Buch Funeral Home, in charge of Jacob Frederick and Melvin Lauer; interment in Erbs Mennonite Cemetery.

Robertson, William Ira, son of John Ira and Bertha Alice (Donald) Robertson, was born in Rockbridge Co., Va., Mar. 18, 1899; died in Waynesboro Community Hospital, Waynesboro, Va., Nov. 18, 1980; aged 81 y. He was married to Bessie Snead, who survives. Also surviving are 3 sons (Lewis, Marvin, and Carroll), 4 daughters (Audrey—Mrs. Emmett Hite, Paula Shifflett, Patricia—Mrs. Gary Martin, and Phyllis—Mrs. Charles Grove). He was a member of Mountain View Mennonite Church. Funeral services were held on Nov. 21 at Etter Funeral Home, Waynesboro, in charge of Roy D. Kiser, Herman Ropp, and Del Keeney; interment in Augusta Memorial Park.

Showalter, Amanda, was born on Apr. 5, 1891; died on Dec. 2, 1980; aged 89 y. On Dec. 11, 1919, she was married to Mark C. Showalter, Sr., who died on Apr. 15, 1978. Surviving are 4 sons (Mahlon, Melvin, Henry, and Mark, Jr.), 3 daughters (Anna V.

Showalter, Mrs. Dwight Heatwole, and Mrs. Gordon Wenger), 14 grandchildren, 4 great-grandchildren, 4 brothers (Jonas E., Ira E., Henry E., and Adin E. Hege), and 2 sisters (Mrs. Fannie Martin and Mrs. Anna Miller). She was preceded in death by one sister (Mrs. Susan Martin). Funeral services were held at Zion Mennonite Church, in charge of Ralph Birkey, J. Ward Sherk, Richard E. Martin, and Harvey Yoder; interment in the church cemetery.

Snider, James H., son of Lorne and Violet (Fieck) Snider, was born in West Montrose, Ont., Oct. 2, 1936; died at the K-W Hospital, Kitchener, Ont., Nov. 27, 1980; aged 44 y. Surviving is his mother. He was a member of First Mennonite Church. Funeral services were held at Ratz-Bechtel Funeral Home, Kitchener, Nov. 29, in charge of Glenn Brubacher; interment in Memory Gardens.

Stalter, Henry Christian, son of Christian and Saloma (Good) Stalter, was born in Lima, Ohio, May 11, 1909; died in the Waynesboro Community Hospital, Waynesboro, Va., Dec. 10, 1980; aged 71 y. On Sept. 10, 1933, he was married to Ina Good, who survives. Also surviving are 4 daughters (Freda—Mrs. Oliver Weaver, Louise—Mrs. John Taylor, Ruby—Mrs. Tom Keeler, and Mildred—Mrs. Hershel McDorman), 10 grandchildren, 2 great-grandchildren, and 4 brothers (Edward, Timothy, Mark, and Ezra). He was a member of Mountain View Mennonite Church, where a memorial service was held on Dec. 12, in charge of Roy D. Kiser and Charles Ramsey; interment in Augusta Memorial Park.

Swartzendruber, Bertha, was born at Wellman, Iowa, Apr. 7, 1906; died at Parkview Manor, Wellman, Iowa, Jan. 8, 1980; aged 73 y. On Dec. 30, 1930, she was married to Ora Swartzendruber, who survives. Also surviving are one son (Elwood), 4 daughters (Wanda—Mrs. Leland Graber, Janice—Mrs. Linden Smith, Loris Swartzendruber, and Myrna—Mrs. David Moyer), 9 grandchildren, one brother (Ivan Miller), and one sister (Emily Miller). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Dec. 1, in charge of Dean Swartzendruber and Robert K. Yoder.

Yoder, Marth, daughter of Jacob and Mary (Schrock) Miller, was born at Charn, Ohio, Dec. 23, 1900; died at Walnut Creek, Ohio, Dec. 2, 1980; aged 80 y. On July 17, 1980, she was married to P. J. Yoder, who died on Dec. 23, 1972. Surviving are one daughter (Mrs. Mildred Hinds), 2 sons (George and Jacob), 7 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Mary Troyer and Ada Slabaugh). She was preceded in death by one son (Ivan). She was a member of Hartville Mennonite Church, where funeral services were held on Dec. 5, in charge of Richard F. Ross; interment in Mt. Peace Cemetery.

Yordy, Amsy Daniel, son of Jacob and Catherine (King) Yordy, was born in Tazewell Co., Ill., Apr. 2, 1901; died at Gridley, Ill., Dec. 7, 1980; aged 79 y. On Dec. 13, 1922, he married Ella Mae Zehr, who survives. Also surviving are one son (Delmar), 6 grandchildren, 3 great-grandchildren, and 3 sisters (Minnie Slagel, Edna Stalter, and Erma Guth). He was preceded in death by one son (Herbert). He was a member of Waldo Mennonite Church, where funeral services were held on Dec. 9, in charge of Lester Zook; interment in Waldo Cemetery.

Cover by Dynamic Graphics; p. 1057, by MCC, Margaret Braun.

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23, 1981.
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30, 1981.
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31, 1981.
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7, 1981.
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29, 1981.

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Hospital in abortion dispute loses Southern Baptist funding

Virginia Baptist Hospital in Lynchburg will receive no more funding from the state Southern Baptist convention until it implements recommendations on abortion made by the state convention two years ago. That decision was made by messengers (delegates) at the 1980 session of the Baptist General Association of Virginia meeting in Richmond. In 1978, the state convention recommended that the hospital adopt a policy under which attending physicians would consult with two or more doctors before performing abortions, make a chaplain or pastor available for counseling before an abortion, and stop performing "convenience" abortions.

Gun victim's classmates rally to rid television of 'garbage'

The accidental gun death of 13-year-old Gottfried (Freddy) Saganowski, attributed to the example shown in the television presentation of the R-rated film, *Deer Hunter*, has brought his eighth-grade classmates together in a crusade to eliminate sex and violence from the television screen, especially during prime time. The program instituted by the eighth-graders of Holy Cross Catholic School is called SAVE (Sex and Violence Exterminated) and, according to Freddy's closest friend, Michael Shurgala, president of the class, the students are determined to eliminate "the garbage and violence" from prime time television.

Freddy found a .38 caliber revolver in his parents' bedroom closet and inflicted a head wound which led to his death on November 17.

Retired admiral criticizes country's 'bellicose' mood

A former strategic planner for the Pentagon who is now a leading critic of its policies has called on local clergy to try to counteract an increasingly "bellicose" spirit in the U.S. Participating recently in an ecumenical "Evening for Peace" program at St. Mary's Seminary, retired Rear Adm. Gene R. LaRocque startled his listeners by estimating that "most Americans are now more interested in winning a nuclear war than avoiding it." This is not only immoral, but impossible, he suggested, arguing that there can be no such thing as a limited nuclear war and that there can be no such thing as a winner in such a war.

Nevertheless, he said, "the danger of a nuclear war is increasing." According to Admiral

LaRocque, "there is no way to control a nuclear war once it starts" and every moment the United States "is only 30 minutes away" from nuclear desolation. "Paradoxically," he said, "the more nuclear weapons we have, the less secure we feel and the less secure we actually are."

60 burn rock records in a church ceremony

"And many that believed came and confessed. Many of them which used curious arts (occult practices) brought their books together and burned them before all men." A modern counterpart to the event described in Acts 19:18-20 recently took place at the Camp Zion Christian Life Center near St. Paul, Minn. More than 60 persons decided to "free" themselves from "the questionable and ungodly influence of rock music groups" by smashing their records indoors and tossing combustible album covers into a nearby bonfire on the center's campgrounds.

Anti-nuclear activist claims cancer cases up near reactors

The incidence of cancer and leukemia is "increasing dramatically" among the 100 million Americans who live within 50 miles of a nuclear reactor, an American anti-nuclear activist said in London. Jim Garrison, who has participated in the Clamshell Alliance and other anti-nuclear groups, said that in one year 3,647 Americans who worked in nuclear weapons complexes were discharged from their duties because of mental illness, alcoholism, drug abuse, or other discipline problems. He also noted that several British workers had been exposed to levels of radiation in excess of internationally accepted limits. He said that nuclear weapons and energy development had reached such dimensions of horror that the human mind "shuts off" rather than face the possible results of nuclear war or the "melt-down" of a reactor.

U.S. national poll says teens are growing more hawkish

The nation's top teenagers hold to strict traditional values, are today more hawkish than dovish, and give high priority to self-interest, says the annual poll of Who's Who Among American High School Students. As in other years, the 1980 survey showed that the nation's outstanding teenagers are active churchgoers. Some 83 percent said they are members of an active religion and 53 percent said they attend weekly services. Only 4.7 percent said they "never" attend services. The survey also showed that while student leaders are critical of American government and business, they expect these two institutions to solve most of the nation's problems.

The survey, the 11th poll by Who's Who

Among American High School Students, is based on responses by 24,000 of the 340,000 high achievers featured in the 1980 edition of the annual.

Alcohol, drug abuse in England called 'horrendous' by minister

Delegates to an interdenominational church agency conference in London took stock of what they termed "horrendous" drug and alcohol abuse patterns in Great Britain and recognized them as a "challenge to the church." Drink-related violence and other offenses have risen markedly in recent years, according to Kenneth Lawton, a Methodist clergyman who is secretary of the Churches' Council on Alcohol and Drugs. He told the interdenominational gathering that consumption of beer, wine, hard cider, and liquor had increased by about one third in the past five years. If 17-to-24-year-old men continue their present level of alcohol consumption, one in four of them will develop debilitating drinking habits within the next five years, Mr. Lawton said. He predicted that current lifestyles in his country would yield serious drinking problems in one family out of four by the year 1990.

Professor's study of prime time finds TV saturated with alcohol

Prime time television is "saturated with alcohol" but viewers rarely see the negative effects of alcohol abuse, says a communication professor who conducted a study on the subject. Drinking is overwhelmingly portrayed as both socially desirable and relatively without negative consequences, said Dennis T. Lowry of Temple University, Philadelphia. He told the annual convention of the Speech Communication Association in New York that his study showed 64 percent of all prime time programs contained instances of alcohol consumption. There was not a single program dealing with alcohol abuse or its treatment during the same study period, February through April, 1979. "If the networks were doing in reality what they claim to be doing—that is, reflecting society as it is," he said, "then they would be showing that about one out of every 10 adults is a problem drinker."

Lowry said the National Association of Broadcasters' Television Code bans the advertising of hard liquor on TV and also states that use of liquor in program content "shall be deemphasized." While hard liquor ads may be missing from the TV screen, hard liquor appeared as the drink of choice in program content, the Temple professor said. His study showed 50 percent of all drinking incidents on prime time TV programs involved hard liquor. Lowry also noted that drinks were seldom refused when offered. The ratio of acceptance to refusal was 16-to-1, "this presumably indicating to viewers that turning down a drink is not the normal or social thing to do."

On the deaths of Dorothy Day and John Lennon

Dorothy Day died of natural causes in New York on November 29. John Lennon was shot in New York on December 8. Lennon's death was much in the news; Day's not much. Yet both had in some way changed the world. In a broad sense they had similar backgrounds and similar concerns. Day was born in 1897 in Brooklyn, New York, to Episcopal parents. Lennon was born in 1940 in Liverpool, England. He once described his early religious training as "normal Church of England Sunday school and Sunday church. But there was actually nothing going on in the church I went to. . . ." Both Day and Lennon as adults had an interest in world peace, but they expressed this interest in different ways.

As a young mother, Dorothy Day converted to the Catholic Church and spent her subsequent years with the Catholic Worker movement, an effort to give succor to the oppressed and lift up the downtrodden. At the time of her death, she was living at Maryhouse, one of a string of shelters for the poor which she had helped to found. For nearly 50 years she edited *The Catholic Worker*, a monthly newspaper which currently has about 100,000 subscribers. Its circulation has fluctuated throughout the years, depending in part on the state of the world. "The *Catholic Worker's* refusal to compromise pacifist principles during World War II scared off subscribers in droves. Some Catholics even beat *Worker* salespeople in the street," reports Nancy L. Roberts in an article on Day in *The Christian Century* (Dec. 10, 1980, p. 1220).

Finally in 1968, the official Catholic Church came to recognize her position "when the American bishops declared that a Catholic conscientious objector is not a scandal but rather a 'healthy sign,' expressing a belief in the power of love to obtain for all some quality of life." Nancy Roberts says that Day "focused on those aspects of Catholicism which were true to Christianity's original character: helping the poor and the weak, the rejects and the unused of society" (pp. 1220-1221). She was put in jail eight times during her life for civil disobedience.

Lennon's life followed quite a different route. As a member of the musical group, the Beatles, he gained notoriety in 1966 for a comment that the Beatles were more popular than Jesus. When this brought controversy, Lennon apologized and explained that his criticism was really of organized religion, not Jesus.

According to Tammy Tanaka of Religious News Service, after the novelty of their success as musicians and cultural trend setters wore off, "the Beatles began to search inward. They tried drugs and meditation, went to India to study with Maharishi Mahesh Yogi, and explored other spiritual

realms." But this too passed and Lennon more recently proclaimed "I'm more of a Christian than ever before." This does not mean that he was an orthodox Christian. He has said, "I believe that what people call God is something in all of us."

Newsweek reports that Leonard Bernstein was inspired by the Beatles' music and certainly myriads of younger persons were. No music critic, I am unable to make a definitive statement, but I am inclined to believe that classical music of the 21st century will include Beatle music. How much their hedonistic lifestyle will have contributed to the decline of Western culture may become a question for cultural historians to answer a century hence.

As I reflect on the lives and deaths of these two persons the following observations come to mind.

1. Our lives are governed by choices, directions set by what may appear to be chance encounters. As a young journalist and a Marxist, Dorothy Day heard Eugene O'Neil recite Francis Thompson's poem, "The Hound of Heaven" and began reading Catholic literature. Her life was changed. Those of us who believe in God, see God at work in such encounters, but there is a mystery in these things. Suppose she had never read the Catholic literature? What manner of secular leader might Miss Day have become?

2. Humble or obscure origins do not keep some persons from gaining wide influence. Both Day and Lennon came out of the ranks. She helped to found 40 hospices across the U.S. plus farms and soup kitchens and died with very little. He made the world listen to his music and, in cooperation with his second wife, amassed a fortune estimated at \$150 million.

3. I think the greatest need in the world is for continuous renewal of the structures of faith. In other words for someone to keep shaking up the church so that it will respond to its opportunities. Both Day and Lennon grew up with some relation to churches. In neither case was the church able to provide the nurture needed to set them on their way in a Christian manner. Perhaps it is too much to expect that the church should be able to capture the interests of creative and powerful persons. Certainly it would have to be a different church from what it has often been if it is to do so.

Yet congregations which have a chance to nurture tomorrow's Days and Lennons need humility to recognize that a part of their task is to accept the creative rebels as gifts of God and seek to give them a clear vision of the Christ. He, of course, was too much for His own religious establishment and they rejected Him. But it is a pity if those who come together in His name should do the same.—Daniel Hertzler





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